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YAJUR VEDA

॥ यजुर्वेद ॥

VOL. I खण्ड

Complete in 3 vols.

Mantras in Sanskrit
with English Translation
and Transliteration

Translated by
Swami Satya Prakash Saraswati
Udaya Vir Viraj

The enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

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This new 2008 edition has far superior production values and is priced at less than one-third of the price it was being sold so far.



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(English translation of Mantras with
Sanskrit text and transliteration)

(Volume I)

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Volume I

[Text, Translation : Chapters 1-10]

English Translation

by

Swami Satya Prakash Saraswati

and

Udaya Vir Viraj

प्रथमो भागः

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About this Edition

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas also :

वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त

तद् वेदस्य वेदत्वम् ।

(Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less than one-third of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

Vishwa Nath

Vice President

DAV College Managing Committee

Foreword

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality. The subtle and symbolic invocations of the *Śruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः ...अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय।

ऋक्. 5.60

The Vedas cautioned against recrimination, jealousy and ill will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा.
..अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे।

मित्रस्य चक्षुषा समीक्षामहे। यजु. 36.18.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds:

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः। यजु. 25.21.

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्ति:)

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः।
देवा नो यथा सदमिद्वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे॥ ऋक् 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः। ऋक् 6.75.14.

The Vedic philosophy of freedom and fearlessness is aptly described in the following Mantra:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात्
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वे सज्जानाना उपासते॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः। यजु. 7.14.

These enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

—Dr. L.M. Singhvi

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The R̥gveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Muller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising young man, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Daily he would perform *yajna*. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to for the cause of the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made noble resolve to create an endowment for the English edition of the Vedas.

Dr. Govardhan Lal Dutta, President, DAV College Managing Committee, requested the Vedic scholar Swami Satya Prakash Saraswati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Swami Satya Prakashji to accomplish this task. In this task, he is collaborating with Shri Satyakam Vidyalkar, a renowned Vedic scholar.

Thanks are particularly due to Shri Vishwa Nath for his unstinted cooperation in the excellent production of this work.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

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INTRODUCTION

SWAMI SATYA PRAKASH SARASWATI

the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratishthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

I take this opportunity to thank all my colleagues and to reiterate my debt of gratitude to my esteemed friend and munificent philanthropist, Brigadier Kapil Mohan, and to revered Svami Satya Prakashji. Both of them have been invaluable "resource persons" for this project. To revered Svamiji, and the intrepid team of translators including Pandit Satyakam Vidyalkar and Shri Udai Vir Viraj Vidyalkar, who have assisted Svamiji, we owe the quality and the steady progress of this work. To my colleagues, Shri Shiv Kumar Shastri, Professor Ved Vyasji, Shri Ram Nath Sehgal, Shri Naunitlal, and Shri Ram Saran Das Ahuja, I convey my cordial thanks for their unfailing support in our labour of love. There are many other friends and workers of the project who have quietly and unobtrusively extended a helping hand and to whom I owe a word of appreciation. On this occasion my thoughts go to the memory of the late Dr. G.L. Datta and the late Dr. Suraj Bhan who were associated with the project closely.

I close my prayerful thanksgiving on this happy occasion by invoking the luminous vastness of Truth in the form of Sarasvatī, the goddess of learning and inspiration, who awakens our consciousness, enlightens our understanding of the universe, and showers her bountiful blessing on noble pursuits.

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B-8, South Extension-II,
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INDIA.

L.M. SINGHVI
President

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31. Rgveda X. 130. 1-6

SOME HIGHLIGHTS OF THE YAJURVEDA

In fact, there is hardly a literature which is so highly held in esteem as the Vedic Saṁhitās. It would be futile to assign any date for the composition, collection or revelation of the Vedic texts. It is difficult to evaluate the four Saṁhitās exclusively. To a traditional Indian, the entire Vedic text is held sacred. The R̥k, the Yajuḥ and the Sāman are embodied and incorporated in all the four Vedas. The knowledge is one; it exists as if within us and thus becomes a part of our own being, of our own mind, of our own consciousness. Perhaps in this reference, one of the mantras with a refrain *tan me manah, śiva saṁkalpam astu* elaborates that the R̥k, Yajuḥ and Sāman are the spokes of the same wheel existing within our consciousness: यस्मिन्नुचः सामन्यजूष्णि यस्मिन्प्रतिष्ठिता रथनभाविबाराः। यस्मिंश्चित् सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ (Yv. XXXIV.5)

Wherein the R̥ks (praise verses), the Sāmans (lyrics) and the Yajuḥs (sacrificial formulas) are well placed like spokes in the nave of a wheel, wherein like a warf the thought of all the creatures is woven, may that mind of mine be always guided by the best of intentions.

All the four Vedas, the R̥k, the Sāman, the Yajuḥ and the Chandas (the Atharva) have come out of the same Cosmic Man or the same Cosmic Sacrifice :

तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।

छन्दाश्चसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ (Yv. XXXI.7)

Here by Chanda (छन्दस्), we do not mean Gāyatrī and other metres: they are included in the R̥k, the Sāman and the Yajuḥ; here *Chandas* means the verses of the Atharva (Mahīdhara and Uvaṭa have erred on this score).

It is traditionally believed that the Vedas were not given to men in a language which pre-existed their composition. The language of the revealed Samhitās became the origin of all the languages which followed this literature. The superb plasticity of the language of the Samhitās is by itself an argument in favour of a revealed theory of language and culture.

Iṣa and Ūrja — Food and Energy

The text of the Yajurveda starts with an invocation for the sake of *iṣa* (food) and *ūrja* (vigour, energy or fuel). Food in body burns up to give energy which sustains life. The solar energy through plants synthesizes food and the cycle between food and energy goes on. It is a cycle of mass and energy. Food, energy and consciousness are the elements through which life gets manifested, and this triple-function has reached its climax in the human-system. The largest source of *ūrjā* or energy for the terrestrial life is the sun. The sun has its own *iṣa* or fuel, the atomic nuclei, which by the process of disintegration, fission or condensation, give rise to enormous energy. The lightning is a manifestation of *ūrjā* in the near midspace where move the clouds. The distant wide space is traversed by the micro-energy waves. To maintain our body-equilibrium, we need food or *iṣa* and this by slow combustion furnishes energy to our system. Every factory needs the raw material or *iṣa* and the *ūrja*, the energy. The mind - complex and sub-conscious complex also need their own types of *iṣa* and *ūrja*. The vital - complex of our make-up has also its characteristic *iṣa* and *ūrja*. And therefore, the opening words of the Yajurveda are the invocations for this *iṣa* and *ūrja* :

इषे त्वा । ऊर्जे त्वा (1.1)

We invoke you, O Lord, for food; we invoke you for vigour. These are the first two Yajusī of the Yajurveda. We have several passages in this Samhitā where the words *iṣa* and *ūrja* occur in pairs. *Haviṣ* (हविष, or the oblations) of *ghṛta* or *ājya* (the clarified butter) provide in one substance, butter, *iṣa* and *ūrja* both :

स्विष्टकृद् देवेभ्य ऽइन्द्र ऽआज्येन हविषा भूत्वाहा;

(May the resplendent Lord be gracious to learned people by his oblation of melted butter, Svāhā) — II.9

Here we give a few passages where the term, *iṣa* and *ūrja*, simultaneously occur;

- (a) इषमूर्जमहमित ऽआदमृतस्य योनिं महिषस्य धाराम् (XII. 105)
- (b) ऊर्जा नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।
त्वं ऽइषः संदधुर्भूरिवर्षसश्चित्रोतयो वामजाताः ॥ (XII.108)
- (c) इषे पिन्वस्वोर्जे पिन्वस्व (XXXVIII.14)
- (d) पूर्णा दर्वि परा पत सुपूर्णा पुनरापत । वस्नेव विक्रीणावहा ऽइषमूर्जं शतक्रतो (III.49)

In the cosmic creation, *iṣa* and *ūrja*, matter and energy, play the same role as *rayi*, रयि, and *prāṇa*, प्राण of the *Praśno'paniṣad* (For *ūrjā* and *rayi* together, See Rv. VI.70.6). *iṣa* = *rayi*; *ūrjā* = *prāṇa*).

In the *Saptapadī* ritual of a marriage ceremony, the first step advanced by the couple is for the *iṣa* and the second step is for *ūrja*, and the five more steps, the couple moves for other blessings.

The term *iṣa* and *ūrja* have a good deal of significance in the *R̥gveda* also, for we have the pair occurring in several verses :

- (a) इषमूर्जं च पिन्वस मत्सरिन्तमः — Rv. IX.63.2
- (b) इषमूर्जं पवमानाभ्यर्षीति — Rv. IX.86.35

Yoga and Kṣema

Yoga is the acquisition of anything worth having and *Kṣema* is its preservation. Usually *Kṣema* becomes more vital than *Yoga* or acquisition. This is true in personal matters as much as in the national. The last words of the universal National Anthem are :

योगक्षेमो नः कल्पताम् (XXII.22)

which mean that for a country, not only *Yoga*, or the acquisition of freedom, land, prosperity, or wealth is needed,

she should have also *Kṣema*, i.e. the capacity of preservation of all that she has acquired by efforts and sacrifice. Life in no case is static. Its dynamism requires care and caution. This care and caution for the future is *Kṣema*.

Rāyaspoṣa or Prosperity or Riches and Nourishment for Healthy Growth

There are dozens of instances where the word *rāyaspoṣa* (plentiful riches) has been used in the Saṁhitā. *Rāyas* (रायः) is the riches, prosperity of wealth of any kind — wealth of learning, wealth of money, wealth of cattle and wealth of worldly treasures. This word is closely related to *rayi* (रयि). We have in several verses the phrase : वयं स्याम पतयो रयीणाम् — may we all become Lord of Treasures (X.20; XXIII.65; Rv. X.121.10; Av. VII.79.4).

The word *rāyaspoṣa* in the Yajurveda for the first time occurs in Chapter III, verse 20 : अन्ध स्थान्धो वो भक्षीय मह स्य महो वो भक्षीयोर्जं स्थोर्जं वो भक्षीय रायस्योष स्थ रायस्योषं वो भक्षीय ॥

You are food; may I eat your food.

You are respectable; may I also enjoy your respect.

You are vigour; may I receive your vigour.

You are plentiful riches; may I also enjoy your plentiful riches.

The four material gains invoked in this verse are अन्धस् (food), महः (respect), ऊर्जः (vigour or energy) and रायस्योषः (all riches and sustenance in plenty for healthy growth).

(i) अस्मे रमस्वास्मे ते बन्धुस्त्वे रायो मे रायो मा वयं रायस्योषेण वियौष्ण तो तो रायः (IV.22)

Play with us. We are your brothern. Your riches (are) my riches. May we never be deprived of riches and nourishment. Yours be the riches.

(ii) रायस्योषं दे विष्णवे त्वा (V.1)

(iii) सिंहासि सुप्रजावनी रायस्योषवनिः स्वाहा (V.12)

(iv) सुवीरो वीरान् प्रजनयन् परीह्यभिरायस्योषेण यजमानम् (VII.13)

(v) स यज्ञ धुक्ष्व महि मे प्रजाया १९ रायस्योषं विश्वमायुरशीय स्वाहा (VIII.62)

(vi) रायस्योषेण सभिषा मदन्तोऽग्ने मा ते प्रतिवेशा रिषाम (XI.75)

- (vii) मयि गृहणाम्यग्ने अग्निं रायस्योषाय सुप्रजास्त्वाय सुवीर्याय (XIII.1)
 (viii) इषे त्वा, ऊर्जे त्वा, रय्यै त्वा पोषाय त्वा (XIV.22)

(I invoke you for food. For vigour. For riches. For nourishment).

In the *Saptapadī* ritual of the marriage, the couple advances the third step for *rayaspoṣa*.

Yajña and Yajamāna

Yajña is the performance of one's duty in the widest sense. Performance of one's duty is also *karma*. All the four Veda Saṁhitās are one in respect to these performances. It is through *yajña* that one attains the highest attainable. It is the *yajña* that liberates one from the shackles of bondage; it is again the *yajña* through which one gets worldly prosperity — wealth, reputation, enlightenment, family comforts. *Yajña* is not a ritual; it is a dedication to the society and the environments, and finally, it is an obligation to the Lord Supreme.

The word *yajña* is derived from √yaj, यज्, which has three connotations, *dāna* (दान), *devapūjā* (देवपूजा) and *saṅgatīkaraṇa* (संगतीकरण). Charity and benevolent help given to others are *dāna*; reverence to men of enlightenment, harnessing Nature's bounties for social good and keeping environments free from pollution—this is *devapūjā*; strengthening and enriching the society by organizing benevolent institutions, helping mechanical and chemical industries, developing science and technology, all is *saṅgatīkaraṇa*. What Dayānanda understands by *yajña* is :

“Yajña is a term covering all the actions done for showing reverence to the men of learning, all scientific inventions and their application, all chemical processes, all educational activities and charities, all performances of Agnihotra, Homa etc. (fire-rituals) for the purification of air, rain, water, herbs etc. for the increase of human happiness”. (*Dayānanda : Beliefs and Disbeliefs*, 28).

In such contexts, the *yajña* is regarded as the supreme

duty (श्रेष्ठतमं कर्म— ŚBr. I.7.1.5). The words “श्रेष्ठतमाय कर्मणे” occurring in the first verse of the Samhitā refer to this sort of *yajña*. The superb duty is one which is done for the sake of general good, without any expectation of reward and return; it is the duty performed without an attachment.

Yajña is the duty for excellence, incorporating all works and performances of benevolence. Dealing with the subject, Mahīdhara, the reputed commentator on the Śukla Yajurveda Samhitā says that all the actions, works or performances, the *karmas* can be classified under four heads,* *aprasastam* (objectionable), *prasastam* (commendable), *śreṣṭham* (excellent), and *śreṣṭhatamam* (excellent in the superlative).^{*} Normally, *śreṣṭha* is also the superlative or the best, but the *śreṣṭhatamam* is the highest, the noblest conceivable. All actions illegal and unsocial, like cheating, stealing, torturing etc. are *aprasasta*. Actions good for the family and a small group of friends and relations, like helping and rearing the family are *prasasta*; the actions enjoined by the *smṛti* or the moral and legal codes of the State or Society are *śreṣṭha*; and finally, the actions enjoined by the Veda, or the divine enlightenment, based on the principles of *satya* (the high value of life) and *ṛta* (the universal law) and meant to serve humanity at large, and aimed at establishing a universal kinship are *śreṣṭhatama*, and such actions alone are known as the *yajña*.

There are two ways of interpreting the line : “यज्ञो वै श्रेष्ठतमं कर्म”: (i) the *yajña* is the most excellent performance, and (ii) all most excellent performances constitute *yajña*. The particle *vai* (वै) indicates an identity. The *yajña* is identical with the most excellent. Unfortunately so many acts passed under the name of *yajña*, that *yajña* became a term of disrepute (just as the term sacrifice, a synonym for a sacred act of dedication). The term *adhvara*, अध्वर, a synonym of *yajña*, means a performance free from all types of violence. The animal sacrifice is not even a *prasasta karma*, or a *śreṣṭha karma*; how can

*श्रेष्ठतमाय कर्मणे । चतुर्विधं कर्म अप्रशस्तं । प्रशस्तं, श्रेष्ठं, श्रेष्ठतमं चेति । लोकविरुद्धं वधबन्धचौर्यादिकमप्रशस्तम् । लोकैः श्लाघनीयं बन्धुवर्गपोषणादिकं प्रशस्तम् । स्मृत्युक्तं वापीकूपतडागादिकं श्रेष्ठम् । वेदोक्तं यज्ञरूपं श्रेष्ठतममिति तल्लक्षणम् । ‘यज्ञो वै श्रेष्ठतमं कर्म’ इति श्रुतेः (ŚBr. I.7.1.5; Mahīdhara on Yv.I.1.)

it be a *śreṣṭhatama karma*? Such sacrifices made the *yajñasālās* a place of horror and disgust. Here lies the difference between Dayānanda's and Mahīdhara's interpretations. It was actually not the fault of Mahīdhara that he interpreted the texts as he has done. His has been the traditional translation only based on the Kātyāyana and other Śrauta Sūtras. Dayānanda was a Rṣi, a person of vision; he possessed the courage of a truth-seeker, and hence he could see the identity that the most excellent *karma* is the *yajña*, and hence the *yajña* is also the most excellent *karma*. The *yajña* is an anti-thesis of violence. The *yajña* is a *karma* per excellence, a *karma* which is enjoined by the two texts of *Īśopaniṣad*. (Yv.XL.1-2).

तेन त्यक्तेन मुञ्जीथा ।

कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समा ॥ (Yv.XL.1-2).

Any act of public utility, performed with non-attachment with its fruit is *yajña*. The one who performs such an act, the leader, the house-holder is *yajamāna*. The performance of a token ritual on such occasions is also traditionally known as *yajña*, but the real *yajña*, the benevolent institution, follows the ritual and continues so long as the *yajamāna* feels dedicated to it. A great *yajña* may pass on to the posterity also. Organizing industry, technology, establishing academies for research and development, running a factory, raising a hospital — all these benevolent acts constitute *yajña* as enjoined by the Veda; they are the benevolent acts of universal character meant to serve all and sundry.

Since the *yajña* is the most excellent sacred performance, we have the following series of the *yajūmṣi* :

आयुर्यज्ञेन कल्पताम् । प्राराणो यज्ञेन कल्पताम् । चक्षुर्यज्ञेन कल्पताम् ।

श्रोत्रं यज्ञेन कल्पताम् । पृष्ठं यज्ञेन कल्पताम् ।

यज्ञो यज्ञेन कल्पताम् । —(Yv.IX.21)

May my longevity be secured by sacrifice. May my breath, may my vision, may my hearing, may my back, may the sacrifice be secured by sacrifice. A few more similar *Yajūmṣi* are added in the Samhitā to the above elsewhere.

वाय्वज्ञेन कल्पताम् । मनो यज्ञेन कल्पताम् । आत्मा यज्ञेन कल्पताम् ।
ब्रह्म यज्ञेन कल्पताम् । ज्योतिर्यज्ञेन कल्पताम् । स्वर्गज्ञेन कल्पताम् ॥

—(Yv.XVIII.29).

May the speech be regulated by sacrifice; may the mind, may the conscience, may the intellectual power; may the light, may the bliss be secured through sacrifice.

All the five *prāṇas* have been invoked in a similar verse in the same strain along with *āyu*, *cakṣu*, *śrotra*, *vāk*, *manas*, *ātman*, *brahmā*, *jyotiḥ*, *svaḥ*, *prṣṭha* and *yajña*. The five *prāṇas* or vital breaths are *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*.

प्राणो यज्ञेन कल्पताऽस्वाहा । अरानो यज्ञेन कल्पताऽस्वाहा ।
व्यानो यज्ञेन कल्पताऽस्वाहा । उदानो यज्ञेन कल्पताऽस्वाहा ।
समानो यज्ञेन कल्पताऽस्वाहा । (Yv.XXII.33).

In fact, the entire life, all the body organs are to be strengthened with the concept of *yajña* or the spirit of dedication and sacrifice. The sacrifice itself has to be inspired and spiritualized by the feeling of *yajña*. *Yajña* is a process of spiritualization of all our human activities. Our science and technology, including biological and social sciences need complete spiritualization in this respect before they can be effective in the right sense in raising the stature of man and his society.

Yajamāna — The person who performs the *yajña* is a *yajamāna*. Usually, he is a house-holder. Later on as the culture developed, it became one of the obligatory duties of *yajamāna* to keep himself engaged in the five *mahāyajñas*. (i) the *Brahmayajña* (ब्रह्म यज्ञ), which normally means (a) study of the Veda and scriptures, and (b) prayer and silent worship commonly known as the *sandhyā*; (ii) the *Devayajña* (देवयज्ञ) which means all our efforts to fight against environmental pollutions; traditionally, it got restricted to the performance of Agnihotra or Homa, a fire-ritual; (iii) the *Pitr-yajña* (पितृयज्ञ) which includes reverence to all the elders of the family and an obligation to serve them as best as one can, even at the cost of personal comforts; traditionally, it also means submitting to fire certain oblations of the edible material; (iv) the *Atithi yajña* (अतिथि यज्ञ) or taking good care of the persons, who have selflessly dedicated their life to the services of the society.

The word *atithi*, अतिथि, stands for a *sannyāsin*, who temporarily comes to stay at the house of a householder, but keeps on usually moving; here again in the ritual, there are a few *yajūmṣi*, which are recited and oblations offered to fire; (v) the *Balivaiśvadeva yajña*, (बलिवैश्वदेवयज्ञ), where offerings are given to All-Gods, the *Viśvedevāḥ*; the portions are allotted suiting to the needs of cattle, domestic helpers or servants and social dependents. Dayānanda has elaborated the details of these five Great Duties in his reputed text, the *Pañcamahā-yajña Vidhi*, and his other writings. These five *mahāyajñas* have no direct bearing with the Yajurveda exclusively. Of course, some of the *yajūmṣi* have been utilized in the *yajñas* (particularly from Chapter III of the Yajurveda for the Devayajña (5,1,2,3,9 and 10) :

भूर्भुवः स्वर्गारिव०; समिधाऽग्नि०, सुतमिद्वाय०, तं त्वा समिद्धिर० अग्निर्ज्योति०,
सजूर्देवेन सवित्रा० ।

For the *pitryajña*, see also Yv.II.31-34 : अत्र पितरो मादयध्व०; नमो वः पितरो रसाय०; आधत्त पितरो० and ऊर्जं वहन्तीरमृतं० and Yv.XIX.36 (पितृभ्यः स्वधायिभ्यः स्वधा नमः; पितामहेभ्यः स्वधायिभ्यः स्वधा नमः । प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः; अक्षन् पितरोमी मदन्त पितरोऽतीतृषन्त पितरः पितरः शुन्यध्वम्); and Yv.XIX.45-70. Of course, here again, the R̥gvedic texts play a very important role in expanding the ecclesiastical details. The Atharvaveda also has a lot to contribute to the details of these rituals.

The words *mantra*, *chandas*, *stoma*, *yajuḥs* and *sāman* have been thus derived in the Nirukta: *Mantras* (stanzas or verses, say the R̥k) are so called from thinking (मन्त्रा मननात्); *Chandas* or metres from covering (छन्दांसि छादनात्); hymns or *stoma* from praising (स्तोमः स्तवनात्). *Yajuḥs* is derived from the root *yaj*, √यज्, to sacrifice (यजुर्यजतेः). *Sāma* is so called because it is measured out by the stanza, or it may be derived from the root *as*, √अस्, to throw. He thought it equal to the stanza, say they who are well-versed in the Vedic metres (सामसम्मितमृचा । अस्वतेर्वा । ऋचा समं येन इति नैदानाः) —Nir. VII.12.

The *yajamāna* is a person of respectability; he is the unit of the society and he is the measure, मान, of the *yajña*. The Supreme Lord is invoked to take care of him; to keep care

of his cattle and to bless him with riches, long life, health, vigour, cattle, home and progeny. As on him depends the society and the state, his needs and desires are to be taken care of. He is blessed by the priest, who is his philosopher and guide. The yajamāna honours the priest with reverence and looks to his needs, while the priest, the *purohita*, blesses him in his projects (सत्याः सन्तु यजमानस्य कामाः) (XII.44), may the wishes of the yajamāna come out true.

We shall quote here a few verses where the *yajamāna* (sacrificer) has been invoked. The yajamāna is also often called as the *yajñapati* or the lord of the *yajña*, or *ghāpati* as the householder, or master of the house.

- (i) यजमानस्य पशून् पाहि (1.1) — Preserve the cattle of the yajamāna.
- (ii) परमेण धाम्ना दृष्टुहस्व मा ह्यार्षा ते यज्ञपतिर्ह्यर्षीत् (1.2) — Remain firm in your supreme abode. Don't you forsake, nor may the sacrificer (yajñapati) forsake you.
- (iii) यजमानस्य परिधिरसि (II.3). You are the protective peg for the sacrificer.
- (iv) अग्ने गृहपते सुगृहपतिस्त्वयाऽग्नेऽहं गृहपतिना भूयासः सुगृहपतिस्त्वं मयाऽग्ने गृहपतिना भूयाः (II.27). O adorable Lord, master of the household, you being a householder, by your grace, may I also be a good householder. O Lord, due to my being a householder, you become a good householder.
- (v) अयमग्निगृहपतिर्गार्हपत्यः प्रजया वसुवित्तमः (III.39). The fire is the Lord of the home. This is most useful for the household. This bestows wealth for the sake of progeny.
- (vi) रायस्योषे यज्ञपतिमामजन्ती रायस्योषेऽधि यज्ञोऽअस्थात् (XVII.54). May they grant riches and nourishment to the sacrificer; and may the sacrifice flourish in the midst of riches and nourishment.

(vii) इयक्षमाणा भृगुभिः सजोषाः स्वर्यन्तु यजमानाः स्वस्ति (XVII.69)

May the sacrificers, willing to perform sacrifices in accord with the fire-producers (*Bhrgus*) reach the auspicious world of bliss.

(viii) उद् बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्ते सत्सृजेयामयं च ।
अस्मिन् सधस्थे अध्युत्तरस्मिन् विश्वेदेवा यजमानश्च सीदत ।

(XV.54)

O fire-divine, wake up, keep the sacrificer ever alert and watchful. Let him be engaged in sacrifices and in benevolent deeds. May in this place of sacrifice and in higher realms all the enlightened ones and the sacrificer occupy good positions.

The entire terminology of the ecclesiastical *yajñas* is based on the terms used in the Ṛgveda, but when I say this, I do not mean that the Ṛgveda gives a sanction to the *yajña* rituals. These rituals came into existence milleniums after the revealed knowledge of the Veda. As in so many other cases, so in the case of Kalpa or the Karmakāṇḍa, the terminology is derived from the Śruti : in the Śruti, the terms occurred in their most natural connotations, with the plasticity of their etymology. The very first verse of the Ṛgveda has the term *agni*, *purohita*, *yajña*, *deva*, *ṛtvija*, and *hotṛ*—these terms were later on utilized in the technical sense, when fire-rituals attained a concrete form. The word *ṛtvik* has an association with *ṛtu* or season; a participant in a seasonal ritual came to be known as a *ṛtvik*; he is expected to be an enlightened person, rich in the Vedic lore. The number of *ṛviks* may be one, two, three or four. If there is one *ṛtvik*, he is the *purohita* also, or the leading priest of the ceremony. If there are two participants in the ceremony, other than the *yajmāna*, one is known as the *purohita*, and the other a *ṛtvik*; when there are three participants, they are known as *ṛtvik*, *purohita* and the *adhyakṣa* (or the head); and when there are four participating priests, they are known as *hotṛ*, *adhvaryu*, *udgātṛ* and *brahmā* (Dayānanda, the Sanskāraavidhi), of course, the details are not so simple, as Dayānanda has conceived. There

are a host of terms by which the priests and participants are known according to their functions in the elaborate ceremonies. Taking the hint from the various texts of the R̥gveda (c.g. II.1.2), the ecclesiastical experts of the Brahmanic period and of the period of the Śrauta Sūtras drew out a long list of the priests and the participants in the *yājñik* rituals.

तवाग्ने होत्रं तवपोत्रमृत्विजं तव नेष्ट्रं त्वमग्निदुतायतः ।

तवप्रशास्त्रं त्वमध्वरीयसि ब्रह्म चासि गृहपतिश्च नो दमे ॥

(R̥v.II.1.2)

According to the *yājñikas*, the verses 31 and 32 of Chapter V of the Yajurveda contain formulas for the consecration of the eight *dhiṣṇyās*, i.e. eight side-altars or hearths each of which is addressed in turn.

1. The hearth of the *Āgnīdhra*, आग्नीध्र, the fire-kindler priest; the formula is विभूरसि प्रवाहणः — you are all-pervading, the carrier.
2. The hearth of the *Hotṛ*, होतृ, the invoking priest; the formula is वह्निरसि हव्यवाहनः, you are the fire that carries the oblations.
3. The hearth of the *Maitrā-varuṇa*, मैत्रावरुण, the assistant of *hotṛ* priest; the formula is श्वात्रोऽसि प्रचेताः, you are swift and wise.
4. The hearth of *Brāhmaṇācchansi*, ब्राह्मणाच्छसि, the formula is तुषोऽसि विश्ववेदाः, you are *tutha* or the Divine Supreme, the omniscient. (*Tutha* means Brāhmaṇa priest, who knows how priestly fees are to be distributed — *Griffith*). (These four in reference to verse 31).
5. The hearth of the *Potṛ*, पोटृ, or cleansing-priest; the formula is उशिगसि कविः, you are the yearning one, the sage.
6. The hearth of the *Neṣṭṛ*, नेष्ट्र, the priest who leads forward the sacrificer's wife. He is addressed by the

names *Anghāri* and *Bambhāri*, अङ्घारिरसि बम्भारिः, two guardians of the celestial soma (cf. IV.27); you are the enemy of the sin, the nourisher.

7. The hearth of the *Acchāvāk*, अच्छावाक्, or inviting priest; the formulā is अवस्यूरसि दुवस्वान्, you are the bestower of food, the possessor of supplies (or aid-seeker and worshipping — *Griffith*).
8. The *mārjālīya* hearth of the cleanser on which the sacrificial vessels are cleansed. The formula is शुन्ध्यूरसि मार्जालीयः. After the completion of these eight *dhiṣṇyās*, the *Āhavanīya*, आहवनीय, fire is pointed at and addressed as सम्राडसि कुशानुः, you are sovereign, the glowing fire. Mahīdhara supplies further details of the verse 32, corresponding to परिषद्योऽसि पवमानः, नभोऽसि प्रतक्वा, मृष्टोऽसि हव्यसुदनः and ऋतधामासि स्वर्ग्योतिः — you are the member of the assembly, the pure one; you are the sky, the pleasure-showering, you are swept clean, the preparer of oblations; you are the seat of law, heaven's light and lustre.

The Cosmic Man of Puruṣa Sūkta

In the R̥gveda (X.90), we have a full hymn of 16 verses, known as the Puruṣa-Sūkta, with Nārāyaṇa as its R̥ṣi. The entire hymn is repeated in the Yajurveda Chapter 31 of 22 verses (i.e. 6 new verses, not taken from the R̥gveda). Out of the sixteen verses of this hymn, which deal with the cosmic creation, coming out of the Cosmic Man with thousands of heads, thousands of eyes and thousands of feet, six (or seven) verses deal with *yajña*, the cosmic sacrifice. This *yajña* is the Supreme Performance of the Cosmic Puruṣa, who is known as Puruṣa (XXXI.18). He is also Prajāpati (XXXI.19). *Yajña* is referred to in the following verses of this Chapter of the Yajurveda.

1. तस्माद्यज्ञान् सर्वहुतः सम्भृतं पृषदाज्यम् (6)
From that cosmic sacrifice, to which all things have been offered as oblations, milk and curd are obtained.

2. तस्माद्यज्ञात् सर्वहुतऽऋचः सामानि जज्ञिरे (7)
 From that cosmic sacrifice, in which everything has been offered as oblations, the Rks and Sāmans are born. Also verse (8).

3. तं यज्ञं बर्हिषि प्रीक्षन् पुरुषं जातमग्रतः (9)
 The cosmic Man, who is born earliest of all is placed on the cosmic sacrificial altar.

4. यत्पुरुषेण हविषा देवा यज्ञमतन्वत (14)
 In the cosmic sacrifice arranged by gods with Cosmic Man as oblation.

5. देवा यद्यज्ञं तन्वानाऽबध्नन् पुरुषं पशुम् (15)
 When the gods preparing for the sacrifice tie up the Cosmic Man as an offering.

6. यज्ञेन यज्ञमयजन्त देवास्तानि घमणिं प्रथमान्यासन् (16)
 Gods worshipped the Supreme Lord with Sacrifice. These have been the earliest ordinances.
 (See Rv.X.90.8; 9; 10; 7; 6; 15; 16)

Since this hymn is essentially of the R̥gveda, we shall not elaborate it here. There are certain terms used in this yajña of cosmic creation, which later on became popular in the *havya-yajña*, or the fire-ritual which developed round the yajūm̐ṣi: *Pr̥ṣad-ājya*, पृषदाज्य — butter mixed curds, *yajñam-barhiṣi*, यज्ञं बर्हिषि, the place of yajña scattered with grass; (9) *praukṣan*, प्रीक्षन्, cleansed and purified, *ājyam* आज्यम्, butter (14); *idhma*, इध्म, or fire wood (14); *havih*, हविः or oblation-material (14); *paridhih*, परिधिः, encircling lines seven in number, *samidhaḥ*, समिधः, or wood-sticks, three into seven ($3 \times 7 = 21$) in number. *abadhnan p̥asum*, अबध्नन् पशुं, the animal bound to stake; *sādhyas* साध्याः and *ṛṣis* (9, 16), the experts in the technicalities of the ritual and persons enlightened with the Vedic lore. These are some of the terms, which were used in elaborating the details of cosmic creation and later on became the basis of the fire-rituals, developed round the texts of the Yajurveda.

The Puruṣa Sūkta of the R̥gveda and the Yajurveda not only deals with the cosmic representation of the Supreme

Creator, from which everything has emanated out in the sense that He is the First Cause of the creation, and the creation is the divine manifestation of His Art at the multidimensional canvas of the mother Prakṛti which is also known by numerous synonyms as Aditi, Svadhā and sometimes as Akāśa also. The cosmic Puruṣa created the inorganic and organic world both. He is responsible for the birth of cattle, *grāmya paśu*, (cows, horse, goat, sheep and man), besides the forest-dweller animals (*āranya paśu*), and winged creatures flying in air, *Vāyavya* creatures (पशून्तश्चक्रे वायव्यानारण्या ग्राम्याश्च ये —Yv. XXXI.6)

To the civilised man, He gave the concept of a social life divided into four classes : (i) the intellectuals, (ii) the ruling class or warriors, (iii) the business class and agriculturists responsible for production and distribution of social wealth, and (iv) the labour class — these came to be known as Brāhmaṇas, Kṣattriyas, Vaiśyas and Sūdras. We have the following two verses in this connection :

- (i) यत्पुरुषं व्यदधुः कतिधा-विकल्पयन् ।
मुखं किमस्यासीत् किं बाहू किमूरु पादाऽउच्येते । (10)

The man (*puruṣa*, the mankind or society) they created, in what portions do they figurize it? Which is His mouth, which the two arms, which the two thighs and which are said to be His feet?

The Brāhmaṇa (the intellectual) is His mouth; the Kṣattriya (*rājanya* or administrator) is made His two arms; what is the Vaiśya (producer of wealth) is His two thighs; and Sūdra (labourer) is born of His two feet. (The beautiful metaphor is expressed in four styles).

The revealed knowledge or the Veda (the divine speech) is meant for every man in the Society, as is indicated in the following Yajuh verse :

यद्येमां वाचं कल्याणीमावदानि जनेभ्यः ।
ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय च ।
प्रियो देवानां दक्षिणायै दातुरिह भूयास—
मयं मे कामः समृध्यतामुप मादो नमतु ॥

(Yv. XXVI.2)

O Lord, may I address this auspicious speech of yours (the Veda) to all the people, intellectuals (Brāhmaṇas) and administrators (Kṣattriyas), workers (Sūdras) and producers of wealth (Arya or Vaiśya), our kinsman and strangers. May I become favourite of the learned ones and of him who gives liberal guerdon. May such and such wish of mine be fulfilled, and may I get affection of so and so.

The society is a living organism, and its people divided into classes are its organs. The classification is not by birth or parentage, but by attainments (*guṇa* or attributes; *karma* or actions or professions and *svabhāva*, the aptitude). The Veda speaks of the dignity of profession, and the dignity of labour. Each section, just like head or brain, the shoulders, the belly and feet, functions in unison, with inter-dependence, and mutual cooperation.

The Yajurveda speaks of another type of classification of mankind. This gives us the concept of *Pāñcajanya* or *pañcajanāḥ*, (पाञ्चजन्य, पञ्चजनाः). For *pañcajanāḥ*, see Yv. XXV.23:

विश्वेदेवाऽर्ददतिः पञ्चजना अदितिर्जातमदितिर्जनित्वम् ।

Eternity is all the gods; eternity is the penta-classified men; eternity is all that hath been born and shall be born. (See Rv. I.89.10 also).

In fact the concept of *pāñcajanya* is of the R̥gveda : for this term, See R̥gveda :

पाञ्चजन्य, पाञ्चजन्या, पाञ्चजन्यः —I.100.12; IX.66.20;
पाञ्चजन्यम् —I.117.3; V.32.11; पाञ्चजन्यया —VIII.63.7;
पाञ्चजन्यासु —III.53.16; पाञ्चजन्येन —VII.72.5; 73.5.

We have the following terms also in the R̥gveda* :

पञ्चक्षितीः ; पञ्चक्षितीनाम् —I.7.9; 176.3; V.35.2; VI.46.7;
VII.75.4; 79.1.

*चर्यणीनाम् मनुष्याणाम्, men or people, —*Sāyaṇa* on I.7.9
क्षितीनाम् निवासार्हाणाम् वर्णानाम्, those who have a right or claim to stay in abodes or houses —*Sāyaṇa* on I.7.9;
पञ्चक्षितीनाम् । क्षियन्ति निवसन्ति गच्छन्ति वा क्षितयः देवा मनुष्याः, पितरः, पशवः,
पक्षिणश्चेति पञ्चजनाः।

Again, चत्वारो वर्णाः निषादपञ्चमाः पञ्चजना इत्यन्ये —*Sāyaṇa* on I.171.3.

पञ्चजनाः —I.89.10; III.59.8; VI.11.4; 51.11; VIII.32.22;
IX.92.3; X.45.6.

पञ्चकृष्टयः, पञ्चकृष्टिषु —II.2.10; IV.38.10; X.60.4; 119.6; 178.3.

पञ्चचर्षणीः —V.86.2; VII.15.2; IX.101.9.

पञ्चमानुषी —VIII.9.2

The division into five has been variously described. At one place, according to Sāyaṇa, the five classes of beings are *devāḥ*, (gods or enlightened persons), *manuṣyāḥ*, common people; *pitarāḥ* or elders, manes; *paśavaḥ*, cattle, and *pakṣiṇaḥ*, birds with wings (Sāyaṇa on I.176.3). He at the same places gives an alternative classification : people of the four varṇas, Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, and the fifth one is *niṣāda*.

At another place (I.89.10), the five classes of people, *pañcajanāḥ*, have been enumerated as alternatively : of *gandharvas*, *pitṛs*, *devas*, *asuras* and *rakṣas*, गन्धर्वाः पितरो देवा असुरा रक्षांसि; persons, who indulge in luxury, and are specialists of fine arts and aesthetics are *gandharvas*; the elders of the society by age, rank or experience are *pitṛs*; the enlightened persons, learned and wise, are *devas*; evil persons not abiding to the Vedic discipline are *asuras*; and persons indulging in crimes and violence are *rakṣas*, or demons.

The word *kṛṣṭī* is the same as *cultured*. The word *pañca-kṛṣṭiṣu* has also been translated as *pañcaśu janeṣu* (II.2.10); *niṣāda* is the fifth, and people of four varṇas constitute the four, and hence the cultured community is classified under five heads.

Who are these *niṣādas*? We have the word occurring only at one place in the Yajurveda (XVI.27) —निषादेभ्यः—

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमो
नमः कुलालेभ्यः कम्मरिभ्यश्च वो नमो
नमो निषादेभ्यः पुञ्जिष्ठेभ्यश्च वो नमो
नमः स्वनिभ्यो मृगयुभ्यश्च वो नमः ॥

(Yv. XVI.27)

According to Uvaṭa, *niṣāda* denotes a fisherman (निषादा

मात्सिकाः); according to Mahīdhara, *niṣādas* are hilly-tribes, flesh-eaters of Bhilla community, निषादा गिरिचरा मांसाशिनो भिल्लाः । According to Dayānanda, the people who belong to hills or forests are *niṣādas* : (निषादेभ्यः वनपर्वतादिषु तिष्ठन्ति तेभ्यः). In other words, *niṣāda* is that group of human society, which is away from the city life of cultured people, the unscheduled tribal class of hilly tracts and wild culture. This class has not been bestowed with the civic rights. In modern terminology, they have no voting in the social management, and ordinarily they are not governed by the usual social laws.

The classification into the four categories of *varṇa* only comes after the age of maturity. A child, a boy or girl under discipline of education, and yet not graduated, a person who has left the house-hold life, a *vānaprasthin* (a forest dweller) or a *sannyāsin*, the one who has renounced the privileges of a social life — all these constitute the fifth class of mankind.

It is interesting to note that the word *niṣāda*, निषाद, occurs only once in the Yajurveda, and no where else in the Rgveda or the Atharvaveda.

Social Vocations and Employments

The Yajurveda is known for its lexicon character. The sixteenth Book of this Veda, according to the traditionalists consists of Śatarudrīya, शतरुद्रीय, a litany accompanying 425 oblations, addressed to the hundred *rudras*. This Book, the Rudrādhyāyī refers to a large number of professions in an indirect manner. We have another Thirtieth Book, commonly treating of the *Puruṣa-medha*, (so often translated as a book of human sacrifice) is in fact a book of human professions in a cultured and highly developed society. This is a sacrifice or a ceremony, traditionally performed by a Brāhmaṇa or a Rājanya to show respect to people of all types of trades and occupations. The horse-sacrifice is a national Zoo-fair, or Animal Fair (wild and cattle life), and similarly the *Puruṣa-medha* is a National Fair of people of all vocations. The reader is requested to go through all the lines of this Book and find out for himself the vocations envisaged by the Samhitā in a well-developed society.

5. Priesthood, royalty, business class, labour class, a robber, homicide (debarred from fire-ritual), eunuch, harlot, māgadha.
6. Charioteer, street singer, court officer, joker, woman-lover, chariot-maker, carpenter.
7. Potter, blacksmith, jeweller, gardener, arrow-maker, bow-maker, bow-string-maker, rope-maker, hunter, dog-leader.
8. Fisherman, boatsman, snake-charmer, juggler, gambler, bamboo-splitter, woman working with thorns.
10. Physician, astronomer, cross-examiner, judge.
11. Elephant-keeper, house-keeper, cow-herd, shepherd, goat-herd, farmer, wine-maker.
12. Wood-fetcher, fire-kindler, sprinkler of water, meal-server, artist, distributor, worker-woman, female-dyer.
14. Iron-smelter, impurity-remover (remover of stains), welder.
15. Hide-dresser, currier.
16. Fisher, fish-seller, boatsman, barrage-maker, hunter, rock-blaster.
17. Scavenger, goldsmith, merchant with weighing balance.
18. Gambler, fault-finder, referee, umpire, judge, slaughterer.
19. Drummer, lute-player, bugler, conch-blower, forest-ranger, fire-guard.

20. Village-headman, lute-player, drum-player, flutist, cymbal musician.

21. Disposer of dead bodies.

From a long list, we have given here only a few important vocations.

Concept of State or Rāṣṭra

What we call today a nation, a state, motherland, fatherland or country may be visualized in the connotation of a small term *Rāṣṭra*, the head of which was known under different names such as Indra, Rājan, Samrāt etc. The word *Rāṣṭra* occurs at several places in the R̥gveda :

राष्ट्र, राष्ट्रम् — *rāṣṭram*, IV.42.1; VII.84.2; X.109.3; 124.4; 173.1; 2; 5.

राष्ट्रस्य — *rāṣṭrasya*, X.124.5

राष्ट्रानाम् — *rāṣṭrānām*, VII.34.11

राष्ट्राय — *rāṣṭrāya*, X.174.1

राष्ट्री — *rāṣṭrī*, VI.4.5; VIII.100.10; X.125.3

In the Yajurveda, we have the following occurrences of this word :

राष्ट्रदा — *rāṣṭradā*, X.2; 3; 4

राष्ट्रम् — *rāṣṭram*, X.2; 3.4; XII.11; XX.8

राष्ट्रे — *rāṣṭre*, IX.23, XX.10; XXII.22

According to Sāyaṇa, the word *rāṣṭrī*, राष्ट्री, means king or lord, since *rāṣṭra* is kingdom (राष्ट्री ईश्वरनामैतत् — R̥v. VI.4.5; राष्ट्री राजनशीला — VIII.100.10). *Rāṣṭra* is *rājya* or kingdom (राष्ट्रं राज्यम् — R̥v. VII.84.2 — युवो राष्ट्रं बृहदिन्वति, may you both, Mitra and Varuṇa, give joy to the kingdom of heaven, celestial region, with rains). Varuṇa is so often addressed as *rājan* or king of all kingdoms (राजा राष्ट्रानाम् — R̥v. VII.34.11).

There is a reference to the maintenance of secrecy of the state from the enemy — राष्ट्रं गुपितं क्षत्रियस्य — R̥v. X.109.3. At

one place, Sāyaṇa translates *rāṣṭram* as kingship or state as well as the place of *yajña*, the ground or land of sacrifice (राष्ट्रं राज्यं यज्ञभूमिम् — X.124.4).

In Book X of the Yajurveda, we have two passages (2 and 3) with the repetition of the formula : राष्ट्रं मे देहि, राष्ट्रं मे देहि (2) and राष्ट्रं मे दत्तं, राष्ट्रं मे दत्तं (3) (Bestower of kingdom, bestow kingdom on this sacrificer so and so (2) Bestow the kingdom on me; bestowers of kingdom, bestow kingdom on this sacrificer so and so. (3)).

There is a prayer or pious wish : विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत् (may all the subjects like you; may your kingship never fall — Yv.XII.11).

One of the most powerful and forceful invocation is : वयं राष्ट्रं जागृत्याम पुरोहिताः (Yv. IX.23).

(Stationed in the forefront, may we always be active and alert for our nation).

We shall end this note with an inspiring National Anthem from the Yajuh Samhitā :

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामाराष्ट्रे
राजन्यः शूर इषव्योऽतिव्याधी महारथो जायतां
दोग्ध्री धेनुर्वोढानइवानाशुः सप्तिः पुरन्धिर्योषा
जिष्णू रथेष्टाः सभेयो युवांस्य यजमानस्य वीरो
जायतां निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो
नऽओषधयः पच्यन्तां योग-क्षेमो नः कल्पताम् ॥

(Yv. XXII.22).

O Supreme Lord! May there be born in this *rāṣṭra* (the State) the learned intellectuals, illustrious for their sacred knowledge; may there be born the *rājanya* or the men of defence, heroic skilled archers, with piercing shafts, mighty warriors; the cows giving abundant milk; the ox good at carrying; the swift courser; the industrious ladies; may this householder be blessed with a son ever victorious, driving in the forefront, impressive in assemblies, and youthful; may we have timely rains according to our needs and desires; may our fruit-bearing plants ripen; may acquisition (*yoga*) and preservation (*kṣema*) of property be secured to us.

Different types of Sovereignities. There are certain

terms in the Yajuh formulae which need elucidation.

राज्यसि प्राची दिक्, विराडसि दक्षिणा दिक्,
सम्राडसि प्रतीची दिक्, स्वराडस्युदीची दिक्,
अधिपत्यसि बृहती दिक् — Yv. XIV.13.

You are the *Rājñī* (queen) of the eastern region.

You are the *Virāt* (glorious sovereign) of the southern region.

You are the *Samrāt* (empress) of the western region.

You are the *Svarāt* (autocrat) of the northern region.

You are the *Adhipatnī* (paramount queen) of the upward region.

The same terms again appear in Book XV of the Yajurveda (verse 10 — *Rājñī*; 11 — *Virāt*, 12 — *Samrāt*, 13 — *Svarāt*, 14 — *Adhipatnī*). *Rājñī* and *adhipatnī* are the feminine terms, whilst *virāt*, *samrāt*, and *svarāt*, are non-feminine (*Iṣṭakās* or bricks have been given these royal names).

Mahīdhara has explained these five terms as :

राज्ञी	राजमाता	पूर्वा दिक्	गायत्री रूप
विराट्	विविधं राजमाना	दक्षिणा दिक्	त्रिष्टुप्-रूप
सम्राट्	सम्यग् राजमाना	प्रतीची दिक्	जगती-रूप
स्वराट्	परनिरपेक्ष स्वयमेव राजमाना	उदीची दिक्	अनुष्टुप्-रूप
अधिपत्नी	अधिकं पाति,	ऊर्ध्वा दिक्	पङ्क्ति-रूप

(Mahīdhara refers to the Satapatha Brāhmaṇa, VIII.3.1.14, for these details.

(छन्दाःसि वै दिशः VIII.3.1.13).

The Yajurveda and the Upaniṣads

The Yajurveda is known to be associated with two basic Upaniṣads, the *Īśa* and the *Bṛhadāraṇyaka* of Maharṣi Yājñavalkya. The *Īśa* is mainly the reproduction of the Fourtieth Chapter of the Yajurveda with slight variations at the close. The *Bṛhadāraṇyaka* constitutes in major the last part of the Satapatha Brāhmaṇa.

The Yajurveda Samhitā has seventeen verses in Book XL, whereas the Īśa Upaniṣad has 18 verses, the extra verse being

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि
यो ऽ सावसौ पुरुषः सोऽ हमस्मि । (Īśa. 16)

This verse may be compared with the last verse of the Yajurveda:

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
योऽ सावादित्ये पुरुषः सोऽ सावहम् “ओ३म् खं ब्रह्म” ॥

The philosophy of the upaniṣads is based on the philosophy of the Veda; philosophy is simple, clear and dynamic. The basic principles may be outlined under several phases as given below:

- (i) God, the Infinite Eternity, the unchangeable, immutable and the First Cause of the universe is one and the entire universe, living and non-living, moving and stationary, throbs with the activity of our Lord. God is Supreme Artist, and the Creation a manifestation of His Art. (1)
- (ii) The Infinite Supreme Existence may be described as one that moves, and yet that moves not, far and yet so near, within all, and yet extending to infinity outside all. (5)
- (iii) He attains the bodiless, uninjurable, sinewless, pure and sinless bright one. He the Supreme self, far-sighted, wise, surpassing all, and self-existent, creates the objects in all propriety for all times to come. (8)
- (iv) In the world, we have the destructive impulse (*asambhūti*), and constructive impulse (*sambhūti*); one cannot be ignored in favour of the

other. Both have to be taken care of to get across death and to gain immortality. (9-10)

- (v) Our human system (man as an organism), and hence our entire life is a continuum between the physical or worldly aspect and the spirit at the other end. Neither spirit can be rejected nor the flesh. Those who carry worldly (*avidyā*) and spiritual existences, (*vidyā*) and the knowledge thereof can face death with peace and attain immortality.

Vidyā is knowledge, and avidyā is non-knowledge, i.e. karma. Knowing and doing are the two phases of our purposeful life to be taken good care of simultaneously. (12-14)

- (vi) Life is dynamic and so is the creation. A change means purposefully well-planned systematized change; it is by no means unreal, myth or a dream. And hence one should desire to live for a hundred years, i.e. a full human span of life, always actively engaged. Only inactive idlers cling to life, and hence they suffer through a cycle of births and deaths. (2)
- (vii) The face of the ultimate reality is hidden by a golden cover, attractive and deluding. This cover has to be removed to realize what the reality is. Behind the sun, and within the sun, the most effulgent, is the existence of the Cosmic Supreme, the Divine Self. (17)

The *Bṛhadāraṇyaka Upaniṣad* is the rich annotation on the *Īśa Upaniṣad* or the Fortieth Chapter of the Yajur Samhitā. This being the last chapter of this Veda, it has come to be known as the Vedānta. The entire philosophy of the Vedānta is an exposition of the Vedic ideas involved in these seventeen verses.

There is an echo of the *Īśa Upaniṣad* or the Fortieth Chapter of the Yajur Samhitā in the *Bṛhadāraṇyaka Upaniṣad*

(Br. Up.) : (i) In Br. Up. IV.4.10; 11, we have :

1. अन्धः तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ (10)

2. अनन्दा नाम ते लोका अन्धेन तमसाऽऽवृताः ।
तां स्ते प्रेत्याभिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥
Br. Up. (11)

In Br. Up. V.15, we have

3.(a) हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्
तत्त्वंपूषन्नपावृणु सत्यधर्माय दृष्टये ।

(b) पूषन्नैर्कर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन् समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ ॥
पुरुषः सोऽहमस्मि ॥

(c) वायुरनिलममृतमथेदं भस्मान्तं शरीरम् । ओं क्रतो स्मर
कृतं स्मर क्रतो स्मर कृतं स्मर ॥

(d) अग्ने नय सुपथा राये अस्मान्निश्वानि देव वयुनानि विद्वान् ।
युयोध्य स्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्ति विधेम ॥

We are giving the English translation of these passages, as rendered by Robert Ernest Hume (1931; reprinted 1968).

1. Into blind darkness enter they
That worship ignorance;
Into darkness greater than that, as it were, they
That delight in knowledge (Br. Up. IV.4.10.; Yv. XL. 12).

2. Joyless are those worlds called,
Covered with blind darkness,
To them after death go those
People that have not knowledge, that are
not-awakened. (Br. Up. IV.4.11; Yv. XL.3).

3(a) With a golden vessel
The Real's face is covered o'er

(That do thou, O Pūṣan, uncover
For one whose law is the Real to see).
(Br. Up.V. 15; Yv. XL. 16).

- (b) O Nourisher (Pūṣan), the sole seer, O controller (Yama), O Sun, offspring of Prajāpati, spread forth thy rays; gather thy brilliance. What is thy fairest form—that of thee I see).
He who is yonder, yonder person (puruṣa) —
I myself am He! (Br. Up. V.15; Yv. XL. 17)

- (c) My breath to the immortal wind (*anilam amṛtam*)! The body then ends in ashes. *Om*!
O Puruṣa with purpose (*Kratu*), remember! The deed (*Kṛtam*) remember!
O Puruṣa, remember! The deed remember!
(Br. Up.V.15; Yv. XL.15)

- (d) O Agni, by a goodly path to prosperity (*rayi*) lead us,
Thou, god, who knowest all the ways!
Keep far from us the crooked-going sin (*enas*)!
Most ample expression of adoration
to thee would we render.
(Br. Up. V.15; Yv.XL.16)

Fearlessness, Peace and Happiness

The essence of the Vedic culture is the attainment of personal and social peace for the entire community. Peace does not come to a coward, a person terror-stricken. One who has not subdued fear and who has not enjoyed fearlessness would surrender to evils, malpractices, untruthfulness, and timidity.

There are certain terms which have a special connotation in the Vedic literature! Śam, Śānti, Śamyuḥ Svasti, Bhadra, Śiva, Maya (शम्, शान्ति, शंयुः, स्वस्ति, भद्र, शिव, मय); a theist craves for them, and invokes God, Natures' bounties, and everything that is friendly and kind to him for the attainment of peace, happiness, prosperity, affluence, and physical and moral sustenance. The Yajurveda has numerous verses in

common with the Rk verses in respect to *śam* and *svasti*, and yet there are certain passages unique of the Yajurveda and of universal popularity. One such verse is the following :

द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः
शान्तिरोषधयः शान्तिः वनस्पतयः शान्तिर्विश्वेदेवाः
शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः शान्तिरेव शान्तिः
सा मा शान्तिरेधि ॥

(Yv. XXXVI.17)

May the sky be peaceful; may the midspace be peaceful; may the earth be peaceful; may the waters be peaceful; may the annual plants be peaceful; may the forest trees be peaceful; may the bounties of Nature be peaceful; may the knowledge be peaceful; may all the things be peaceful; may there be peace and peace only; may such a peace come to me.

The peace that we invoke for is not the peace of the dead — not the static peace. The *dyau* (the celestial region) is full of activity, and so are the other regions. We also crave for dynamic peace of ever-new activity—the peace and music of a flowing rivulet, covering over the distant past and looking for a distant future.

We have a few beautiful passages in the Yajurveda following the above *Śānti-mantra* :

दृते दृष्टं ह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे मित्रस्य चक्षुषा समीक्षामहे ।

(Yv. XXXVI.18)

O Lord, make me firm in times of distress. May all the beings look at me with a friendly eye. May I see all the beings with a friendly eye. Thus may we all be looked at with the friendly eye.

दृते दृष्टं ह मा ज्योक्ते संदृशि
जीव्यासम् । ज्योक्ते संदृशि
जीव्यासम् । (Yv. XXXVI. 19)

O powerful Lord, may you steady me in the calamities.

May I live long beholding you; may I live long beholding you.

यतोयतः समीहसे ततो नोऽभयं कुरु ।
शत्रुः कुरु प्रजाभ्योऽभयं नः पशुभ्यः ॥

(Yv. XXXVI.22)

From whatever quarter, you strive to lead us, may you provide us safety thence; may you grant happiness to our progeny and safety to our cattle.

In the midst of the people friendly to us, there may be vicious people who hate us; the Samhitā is very much clear as regards our attitude towards them.

सुमित्रिया नऽआपऽओषधयः सन्तु दुमित्रियास्तस्मै
सन्तु योऽस्मान् द्रष्टुं यं च वयं द्विष्यः ॥ (XXXVI.23)

May waters and herbs be friendly to us, and unfriendly to him who hates us and whom we do hate.

But why should we hate anybody, or anybody hate us? There is always a tussel between evil tendencies and the godly ones. One who is the worshipper of evil ones, who sides with untruth, one who is violent and aggressive, only him we shall hate, in response to the hatred he shows. Only such persons are despised; they hate us, the virtuous ones, and the virtuous ones keep away from them.

Valour, Courage and Heroism

While one covets for peace, it should not be the peace of cowards and timids. The Vedic philosophy is the philosophy of incessant *karma*, for dynamism. Every noble act is *yajña*; sometimes done with the expectation of worldly desires or personal awards (*kāmya karma*), and more so for the public good (*niṣkāma*). The latter does not bind the doer with the fruit of his actions; by and by it leads him to emancipation. This type of life is the life of detachment. A detached doer does not cling to his actions, nor the actions cling to him ever. He does not worry when he fails; the failures lead him to more planned detached actions. Of such a person, the moti-

vation is sincere selfless work, and not its fruit. In him, there is no greed, no temptation, no allurements. Such a person enjoys also, but this enjoyment has a different spectrum, which is all humility — no arrogance and no pride.

Only a detached person can be brave, strong and of superb virility. He has *tejas* (lustre), *vīrya* (manly vigour), *bala* (strength); *ojas* (strength), *manyu* (wrath, pride or passion) and *sahas* (compassion and conquering might). (See Yv. XIX.9)

Only a brave person can defend righteousness, property, family, land and the state. The society needs valiant fighters. In the words of the Vedic verses, we invoke our Lord to give us heroic youths, worthy of the great traditions of the society (*tokma* and *tanaya*), a progeny that lives to our highest ideals. We have an invocation:

भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्यात्सुवीरो वीरैः सुपोषः पोषैः ।
नर्यं प्रजां मे पाहि शशंस्य पशून् मे पाह्यर्यं पितुं मे पाहि ॥

(Yv. III.37.)

O being, becoming and bliss, may I be a good progenitor with children; may I be a good father with sons; may I be opulent with riches. O friendly to men, protect my progeny. O praiseworthy, protect my cattle; O unperturbable, protect my food.

Truth, Virtue, Discipline, Austerity and Dedication

A householder or Yajamāna is expected to take a solemn pledge (*vrata* or vow) at the time of his undertaking any new project of public good (a *yajña*). The words of this pledge are:

अग्ने व्रतपते व्रतं चरिष्यामि तच्छक्यं तन्मे राध्यताम् ।
इदमहमनुतात् सत्यमुपैमि ॥ (Yv. I.5).

O adorable Lord, uphold r of vows, I have determined to observe a vow. May I be able to accomplish it with success: "Renouncing falsehood, I hereby embrace truth".

A person dedicated to the Vedic culture lives for truth

(*satya*). He accepts it for his life; and it is imperative to him to discard untruth. After having lived successfully to the ideals of truthfulness in the closing ritual, he further declares with humility that he has lived to the ideals of truthfulness, and to his best ability, he has been successful in discarding untruth.

अग्ने व्रतपते व्रतमचारिषं तदशकं तन्मेऽराधीदमहं
यऽएवाऽस्मि सोऽस्मि ॥ (Yv. II.28).

O adorable Lord, upholder of vows, I have observed the vow. I am able to observe it with success. Whatever I am, I am.

The Supreme Lord is our progenitor and is known as Prajāpati; He alone is the giver of Eternal Law (*ṛta*), and the great human values known as *satya*. The pair of *ṛta* and *satya* is so often invoked in the Vedic literature. What is not *ṛta* is known as *anṛta*, a term which has become synonymous with falsehood and untruth. The Nighaṇṭu of Yāska has given us several synonyms of truth.

वद् । श्रत् । सत्रा । अद्धा । इत्या । ऋतमिति
षद् सत्यनामानि । —Nigh. III.10.

Bat, Śrat, Satrā, Addhā, Itthā, and Rta are the six synonyms of *satya* (truth) in the Vedic literature. The word Śraddhā, श्रद्धा, is so called on account of being based on *Srad* (truth) श्रद्धा श्रद्धानात् —Nir.IX.30), and Yāska quotes a verse from the Rgveda :

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।
श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥ (Rv. X.15.1)

Through *śraddhā*, faith, is fire well kindled; through faith is oblation well offered. With our speech we announce faith to be at head of *bhaga* (fortune, prosperity or success).

The Yajurveda Samhitā speaks in an equally forceful form the relation between truth and faith. The adoption of truth for all concerns of life is *śraddhā*. *Śraddhā*, in other words, is an applied truth.

दृष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः ।

अश्रद्धामनृते ऽदधाच्छ्रद्धां सत्ये प्रजापतिः ॥ —Yv. XIX.77.

Viewing both forms, Prajāpati gave truth and falsehood different shapes. Prajāpati assigned the lack of faith to falsehood, and faith to truth. (Griffith)

A blind faith or a superstition or credulity which is not based on truth is not "faith" or *śraddhā* at all.

Besides *satya* (truth) and *śraddhā* (faith for adopting truth), three noble qualities are associated with it; *vrata*, *dīkṣā* and *dakṣiṇā*. *Vrata* is a vow or pledge undertaken to seek truth and to adopt it. *Dīkṣā* is a name of consecration; it is the discipline which urges a disciple to sit at the feet of a teacher or preceptor to get acquainted with the intricacies of the truth which he seeks to explore. The last is *dakṣiṇā* which in rituals is merely a priestly guerdon (some coins, gold, silver, food, and gifts of cows offered at the concluding ceremony). *Dakṣiṇā* is merely a sincere expression of thankfulness on behalf of the disciple to his preceptor. *Dakṣiṇā* is a debt to be paid to the teacher for the enlightenment one has received from him. This debt is paid up only when the disciple passes his knowledge to his pupils in succession, or to the society in general. We have the following verse in this connection :

व्रतेन दीक्षामाप्नोति दीक्षयाप्नोति दक्षिणाम् ।

दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्न्यते ॥ —Yv. XIX.30.

He gains by *vrata* (vow) *dīkṣā* or consecration; by consecration he gains *dakṣiṇā*, the priestly guerdon; he gains by guerdon *śraddhā* or faith, and by *śraddhā* comes *satya* or the knowledge of truth.

Vrata leads by stages to *satya* (enlightenment); and the *satya* once attained leads to higher and stiffer *vratas* for higher truths, and throughout our cycles of life, the process continues on. Persuance of truth lies on an endless journey; and the determined efforts made for it is *tapas* or austerity, harsh disciplines, single-mindedness at the cost of momentary pleasures. *Tapas* is a deliberate rejection of pleasures and rewards of today for the attainment of a better tomorrow.

Just as we have terms like *vratapati* from *vrata*, we have

also the term *dīkṣāpati* from *dīkṣā* and *tapaspati* from *tapas* :

अग्ने व्रतपास्त्वे व्रतपा या तव तनूरियथ सा मयि या मम
तनूरेषा सा त्वयि सह नौ व्रतपते व्रतान्यनु मे दीक्षां
दीक्षापतिर्मन्यतामनु तपस्तपस्पतिः । —Yv. V.6—See also V.40.

O Fire-divine, you are the protector of vows. Let your this form, which protects the vows, become mine, and let my this form, which I have got, be yours. O Lord of vows, let your and my vows proceed side by side. May the Lord of Consecrations approve of my consecration, and the Lord of Austerities approve my austerity.

Our adorable Lord (on the mundane plane the fire-divine) is the *vratapati*, *dīkṣāpati* and *tapaspati* simultaneously.

Traditionally, the concept of *brahmacharya* (celibacy) is one of the great virtues of life. Mahārṣi Patañjali has given it a place in his five *yamas* (*satya*, *ahiṃsā*, *asteya*, *brahmacharya* and *aparigraha*) or the public disciplines. *Dama* and *indriya-nigraha* (self-control, control over sense-organs) are other facets of the same. We have always invoked our Lord for *vīrya*, *tejas* and *ojas*. But it is strange to find that the word "*brahmacharya*" does not occur in the Ṛgveda and the Yajurveda (also the Sāmaveda), though we find the word *brahmācārīn* (which means the person who studies the *Veda* (*Brahma* = the *Veda* or the divine knowledge) occurring only once in the Ṛgveda (X.109.5) : ब्रह्मचारी चरति वेविषत् ।

We have a beautiful hymn on the *brahmacharya* in the Atharvaveda (XI.5).

A householder is expected to produce and earn wealth, but he should not be miser. One who liberally and generously gives food and money to that section of the society which is poor and needy, is highly praised. Those who have wealth, but are miser and non-liberal (अरातयः) are regarded as infidels and non-believers and are looked down upon with contempt. The word *arāti* also means an enemy.

Mind and its Behaviours

The entire human body complex is divided into five sub-bodies: (a) the *annamāya*; i.e. the one made of food that

we take; (b) the *prāṇamaya* or the vital complex; (c) the psychic or mental complex or the *manomaya*; (d) the *viñānamaya* — knowledge-sheath and (e) the *ānandamaya*, the sheath of bliss. In the Yajurveda, they have been compared with (a) *pr̥thivī* (*anna*), earth, (b) *antarikṣa* (*prāṇa*), (c) the *dyau* (*manomaya*), (d) the celestial region or the *sva*—region; and (e) the region of bliss (*anandamaya*). (Yv. XVII.67; पृथिव्याहमुदन्तरिक्षमारुहम्). The thirty-fourth Book of the Yajuh Samhitā starts with six beautiful texts (शिवसंकल्प सूक्त) in connection with our mental behaviour. We shall give them here with their translations.

1. यज्जागतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥

The mind which of a person awake, endowed with divine virtues moves far and high; that of a person asleep moves in the same way; reaching far and wide and the sole enlightener of all the lights — may that mind of mine be always guided by the best of intentions.

2. येन कर्माण्यपसो मनीषिणो यज्ञं कृण्वन्ति विदथेषु धीराः ।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥

Whereby the wise and talented ones perform their duties in assemblies and the active ones at sacrifices; which is the foremost motivating spirit embedded within all the creatures— may that mind of mine be always guided by the best of intentions.

3. यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमुतं प्रजासु ।
यस्मान्न ऽ ऋते किं चन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु ॥

The mind which is the knowledge Supreme, the awakening as well as the resolution, and which is immortal light embedded within all the creatures; without which no action whatsoever is performed — may that mind of mine be always guided by the best of intentions.

4. येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥

Wherewith the immortal one, all this that ever existed, that at present exists and that will ever exist in future, is comprehended; wherewith the sacrifice with seven priests is spread — may that mind of mine be always guided by the best of intentions.

5. यस्मिन्नुचः सामयजूंषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।

यस्मिंश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥

Wherein the Rks (praise verses), the Sāmans (lyrics) and the Yajuhṣ (sacrificial formulas) are placed like spokes in the nave of a wheel; wherein like a warp the thought of all the creatures is woven—may that mind of mine be always guided by the best of intentions.

6. सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिनऽइव ।

हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥

Which like a skilful charioteer his speedy horses, leads, and controls men as if holding them by the reins; which is well-placed within the heart; which is free from decay, and the speediest of all—may that mind of mine be always guided by the best of intentions.

Numerals in the Yajurveda

Numerals are as divine and hence most natural as the letters of an alphabet. The vocal organ of a man consists of a complex starting from throat and ending on lips and hence human speech starts from *a* (अ) and ends in *m* (म्) — letters consisting of gutturals, palatals, dentals, linguals, and labials (vowels and consonants). A palm has five fingers (this has given us a popular *pañcaka*, पञ्चक five elements, five sense-organs, five *prāṇas*, five *yamas*, etc.); total fingers are ten (and hence the popular *daśakas* — groups of ten; ten cardinal points, deci and decimal systems of calculation, leading to the discovery and significance of zero, *kha*, or ख, *śūnya*, (शून्य); and by the groups of two (द्विक), of three (त्रिक), of four (चतुष्क), of six (षट्क), of seven (सप्तक), group of eight (अष्टक) etc. The Yajurveda Samhitā, in human history of literature, has been the first and foremost to represent these groups by certain names, also known sometimes as *devatās*. (Yv. IX. 31-34).

Numeral	Devatā	Numeral	Devatā
1	Agni	7	Marut
2	Aśvins	8	Bṛhaspati
3	Viṣṇu	9	Mitra
4	Soma	10	Varuṇa
5	Pūṣan	11	Indra
6	Savitr	12	Viśvedevas

On the basis of numericals, other analogies also emerged out:

- Two — bipeds, like men,
- Three — *triloka* (three regions — earth, midspace and heaven),
- Four — *Catuspāda*, cattle (four-footed).
- Five — five regions, five seasons.
- Six — Six seasons (*vasanta*, *gṛīṣma*, *varṣā*, *śarad*, *hemanta* and *śiśira*).
- Seven — Seven cattle (ox, horse, sheep, goat, mule, ass and man) *sapta-gramyapaśus*.
- Eight — Gāyatrī metre with eight syllables.
- Nine — Trivṛta Stoma.
- Ten — Virāj.
- Eleven — Triṣṭup metre with eleven syllables.
- Twelve — Jagatī with twelve syllables.

Similarly, in the next verse of the Yajurveda are enumerated the metres of 13, 14, 15, 16 and 17 syllables, associated with the corresponding *stomas* (thirteen-fold stoma to seventeen-fold stoma).

The most astonishing verse of the Yajurveda is the one associated with the name of a seer Medhātithi. It deals with brick-laying (a conceptual term dramatized in brick-laying of five-altars). In this context, we have an enumeration from one (*eka*) to *parārdha*, English billion, 10^{12} (American trillion).

इमा मे अग्न इष्टका धेनवः सन्त्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं
चायुतं च नियुतं च नियुतं च प्रयुतं चावुर्दं च न्यवुर्दं च समुद्रश्च मध्यं चान्तश्च परार्थश्चैता मे
अग्न इष्टका धेनवः सन्त्वमुत्रामुष्मिल्लोके ॥

(Yv. XVII.2).

एक, eka, $1 = 10^0$, one
 दश, daśa, $10 = 10^1$, ten
 शत, śata, 10^2 , hundred
 सहस्र, sahasra, 10^3 , thousand
 अयुत, ayuta, 10^4 , (ten thousand)
 नियुत, niyuta, 10^5 , (hundred thousand)
 प्रयुत, prayuta, 10^6 (million)
 अर्बुद, arbuda, 10^7 , (ten-million)
 न्यर्बुद, nyarbuda, 10^8 , (hundred-million)
 समुद्र, samudra, 10^9 , (billion)
 मध्य, madhya, 10^{10} , (ten-billion)
 अन्त्य, antya, 10^{11} , (hundred-billion)
 परार्ध, parārdha, 10^{12} , (trillion)

The Yajurveda enumerates odd and even numbers also. For odd numerals (1-33), see Yv. XIV. 28-31, and XVIII.24 :

एक, तिस्र, पच, सप्त, नव, एकादश, त्रयोदश, पञ्चदश, सप्तदश, नवदश,
 एकाविंश त्रयोविंश, पञ्चविंश, सप्तविंश, नवविंश, एकत्रिंश, त्रयस्त्रिंश।

It may be noted with interest, that the Vedic text uses the term (*navadaśa*) for nineteen, rather than एकोऽनविंश (*eko-navimśa*, one less twenty), and similarly for twenty-nine, it uses the term *navavimśa*, and not the modern term एकोनत्रिंश (*ekona-trimśa*, or one less thirty). For the term, *ekonavimśati* for nineteen, see Atharvaveda XIX.23.16).

For a multiplication table of 4, i.e., 4, 8, 12, 16, 20, 24, 28, 32, 36, 40, 44, 48 we have :

चतस्रश्च मे ऽष्टौ च मेऽष्टौ च मे द्वादश च मे.....
 चत्वारिंशच्च मे चतुश्चत्वारिंशच्च मे ऽष्टौ चत्वारिंशच्च मे
 यज्ञेन कल्पताम् : (Yv. XVIII.25).

In fact, the entire Chapter XVIII of the Yajurveda is rich in terminology: an earliest example of lexicon. A few terms may be illustrated here :

(a) *Prthivī*, *antarikṣa*, *dyau* — three regions of space; *Samāh* (year), *nakṣatra* (constellation), *dik* (directions of

space) —XVIII.18.

- (b) A list of sacrificial implements, Soma cups, three sets of oblations called *grahas* (XVIII. 19-21)

उपांशु, अन्तर्याम, ऐन्द्रवायव,
मैत्रावरुण, आश्विन, प्रतिप्रस्थान,
शुक, मन्थी, आगयण, वैश्वदेव, ध्रुव,
वैश्वानर, ऐन्द्राग्न, मरुत्वतीय,.....
सुव, चमस, वायव्य, द्रोणकलश,
गावा अधिषवण, वेदि, बर्हि, etc.

- (c) *Tryavi* and *tryavī* (eighteen months steer and heifer); *dityavāt* and *dityauhī* (two year bull and cow); *pañcāvi* and *pañcāvī* (thirty months bull and cow), *trivatsa* (three year old), *turyavāt* and *turyauhī* (four year old bull and cow), (XVIII.26); *ṣaṣṭhvāt* and *ṣaṣṭhauhī* (six year old bull and cow), bull and barren cow (*ukṣā*, *vaśā*); young bull and calf and slipping cow (*ṛṣabha* and *vehaṭ*); ox and milch cow (*anaḍvān* and *dhenu*). (XVIII.27).
- (d) A list of grains and cereals —*vṛīhi* (rice), *yava* (barley), *maṣā* (beans), *tila* (sesamum), *mudga* (kidney beans), *khalva* (vitches), *priyaṅgu* (millet), *aṇu* (*Panicum Milliaceum*), *śyāmāka*, *nīvāra* (wild rice), *godhūma* (wheat), *masūra* (lentil). (XVIII.12).
- (e) A list of minerals and metals—Stone, clay, hilly gravel, mountain-rocks, pebbles, trees, gold (*hiranya*), bronze (*ayas*), copper (*śyāma*), iron (*loha*), lead (*sīsa*) and tin (*trapu*). (XVIII.13)

Divisions of Time — Years, months and days

The usual term for a year in the Vedic literature is *samvatsara*. We have a very singular passage in the Yajurveda describing units of time in relation to earth going round the sun, and moon going round our earth :

सम्बत्सरोऽसि, परिवत्सरोऽसि, इदावत्सरोऽसि, इद्वत्सरोऽसि, वत्सरोऽसि
 उपसस्ते कल्पन्ताम् । अहोरात्रास्ते कल्पन्ताम् । अर्धमासास्ते कल्पन्ताम् ।
 मासास्ते कल्पन्ताम् कृतवन्ते कल्पन्ताम् ।
 संवत्सरोऽसि कल्पन्ताम् । (Yv. XXVII.45).

In the five year cycle, the first year is known as *samvatsara*, the second year *parivatsara*, the third year *idāvatsara*, the fourth year *idvatsara*, and the fifth year *vatsara*. (In the later astronomical calculations the cycle of five-years was reckoned as a cycle of four years only, and the each year was known consecutively as *kṛtayuga*, *tretā*, *dvāpara*, and *kali* (कृतयुग, त्रेता, द्वापर, कलियुग). In fact, in the vedic age, a *yuga* is a cycle of four years, a *caturyugī* = $4 \times 365 \frac{1}{4} = 1461$ days. As a modified version of the Yajurveda text, we have a mention of a four-year cycle also. *Samvatsara*, *parivatsara*, *idāvatsara*, and *anuvatsara*, associated with Agni, Āditya, Candramas and Vāyu. *Yuga* is definitely a cycle of five years as in the Kāṭhīlīya Artha Śāstra (II.20) : पञ्चसंवत्सरं युगमिति (a *yuga* consists of five years). Also “पञ्चसंवत्सरमयं युगाध्यक्षं प्रजापतिम्”; also युगं भवेद् वत्सरपञ्चकेन (ज्योतिःशास्त्रम्) ।

We have an interesting passage in the Aitareya Brāhmaṇa, clarifying the concept of a *yuga* :

कलिश्शयानो भवति, संनिहानस्तु द्वापरः ।
 उत्तिष्ठन् त्रेता भवति कृतं सम्पद्यते चरन् ।
 चरैवेति चरैवेति । (Ait. Br. VII.15).

The year *kali* is lying down; *dvāpara* is leaving (the bed); standing erect is *tretā*, and *kṛta* happens to walk here and there.

The word *vatsa* means “calf” from which the term *vatsara* is derived for a year. There is a reference to this infant, the calf (*śīśu*, शिशु) in the Ṛgveda :

नक्तोषामावर्णमामेम्हाने धापयेते शिशुमेकं समीची (Rv. I.96.5)

Night and dawn, influencing each other's radiance, both together nourish a child.

As each of the succeeding years of every cycle of four years advances, a quarter of a day more and steps beyond the night or day limits of its predecessor before bringing out a complete day, personified as a child here, the verse speaks of

the last nights and days of the three years previous to the fourth as "influencing each other's radiance", or mutually effacing each other's complexion", and bringing forth a child.

We shall now return to our verse, Yv. XXVII.45 :

May the *uṣās*, dawns (bright days) be secured for you; may the *ahorātra* (pair of day and night) be secured for you; may the *ardhamāsa*s (the half-months) be secured for you; may the *māsa*s (months) be secured for you; may the *ṛtu*s (seasons) be secured for you; may the *samvatsara* (the year) be secured for you.

Thus the year is classified into bright day or dawns, pairs of day and night, half-months, months, seasons, and years.

For the names of six seasons, see Yv. XXIV.11; 20 (Vasanta, Grīṣma, Varṣā, Śarad, Hemanta and Śiśira).

Sometimes only five seasons corresponding to five cardinal directions (eliminating Śiśira from the list of seasons and nadir or *dhruva* from the list of directions) are mentioned. (Yv. XIII. 54-58). In one of the verses, Hemanta and Śiśira pair is classified as one (हेमन्तशिशिरावृत्तु, Yv. X.14), whilst the other four, (वसन्त, ग्रीष्म, वर्षा and शरद) are dealt with separately. (X. 10-13).

The Yajurveda gives the following names of the twelve months in a year, corresponding to the six seasons of two months each :

Seasons

Vasanta, spring

Grīṣma, summer

Varṣā, rains

Śarad, autumn

Hemanta, winters

Śiśira, frosty season

Pairs of months

Madhu and Mādhava

Śukra and Suci

Nabhas and Nabhasya

Iṣa and Ūrja

Sahas and Sahasya

Tapas and Tapasya

For these Vedic names of twelve months, see Yv. XXII.

मधवे स्वाहा । माधवाय स्वाहा । शुक्राय स्वाहा । शुचये स्वाहा ।
 नभसे स्वाहा । नभस्याय स्वाहा । इषाय स्वाहा । ऊर्जाय स्वाहा ।
 सहसे स्वाहा । सहस्याय स्वाहा । तपसे स्वाहा । तपस्याय स्वाहा ।
 अहस्तस्पतये स्वाहा ॥

(See also Yv. VII.30 for these thirteen names).

In these verses, we have the name of an extra-month, or the left-out month, reckoned in Indian astronomy, looked with a little contempt. This month is known in the Vedic terminology as *amhasaspati*, अहस्तस्पति (Yv. VII. 30) and also as *malimluca*, मलिम्लुच, now known as *adhimāsa*, अधिमास and *malamāsa*, मलमास (Yv. XXII.30).

The full or expected life of a man as species is hundred years, and as such, we pray to live full hundred years, and a little beyond it. The technical term for a year is *samvatsara* or *vatsara*, and often as *varṣa*, वर्ष, *śarad*, शरद्, and even *hemanat*, हेमन्त; the word *samā*: for years is also used sometimes in this sense :

1. जिजीविषेच्छतं समाः (XL.2) — Should wish to live a hundred years.
2. जीवेम शरदः शतम् (XXXVI.24) — May we live for hundred autumns.

The word *varṣa*, वर्ष, or *varṣā*, is used only for rains in the Yajurveda, but not in the sense of a year.

वर्षम्, floods of rain, XVI.64
 वर्षवृद्धम्, rain grown, I.16
 वर्षा, rain-term, X.12; XIII.56
 वर्षाभिः, with rains, XXI.25
 वर्षाभ्यः, to the rains, XXIV.11; 20

The word *himāḥ*, winters (in the sense of year) is used in the Rgveda, but not in the Yajurveda.

तोकं पुष्ट्येम तनयं शतं हिमाः । (Rv. I.64.14)

(May we live for hundred winters with a prosperous family of children and grand; children).

शतं हिमा अशीय भेषजेभिः (Rv. II.33.2)

(May I enjoy hundred winters with the help of the most blissful medicinal cures).

(See also Rv. V.54.15; VI.48.8)

We have two interesting verses in the R̥gveda (X. 161. 2-4) in this context :

तमाहरामि निऋतेरुपस्थादस्यार्षमेन शतशारदाय । (2)

सहस्राक्षेण शतशारदेन शतायुषा हविषाहार्षमेनम् ॥

शतं यद्येवं शरदो नयातीन्द्रो विश्वस्य दुरितस्य पारम् ॥3॥

शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्ताम् ।

शतमिन्द्राग्नी सविता बृहस्पतिः शतायुषा हविषेः पुनर्दुः ॥4॥

Here we have a reference to hundred autumns (शतशारदाय), hundred lives (शतायुषः), hundred winters (शतं हेमन्तम्), hundred springs (शतं वसन्तम्), but not for hundred rains.

THE YAJURVEDA INTRODUCED

In our introductory volume to our translation of the R̥gveda, we have said that the Yajurveda has in all 1975 verses spread over forty chapters, known as *adhyāyas*. The biggest chapter is twelfth with 117 verses, and then the following : XVII (99); XXXIV (98); XXXIII (97); XIX (95); XX (90); XI (83); the shortest chapter is XXXIX with 13 verses, followed by XXXIII (16) and XL (17).

In another classification, what normally we call verse or *mantra* (मन्त्र) is called *kaṇḍikā* (कण्डिका) in the Yajurveda, and each *kaṇḍikā* is further subdivided into a number of *mantras* (मन्त्राः). Some of the *kaṇḍikās* have only one *mantra* while some of them have many. The first *kaṇḍikā* of the Yajurveda has thus five *mantras*; the tenth *kaṇḍikā* of Chapter XXXIX has as many as eighteen *mantras*.

In the first *kaṇḍikā* of Chapter I, we have the following *mantras* :

इषे त्वा । (1)

ऊर्जे त्वा । (2)

वायवस्य । (3)

देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आप्यायध्वमघ्न्या

इन्द्राय भागं प्रजावतीरनमीवाऽअयक्ष्मा मा वस्तेनऽईशत

माघशंऽसो ध्रुवा अस्मिन् गोपती स्यात । (4)

बह्वीर्यजमानस्य पशून् पाहि ॥ (5)

According to this classification, we would say, that the Yajurveda has forty chapters (*adhyāyas*), 1975 *kaṇḍikās*, and 3988 verses (*mantras*). The distribution of *mantras* (verses), *kaṇḍikās* (paras) and *adhyāyas* (chapters) in the Yajurveda is as follows :

Pūrvavimśat

Uttaravimśat

(The first twenty chapters) (The second twenty chapters)

Adhyāya	Kaṇḍikā	Mantra	Adhyāya	Kaṇḍikā	Mantra
1	31	137	21	61	61
2	34	95	22	34	267
3	63	79	23	65	83
4	37	82	24	40	40
5	43	150	25	47	50
6	37	117	26	26	62
7	48	140	27	45	45
8	63	150	28	46	50
9	40	117	29	60	60
10	34	139	30	22	177
11	83	122	31	22	22
12	117	129	32	16	16
13	58	132	33	97	97
14	31	165	34	58	58
15	65	136	35	22	28
16	66	280	36	24	24
17	99	106	37	21	55
18	77	89	38	28	75
19	95	120	39	13	116
20	90	100	40	17	17

Total 1211 2585

Total 764 1403

Grand total No. of *adhyāyas* 40 No. of *kaṇḍikās* 1975
 No. of *mantras* 3988

Rk and Yajuh in the Śukla Yajurveda

<u>Adhyāya</u>	<u>Anuvāka</u>	<u>Mantra</u> <u>(Kandikā)</u>	<u>Rk</u>	<u>Yajuh</u>
1	10	31	1	117
2	7	34	12	76
3	10	63	63 or 62	34 or 66
4	10	37	21 or 20	65 or 66
5	10	43	17	115
6	8	37	17	83
7	25	48,	30	111
8	23	63	43	103 or 104
9	8	40	22	84
10	8	34	12	102
11	7	83	76	26
12	7	117	114	12
13	7	58	52	87
14	8	31	17	154
15	7	65	46	90
16	9	66	33	129
17	9	99	95	11
18	13	77	36	368
19	7	95	94	30
20	9	90	84	14
<hr/>				
	202	1211	885	1811
			(or 883)	(or 1845)

<u>Adhyāya</u>	<u>Anuvāka</u>	<u>Mantra</u> <u>(Kandikā</u>	<u>Rk</u>	<u>Yajuh</u>
21	6	61	28	33
22	19	34	13	113
23	11	65	58	24
24	4	40	0	40
25	15	47	43	0
26	2	26	25	15
27	4	45	44	1
28	4	46	0	46
29	4	60	57	32
30	2	22	3	177
31	2	22	22	0
32	2	16	25	0
33	7	97	119	0
34	6	58	62	0
35	2	22	21	6
36	2	24	20	22
37	2	21	5	31
38	3	28	13 or 14	52
39	2	13	2	107
40	2	17	17	7
	101	764	577 or 578	703
Grand	303	1975	1462	2514
Total			(or 1461)	(or 2548)
Grand Total of Rk & Yajuh 3976				
(4009)				

There has been a considerable difference of opinion regarding the total number of verses (Ṛk) and the Yajuh in the white Yajurveda.

- (a) According to the *Brahmāṇḍa Purāṇa* (Pūrva, 35. 76-77) and the *Vāyu Purāṇa* (6. 67-68) Ṛks 1900; with Śukriya and Khila, the total number Ṛks and Yajūṃṣi 8880 + 1 pāda (i.e. Ṛks 1900, and Yajūṃṣi 6980) + 1 pāda.
- (b) According to the *Carana Vyūha*, the *Vājasaneyi Samhitā* has a total of 8820 plus 1 pāda.
- (c) According to the *Pratijñā-Pariśiṣṭa*, the total number of verses is 8800, which includes all the Khilas and Śukriya adhyāyas.

Which is older : White or Black?

Usually the Yajurveda is regarded as a ritual Veda, or a guidebook for the Adhvaryu priests who had to do practically everything in the sacrifices excepting reciting the mantras and chanting the melodies. Considering that more variations are very likely to occur in a manual work like this, we have a large number of recensions of the Yajurveda available (two for the White Yajurveda—Mādhyandina and Kaṇva and three for the Black-Taittirīya), Kāṭhaka, Maitrāyaṇī and Kapiṣṭhala.

It has been a difficult problem for scholars to decide which of the two Samhitās is really older. A scholar has put the arguments like this:

The fact that the Gopatha Brāhmaṇa (I.29) in citing the first words of the different Vedas quotes in the case of the Yajurveda the beginning of the *Vājasaneyi Samhitā*, may suggest that the White Yajurveda represents the original tradition of which the Black Yajurveda with all its recensions is a later variation. But the truth should rather be just the opposite for it is hardly possible that Mantra and Brahmana mixed up throughout, in order to the White Yajurveda in which the Brahmana was separated from the Samhitā perhaps in imitation to the Ṛgveda model. In the Taittirīya Brāhmaṇa too, which is merely a continuation of the Taittirīya Samhitā (but not necessarily later than it for that reason) and which, too, owes its tradition, Mantra and Brāhmaṇa have not been

separated. It is a peculiar feature of the Taittirīya texts that the Samhitā and the Brāhmaṇa of this school supplement each other in such a way that each seems to presuppose the other.

The Śukla Yajurveda Samhitā and the Brāhmaṇa

Do we have in our present text of the Śukla Yajurveda, the Mādhyandina Samhitā, some portions which may be called as belonging to the category of Brāhmaṇic literature? The general consensus is that the Śukla Yajur is purely a Veda, without any admixture of "Brāhmaṇa" character. Contrary to this view is the testimony of a text of later date, of which the author is Katyāyana; the name of the text is Sarvānukramaṇī (सर्वानुक्रमणी), with its two redactions, one following the Mādhyandinī text and the other the Kāṇva text. We have the following passage in this Sarvānukramaṇī :

देवा यज्ञं ब्राह्मणानुवाको विशतिरनुष्टुभः सोमसम्यत् (एकोनविंशोऽध्यायः),

which means that the twenty anuṣṭup verses of the Nineteenth Chapter, beginning from the verse 12 (which starts as देवा यज्ञं etc.) to the verse 31 (एतावद्रूपं) belong to the type with Brāhmaṇa features.

Further, the entire 24th chapter is the Brāhmaṇa portion, i.e., the verses starting from अश्वस्तूपरो (XXIV.1) to खड्गो वैश्वदेवः (XXIV.40).

अश्वस्तूपरो ब्राह्मणोऽध्यायः (चतुर्विंशोऽध्यायः) शादं ददभिस्त्वचान्तश्च (पचविंशोऽध्यायः)

and the twenty-fifth starting from the शादं ददभिः (XXV.1) to त्वचाजुम्बकाय स्वाहां i.e. to the end of the kaṇḍikā 9) (XXV.9).

Further, in the Thirtieth Chapter, the two kaṇḍikās 5 and 6 (beginning from ब्रह्मणे ब्राह्मणम् and the whole anuvāka starting from तपसे कौलालम् (kaṇḍikā 7) to the end of the Chapter—all

these constitute the Brāhmaṇa part (XXX. 5-22).

ब्राह्मणे ब्राह्मणमिति द्वे कण्डिके तपसेऽनुवाकश्च ब्राह्मणम्
(Sarvānukramaṇikā, संहितायां त्रिशोऽध्यायः)

In case, we rely on the Sarvānukramaṇī, we shall have to accept that the Śukla Yajurveda is not entirely the pure Veda but an admixture of the Brāhmaṇa portion also. And then, where would be its superiority over the Black Yajurveda?

Yudhiṣṭhira Mīmāṃsaka, one of our erudite scholars, has discussed this point in details in his paper on

“यजुषां शौक्यकाण्वयं विवेकः”*

According to his testimony, the Sarvānukramaṇī is neither an old text, nor very reliable:

इयं शुक्लयजुः सर्वानुक्रमणी न प्राचीना प्रामाणिकी च,

This Sarvānukramaṇī was not available to Uvaṭa, the commentator of the Yajurveda, who depended entirely on the contents of the Gurūpdeśa-Tarka (गुरुपदेश तर्क) and the Śatapatha Brāhmaṇa for the Ṛṣis, Devatās and the metres of the Yajurveda.

गुरुतस्तर्कश्चैव तथा शतपथश्रुतेः ।

ऋषीन् वक्ष्यामि मंत्राणां देवता छान्दसं च यत् ॥

(Uvaṭa in Introduction, Stanza 3)

Evidently, the Sarvānukramaṇī was not available to him, and hence he does not refer to it.

Śabara Svāmī, the commentator on the Pūrva Mīmāṃsā recognizes वसन्ताय कपिञ्जलानालभते “as the mantra of the Yajurveda: तद्योदकेषु मंत्राख्या (Mīmāṃsā, II. 1.31) — प्रायकमिदं लक्षणम् । अनभिधाय अपि केचित्, मन्त्रा इत्युच्यन्ते । यथा “वसन्ताय कपिञ्जलानालभते” — Yv. XXIV.20.

*See Vaidika Siddhānta Mīmāṃsā, 2033 Vik., 235-236; also Sarasvatī Suṣamā, IX.1, 21-22; Vaidika Chando Mīmāṃsā.

The author of the *Vāsiṣṭhī Śikṣā* (वासिष्ठी शिक्षा) also regards the twenty *kaṇḍikās* (12-13) of Chapter XIX as the *Anuṣṭup* metres and not the *Brāhmaṇa* part:

एकोनविंशेऽध्याये स्वाही त्वा यजुरित्येका,
 परीतत इति चतस्रो, ब्रह्मक्षत्रमिति द्वे, नाना
 हीत्येका, या व्याघ्रमिति आध्यायान्ताश्चतुरशीतिः
 पितृभ्य इत्युद्धृत्य, तत्रेदं हविरिति त्र्यवसाना
 महापङ्क्तिः, रेतोमूत्रमिति द्वे त्र्यवसाने
 आत्यकरी (?) एकोनविंशे ऋचश्चतुर्णवतिर्यजूषि त्रिंशत् ।

This means, that in Chapter XIX, स्वाही त्वा० *Kaṇḍikā* is *Yajuḥ*, the next four starting from परीतो (2) are *Ṛks* (*Kaṇḍikās* 2-5); (There are 2 *Ṛks* in *Kaṇḍikā* 3); ब्रह्मक्षत्र (Kaṇḍikā 5) is *Ṛk*, then we have 2 *Ṛks*; नाना (Kaṇḍikā 7) is a *Ṛk*. *Kaṇḍikās* 8 and 9 are *Yajus*; finally, from या व्याघ्र० (10) to the end of the Chapter, we have 84 *Ṛks* (i.e. up to *Kaṇḍikā* 95). In between, पितृभ्यः (36) and पुनन्तु मा (37) are *Yajuḥ*; The *Kaṇḍikā* 48 (इदं हविः) is a *Mahāpāṇkti Ṛk* of three lines. The *Kaṇḍikā* 76 (रेतोमूत्रं) and 77 (दृष्ट्वारूपे) are the *Ṛks* of 3 lines each.

Thus in Chapter XIX, we have in all 94 *Ṛks* and 30 *Yajus* (several *Kaṇḍikās* have more than one *Yajuḥ*).

(In fact, in Chapter XIX, we have in all 95 *Kaṇḍikās*, with total *Ṛks* and *Yajus* 120).

Again, according to the same *Vāsiṣṭhī Śikṣā*, the entire Chapter XXIV, and the nine *Kaṇḍikās* of Chapter XXV are the *yajūmṣi* (the *Vaidika* prose) and the *Brāhmaṇa*. In the Chapter XXX, on the same testimony, we have the first three as *Ṛks*, and the rest of the entire chapter is *yajūmṣi*, but in no case the *Brāhmaṇa* (22 *Kaṇḍikās* and 177 *Yajūmṣi*).

(क) चतुर्विंशतितमेऽध्याये अश्वस्तूपर इत्यारभ्य त्वचेत्यन्तं सर्वाणि यजूषि.....।

(ख) त्रिंशत्तमेऽध्याये देवसवितरिति तिस्रः [ऋचः] पराणि सर्वाण्यध्यायान्तानि सप्त-
 सप्तत्युत्तरशतं यजूषि । (वासिष्ठी शिक्षा)

The Yajurveda and its Schools

The Veda, as the divine revealed, is one, given to humanity when it was in infancy, and given to the earliest

section of the society, which instinctively had the capacity of responding to the revealed knowledge. The divine speech became the vehicle of culture and civilization, and laid the foundations of the entire history which faced all the impacts of a natural growth. What we find in our present four Samhitās is the supreme treasure given to mankind at its inception in the biological history of the divine creation. We have not maintained any record of the history of the impact of the Veda on the life of man in our society. What is preserved for us in the four Vedas is the compact divine (or revealed) knowledge, necessary in man's evolution at various stages. The Veda consists of what I would like to call as first, the *śruti*, the moral divine code of human life, ever-fresh, never changing, and thus independent of time-space parameters in which man would be placed, and secondly, the *śāstra-bīja* or the seed of numerous disciplines of knowledge which could be developed in the course of social evolution. The *śruti* consists of high values of life, which man has to adhere, invoke and abide by. And from the *śāstra-bīja* man has to develop his philosophical details, an answer to his enquiries, his sciences and technology and his arts and aesthetics.

The entire Veda is one from the point of view of the basic philosophy of realism, the purposefulness of human life, the man's relation to creation and the Supreme Creator. Out of the four Vedas, Ṛk, Yajuh, Sāma, and Atharva, none is superior and none inferior, none is former, none latter; none is spiritual and none ephemeral. But again, the entire content of the Veda is divided into three major heads, the Ṛk, the Yajus and the Sāman. This is what we call *triveda* or *tri-vidyā*. All that we want to know is the Ṛk, all that we want to do is Yajuh, and all that we would like to love, feel or enjoy is the Sāman. This triple classification is also known as the *jñāna kāṇḍa* (the Ṛk), the *karma kāṇḍa* (the Yajuh), and the *upāsana kāṇḍa* (the Sāman). And then we have another classification in respect to the four texts which we possess today—the four big collections in the form of the Ṛk Samhitā (with 10,552 verses, 10 Books and 1028 Hymns), the Yajuh Samhitā (with about 1900 or 1975 Kaṇḍikās), the Sāmaveda Samhitā (with 1875 verses) and the Atharvaveda Samhitā (with 5977 verses). It is one of the supreme human achieve-

ments, that such a vast literature of about 20,000 verses could come to us well-preserved, facing all hazards of time in human history.

The two Schools of the Yajurveda. The Yajurveda is also known to us as the Adhvara Veda (see Adhvaryave, अध्वर्यवे, Nir. VII.3)

We have a record in history that the sage Vyāsa taught only the Kṛṣṇa Yajurveda (कृष्णयजुर्वेद) to Vaiśampāyana, but the Śukla Yajurveda is traditionally the oldest recension of the Yajurveda. It is not necessary for us to give an account of the legend which is associated with the origin of the Black or Kṛṣṇa Yajurveda; these legends have no historic bearing. The Śukla (or the White) Yajurveda is associated with the name Vājasaneyā Yājñavalkya (वाजसनेय याज्ञवल्क्य)।

The Śukla Yajurveda starts with the verse :—

इषे त्वोर्जे त्वा वायवस्य देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणः.....

(See also Gopatha Br. Pūrva I.29).

The Gopatha Brāhmaṇa quotes this version of the opening verse of the Yajurveda. The Kṛṣṇa Yajurveda (also known as the Taittirīya Saṃhitā) gives the opening verse with a minor alteration: the words वायव स्य are followed by words उपायवस्य, which are not recognized by the author of the Gopatha. This indicates that the Brāhmaṇa recognized the Śukla Yajurveda as the only acceptable Yajurveda.

Kumhan Rājā in his Survey of Sanskrit Literature writes : The main content of the Yajurveda is in the form of *mantras* which are short prose passages addressed to the various objects that are made use of in the rituals. In the White Yajurveda, the entire text is of this nature, while in the Black Yajurveda, these original mantras are mixed up with explanatory passages (p.33; 1962 edition).

We have a passage in the Vāyu Purāṇa which indicates the authority of the White Yajurveda only.

ततः पुनर्हिमात्रं तु चिन्तयामास चाक्षरम् ।

प्रादुर्भूतं च रक्तं तच्छेदने गृह्य सा यजुः ॥ (19)

इषे त्वोर्जे त्वा वायवः स्य देवो वः सविता पुनः ।

ऋग्वेद एक मात्रस्तु द्विमात्रस्तु यजुः स्मृतः ॥ (20)

This also refers to the popularity and the authority of the white Yajurveda. Of course, there are other sources also which refer to the opening verse as reproduced by the Black Yajurveda. (See Ātharvaṇa, Uttama Paṭala, Pariśiṣṭa 46).

The word "Śukla Yajuḥ" is also of considerable antiquity, for we find the following closing words of the Śatapatha Brāhmaṇa, of the Mādhyandina School:

आदित्यानीमानि शुक्लानि यजूंषि वाजसनेयेन
याज्ञवल्क्येनाख्यायन्ते ।

The Yajurveda or the Śukla Yajuḥ is associated with the Āditya, and the Vājasaneyā Yājñavalkya. It may also be argued that if a particular school of the Yajurveda was known as the white one, there must have been present in the contemporary period the black also. This means that the Black Yajurveda was also known during the time of the Śatapatha Brāhmaṇa.

A reputed author Ananta, in his commentary of the Pratijñā Sūtra refers to a quotation of an unknown source as follows :—

शुक्लं कृष्णमिति द्वेधा यजुश्च समुदाहृतम् ।
शुक्लं वाजसनं ज्ञेयं कृष्णं तु तैत्तिरीयकम् ॥

This clearly indicates of the existence of two old schools of the Yajuḥ, one belonging to the Vājasana (therefore known as the Vājasaneyā), and the Black one to the Taittirīya school.

The Taittirīya Samhitā is known as the Kṛṣṇa or the Black one, since its verses are mixed up with explanatory or ritualistic details :

बुद्धिमालिन्य हेतुत्वाद् यजुः कृष्णमीयते ।
व्यवस्थितं प्रकरणं तद्यजुः शुक्लमीयते ॥

This refers to the confusion in the Black redaction and systematic order in the white Yajurveda.

The Branches of the Two Schools

Maharṣi Patañjali in his Mahābhāṣya or the Great

Commentary refers to the hundred and one schools (or branches, Śākhās) of the Yajurveda.

एकशतमध्वर्युशाखाः ।

The sub-schools or branches have been thus described in the Prapañca-Hṛdaya, (Chapter II — the Veda Prakaraṇa).

यजुर्वेद एकोत्तर शतधा..... । यजुर्वेदस्य माध्यन्दिन-कण्व-तित्तिरि-हिरण्यकेश-
आपस्तम्ब-सत्याषाढ-बौधायन-याज्ञवल्क्य-भद्रजय-बृहदुक्थ-पाराशर-वामदेव-जातुकर्ण-
तुरुष्क-सोशुष्य-तृणबिन्दु-वाजिञ्जय-श्रवस-वर्षवरुथ-सनद्वाज-वाजिरत्न-हर्षश्च-ऋणञ्जय-
तृणञ्जय-कृतञ्जय-धनञ्जय-सहञ्जय-मिश्रञ्जय-व्यरुण-त्रिवृष-त्रिधामाश्वज-फलिगु-उखा-
आत्रेयशाखाः ।

This means that 36 branches or śākhās of the Yajuh were available to the author of the Prapañca-Hṛdaya. This list given by him may, however, not be at all reliable; some of the names of the seers are obviously imaginative.

According to the Divyāvadāna (दिव्यावदान), a Bauddha treatise, we should have 105 redaktions of the Yajurveda, classified as follows :

10	of the school of the Kaṭha, कठ
10	the Kaṇva, कण्व
11	the Vājasaneya, वाजसनेय
13	the Jatūkarna, जतूकर्ण
16	the Proṣṭhapada, प्रोष्ठपद
45	other sundry seers.

Total 105

Bhagavaddatta and Satyaśravā have in their History of the Vedic Literature (वैदिक वाङ्मय का इतिहास) quoted two lists in regards to the Schools of the Yajurveda.

First List :

Branch	Region of popularity
1. Jābālāḥ, जाबालाः	Between Narmadā and Vindhya
2. Baudheyāḥ, बौधेयाः	Khandesh
3. Kaṇvāḥ, कण्वाः	West of Gomatī
4. Mādhyañjanāḥ, माध्यञ्जनाः	On the banks of the Sarjū

Branch	Region of popularity
5. Śāpīyāḥ, शापीयाः	Amarakantaka — Narmadā.
6. Sthāpayaṇīyāḥ, स्थापयनीयाः	North of the Narmada
7. Kāpārāḥ, कापारः	Mālava
8. Paundravatsāḥ, पौण्ड्रवत्साः	Mālava
9. Āvatīkāḥ, आवटिकाः	Mālava
10. Paramāvatīkāḥ, परमावटिकाः	Gauḍa-deśa
11. Pārāśaryāḥ, पाराशर्याः	Maru deśa.
12. Vaidheyāḥ, वैधेयाः	Gauḍa deśa.
13. Vaineyāḥ, वैनेयाः	Bauddhya deśa
14. Audheyāḥ, औधेयाः	Gurjara deśa
15. Gālavāḥ, गालवाः	Saurāṣṭra
16. Baijavāḥ, बैजवाः	Nārāyaṇa Lake
17. Kātyāyanāḥ, कात्यायनाः	— —

Second List:

जाबालाः, बौधेयाः, काण्वाः, माध्यन्दिनीयाः, शापेयाः,
 तापायनीयाः, कापोलाः, पौण्ड्रवत्साः, आवटिकाः,
 परमावटिकाः, पाराशर्याः, वैनधेयाः, गालवाः, कात्यायनाः, and बैजवापिनः, —
 thus a list of 15 Śākhās of the Vājasaneyā Sāmhita.

The authors enumerate 26 Sub-groups of the Jābālas and 14 sub-groups of the Gālavas. Another alternative list of the Yajuh — Śākhās has also been quoted (वाजसनेय — याज्ञवल्क्य-कण्वादि पञ्चदश शुक्ल याजुषाः)।

Śākhā	Region
1. Kaṇvāḥ, कण्वाः	Kṛṣṇa-una
2. Kathāḥ, कठाः	South of Goḍa
3. Piṇjula Kathāḥ, पिंजुल कठाः	Krauñca-dvīpa
4. Jṛmbhaka Kathāḥ, जृम्भक कठाः	Śveta-dvīpa
5. Audala Kathāḥ, औदल कठाः	Sāka-dvīpa
6. Sapichala Kathāḥ, सपिछल कठाः	Sāka dvīpa
7. Mudgala Kathāḥ, मुद्गल कठाः	Kaśmīra
8. Sṛngala Kathāḥ, शृंगल कठाः	Sṛjaya-deśa
9. Saubhara Kathāḥ, सौभर कठाः	Sinhala-deśa
10. Maurasa Kathāḥ, मौरस कठाः	Kuśa-dvīpa
11. Cañju Kathāḥ, चञ्जुकठाः	Yavana-deśa
12. Yoga Kathāḥ, योग कठाः	Yavana-deśa
13. Hasalaka Kathāḥ, हसलक कठाः	Yavana-deśa
14. Dausal Kathāḥ, दौसल कठाः	Sigala Katha

Śākhā

Region

15. Ghoṣa Kathāḥ, घोष कठाः

Kraunca-dvīpa

The Taittirīya School has been very popular amongst the Pandits of the South (Āndhra and the like). Their Śākhās are:

Taittirīya, तैत्तिरीयाः

Aukhyāḥ, औख्याः

Kāṇṭhikēyāḥ, काण्डिकेयाः

Āpastambī, आपस्तम्बी

Baudhāyanīya, बौधायनीया

Satyāśādhī, सत्याषाढी

Hiraṇyakeśi, हिरण्यकेशी

Śridheyī, श्रीधेयी

Spirit of the Ṛk and the Yajuh

In order to understand the true spirit of the text of the Yajurveda, one should have a good grasp of the philosophy and methodology of the Ṛk Saṁhitā. Not only three to four hundred mantras of the Yajuh Saṁhitā are common with the Ṛk Saṁhitā (about 20% in a total of about 2000 Kaṇḍikās or verses), the essential terminology of the Karmakāṇḍa of the Yajurveda is inspired by the terms occurring in the Ṛgveda. The first verse of the Ṛgveda (I.1.1) has the terms *agnih*, *purohitam*, *yajñasya*, *devam*, *ṛtvijam*, and *hotāram*, which later on became the basis of the *yājñika karma* or the ceremonial rituals. In Book II of the Ṛgveda, we have the terms like *hotṛ*, *potṛ*, *ṛtvik*, *neṣṭṛ*, *praśāstr*, *adhvaryu*, *brahmā* and *gṛhapati* which speak of the typical priests engaged in the Yajuh Karmakāṇḍa.* The three characteristic *agnis*, (the *āhavanīya* the *dakṣiṇa* and the *gārhapatya*), are also mentioned in the Ṛgveda. The three pressings of the Soma (the *Prātaḥ savana*, the *mādhyandina* and the *trītiya*) are as familiar to the Ṛk school as to the Yajuh. The Āprī hymns are common to both the Vedas. The Puruṣa Sūkta of the Yajurveda (Chapter XXXI) is an elaboration over the Ṛk hymn (X.90) with minor variations. The entire Purīṣya Agnayāḥ hymn of the Ṛgveda (III.22.1-5) is repeated as the five Yajuh verses (XII.47-51) —

*तवाग्ने होत्रं तव पोत्रमृत्विजं तव नेष्ट्रं त्वमग्निदूतायतः ।

तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥

—Rv. II.1.2 and X.91.10.

the Adhvaryu laying bricks in connection with the construction of the Gārhapatya hearth. The first five verses of the Rk (IV.4.1-5) are utilised by the Yajuh Samhitā (XIII. 11-13 प्रति स्पशो to ऊर्ध्वोभव) in a ceremony connected with the laying down of the Lotus-leaf, then laying on it a piece of gold, and offering oblations of butter on the gold figure. The six verses from the Rk (VI.47.26-31) in praise of the chariot, and the drum are repeated in the Yajuh (XXIX. 52-57, वनस्पते वीड्वङ्गो to आमूरव; for रथ, chariot, the verses 53 and 54, and for दुन्दुभि, verses 55, 56 and 57). The Viśvakarman hymn of the Rgveda (X.81) has 7 verses, and these are repeated as the Yajuh also (XVII.17 to 23). These verses speak of the creativity of the Omnific, the universal Father and Generator, the Architect of the Worlds. This hymn of the Rgveda is followed by another Viśvakarman hymn (X.82. 1-7) which is also repeated as Yajuh verses (XVII. 25-31). Between the hymns 81 and 82 of the Rgveda, the Yajuh Samhitā introduces a new verse, taken from the Yajuh VIII.46:

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम् ।
तस्मै विशः समनमन्त पूर्विरयमुगो विहव्यो यथाऽसत् ॥

(Yv. VIII.46; and XVII.24)

A common feature of the Rk and the Yajuh verses is seen in the repetition of the entire Ōsadhi-stuti hymn (X.97.1-23) as the Yajuh (XII.75-101; four additional verses, 97, 98, 99 and 100). This is unfortunate that such a fine hymn has been associated with Ukhyā Agni (the Agni of the Fire-pan and the preparation of the āhavanīya fire-altar. The Śrauta ritual uses these verses in sowing the seed of various plants and herbs, after having poured fifteen jars of water on the altar site. The same verses in the Rgveda have been used for medicinal purposes, inspiring the physician to search for the medicinal herbs and apply them to patients suffering from dyspepsia, or the patients having trouble in mouths, or having abscess or gum boil.

Another hymn of interest is Rk. X.103.1-13, which is repeated in entirety as Yv. XVII.33-46; in the Yajuh, we have an additional verse (अवसृष्टा वा पत, XVII.45) which occurs as Rk. VI.75.16. The verses give a detail of army equipment and

hence are of immense value (army, arrows, shafts, quivers, weapons, steeds, conquering cars). In these verses, it has been shown how Indra goes to a battle and crushes the adversaries.

Thus, there is not the least doubt that the Yajurveda imbibes in it the entire spirit of the Rk verses, very often copying the hymns; casually the Saṁhitā quotes the Rk verses at relevant places and on some occasions, it even elaborates on the Rk verse by appending appropriate *yajūṁṣi*. This may be well illustrated by an example :

तद्यक्षु देवहितं शुक्रमुद्यरत् ।

पश्येम शरदः शतं जीवेम शरदः शतम् ॥ (Rk. VII. 66.16)

(12 + 8 + 8 = 28 syllables; metre — Pura-uṣṇik).

तद्यक्षु देवहितं पुरस्ताच्छुक्रमुद्यरत् ।

पश्येम शरदः शतं जीवेम शरदः शतं

शृणुयाम शरदः शतं प्रब्रवाम शरदः शतम्-

दीनाः स्याम शरदः शतं भूयश्च शरदः शतात् — (Yv. XXXVI.24)

In the Rgveda, no verse is preceded with the *māhāvyaḥrtis*; but in the Yajurveda, three verses are preceded with them; (1) भूर्भुवः स्वः तत्सवितुः (XXXVI.3); भूर्भुवः स्वः सुप्रजाः (III.37) and भूर्भुवः स्वर्द्यौरिव० (III.5). Any *rc* (ऋच), applied to individual or social life becomes *yajuh* (यजुः), and the same when made a lyric to sing the glory of our Lord, becomes a *sāman* (सामन्). Essentially there is no difference in the philosophy of life as propounded by the texts of the Rgveda, the Yajurveda, the Sāmaveda and the Atharva-veda. There are certain fundamentals which constitute philosophy of the entire Veda. For simplicity we can enumerate them thus :

1. The world is real, meaningful, orderly and purposeful.

2. Our Life is real, meaningful and purposeful, a continuous one, a cycle of births and deaths within another cycle of bondage and liberation (*janma*, जन्म and *mṛtyu*, मृत्यु and *bandha*, बन्ध, and *mokṣa*, मोक्ष).

3. The world is real and changeable; our life is real and changeable (जगत्यां जगत्), and this may be given a technical name *dynamic realism*; the creation, including our coming into the body, in no sense is a delusion, a myth, an unreality or a static illusion.

4. Behind the entire activity, is the *tapas*, तपस्, of a dynamic Supreme Reality, the source of our phenomenal existences, enlightenment and bliss.

That Supreme Self is named in the Vedas by numberless technical terms, all referring to a certain function, attribute and nature of the indescribable Self, beyond the concepts of space and time, for, we have in a Yajuh verse so said :

Agni is That; Āditya is That; Vāyu and Candramas are That; Śukra is That; Brahma is That; Āpaḥ are That; and so the Prajāpati.

तदेवाग्निस्तदादित्यस्तद्वायुस्तद् चन्द्रमाः ।

तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥

(Yv. XXXII.1)

When we speak of Him, as Agni, as Āditya, as Vāyu or Candramas, Śukra, Brahma, Āpaḥ or Prajāpati, we do not mean that He identifies Himself with the mundane fire, the sun, wind, moon, waters and so on, because in our language these words stand for so many connotations. When used in context with the activity of our Lord, these terms should be taken in their etymological sense : Agni, since He is the Foremost Adorable; Āditya, since He is Infinite and yet a unity, indivisible and uncompoundable; Vāyu, since, though stationary, He moves with terrible speed and possesses infinite vigour; Candramas, as being the only source of real delight and bliss; Śukra, since He is without a blasphemy, bright and shining, — of course, not in the optical sense; Brahma, being Supreme and the only source of knowledge; Āpaḥ, being omnipresent and all-pervading, and Prajāpati, being the Lord Supreme of His people.

The Chapter XXXII may well be regarded as an

Upaniṣad (Tadeva Upaniṣad) of divine nature. It is difficult to render the following lines in a spoken language of the present day :

(a) वेनस्तत्पश्यन्निहितं गुहा सद्यत्र विश्वं भवत्येकनीडम् ।

तस्मिन्निदं स च वि चैति सर्वं स ओतः प्रोतश्च विभूः प्रजासु ॥

(Yv. XXXII.8); also Av. II.1.2, Tait. Ār. X.1.3 with variations).

The wise beholds Him as if placed in a secret cave, in whom all this world finds a common nest. All this unites in Him and springs forth from Him. That omnipresent Lord is woven like warp and woof in all the creatures.

(b) प्रतद्बोचेदमृतं नु विद्वान् गन्धर्वो धाम विभृतं गुहा सत् ।

त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पिताऽसत् ॥

(Yv. XXXII.9; also Av. II.1.2; and Tait. Ār. X.1.3)

Let this enlightened scholar, who knows, disclose in detail about that Immortal one; who is, as if in a secret cave, divided in different forms. Three of his feet are hidden in the cave. He who knows them, is father of the father even.

The Supreme Reality in the Veda is known by various names. The Yajurveda uses almost all those names which are used in the R̥gvedic texts. These names occur as small invocations also in the Yajuh̥.

अग्नये स्वाहा । सोमाय स्वाहा । इन्द्राय स्वाहा ।

चन्द्राय स्वाहा । सूर्याय स्वाहा । वसुभ्यः स्वाहा ।

रुद्रेभ्यः स्वाहा । आदित्येभ्यः स्वाहा । (Yv. XXII.27)

गणपतये स्वाहा । अधिपतये स्वाहा । (Yv. XXII.30)

भुवनस्य पतये स्वाहा । अधिपतये स्वाहा । प्रजापतये स्वाहा । (Yv. XXII.32)

Of course, this Chapter (XXII.23-32) of the Yajuh̥ gives a big list of terms (over 130) of a variety of classes.

During the Vedic Period (particularly in the Saṁhitās), the most popular name of our Lord is Indra; next in popularity are the terms Agni, Soma, Varuṇa, Pūṣan, Mitra, Aditi and Aditya; very often our Lord is known by the dual names : Indra-Agni, Mitra-Varuṇa, Agni-Soma and few others. The

celestial sun is also known by almost all those names which are attributed to our Lord. The famous phrase : एकं सद् विप्रा बहुधा वदन्ति (Rk. I.164.46) is, in certain context, more applicable to the sun, which has so many names (Ādityas, usually twelve in number).

In the Brāhmaṇa period, God came to be popularly known as Prajāpati; and in Upaniṣadic period, He is known as Brahman and as Ātman. In the post-Upaniṣad periods, the names as Īśvara, Bhagavān and many others became more popular.

The symbolic undeclinable (*avyaya*) name of our Lord as A.U.M., and its popularity has no accountable history. This is the first alphabetic symbol in human vocabulary. *A* (अ) the guttural, is the first letter of phonetic alphabet; *u* (उ), the labial, the last phonetic pure vowel in the list (अ, इ, ऋ, ए, and उ); *m* (म्) is the last letter in the entire phonetic alphabet and thus अ, a; उ, u; म्, m are the integral limits of sounds which we use in our language (and in this sense : ओमित्येतदक्षरं सर्वं तस्योप-व्याख्यानम् — Māṇḍūkya upaniṣad. [अहं विसर्जनीयाः कण्ठे । उवोपोपध्मा ओष्ठे Kāṭīya, Yajuḥ Prātiśākhya, (I.70; 71).

The Yajurveda uses the symbol AUM in two of the verses (i) ओम् क्रतो स्मर (XL.15) and (ii) ओं खं ब्रह्म (XL.17). In the Īśa Upaniṣad, we do not have ओं खं ब्रह्म ।

Usually the syllable AUM (or OM) is recommended to be used in the beginning of every Vedic verse, and at the end of it (ओमभ्यादाने । प्रणवष्टेः । — Aṣṭādhyāyī); ओङ्कारः स्वाध्यायादौ । ओङ्कारायकारी । ओङ्कारं वेदेषु । अथकारं भाष्येषु । (Kāṭīya Vajasaneyi Prātiśākhya, I.16-19).

ब्राह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।

श्रुत्यानोङ्कृतं पूर्वं परस्ताच्च विशीर्यते ॥ — Manu

(quoted from Uvaṭa's commentary on Yajuḥ — Prātiśākhya I.16; 17). *Om* is an auspicious symbol, and a similar auspicious term is *atha* (अथ) to be used in other literatures, particularly while introducing a Sūtra text, like, अथ लिङ्गानुशासनम् । अथातो ब्रह्म जिज्ञासा etc. *Om* is also known as *praṇava* (प्रणव) and *udgītha* (उद्गीथ).

MORPHOLOGY OF THE TEXT

We are traditionally told that the revealed divine knowledge of the Vedas came to humanity through the Ṛṣis, greatest among the great, known as Agni, Vāyu, Āditya and Angiras, and the knowledge that dawned to us was respectively known as the Ṛks (the poems of *jñāna* or enlightenment), the *yajuṣ* (the prose of Karma or the instructions regarding actions), the Sāmans (the lyrics of *Upāsana*, devoted to love, joy and dedication), and finally the prose and poem of the household life, known as the Atharvaveda or the Brahma Veda.

The entire Veda passed through five stages:

(1) the stage of collection and classification, the *saṁhitā-karaṇa* into the *saṁhitās*, classified into *maṇḍalas*, *aṣṭakas*, *anuvākas*, *adhyāyas*, *kāṇḍas*, *ārcikas*, *daśatis*, *prapāṭhakas*, *sūktas* etc.

(2) The *pada pāṭhas* (पदपाठ), with each word (पद) or term spoken clearly, distinctly and with proper accents, and when these padas are compounded together according to the rules of euphony or *sandhi*, we get the *saṁhitā pāṭha* (संहितापाठ). In fact, *sandhi* is the euphonic function of final and initial letters in grammar, every sentence in Sanskrit being regarded as a euphonic chain, a break in which occurs only at the end of a sentence.

We are not sure whether the *pada pāṭha* existed prior to the *saṁhitā pāṭha* or the vice versa. There are clear indications substantiating both the views. There are definite rules of accounting the vowels or accents of the *padas* (terms) in the *pada pāṭha* in consistency with the accents in the *saṁhitā pāṭha*.

(3) The third stage in the history was to assign *devatās* (देवता) and *ṛsis* (ऋषि) to the verses, and to name the metre (छन्द) of the verse also. What we mean by *devatā* has been very well discussed by Yāska in his Nirukta. The Vedic texts existed prior to the Science of Metres, or prosody. The names of the metres occur at several places in the Vedic texts, but their connotations and classifications must have developed much later on in our history. Finally, we come to a complete and excellent treatise, known as the Chandas Śāstra (one of the six *Vedāṅgas*) of Ṛṣi Piṅgala. We have in the Yajurveda following verse:

गायत्री त्रिष्टुप् जगत्यनुष्टुप् इत्या सह । बृहत्युष्णिहा
ककुप्सूचीभिः शम्यन्तु त्वा । (XXIII.33)

In this verse, we have the names of all the seven prominent metres:

गायत्री (24), उष्णिक् (28), अनुष्टुप् (32), बृहती (36), पङ्क्ति (40) and त्रिष्टुप् (44), and जगती (48). *Kakup* (ककुप्) means prominent, summit, a musical note, even a metre.

In Chapter XIV.9 and 10, we have the following names of metres :

बृहती, ककुप्, सतोबृहती, पङ्क्ति, जगती, त्रिष्टुप्, विराट्, गायत्री, उष्णिक्, अनुष्टुप् (of course, there are other terms called छन्दः as प्रजापति, मयन्द, अधिपति, परमेष्ठी, विवल, विशाल, तन्द्र, अनाष्टुष्टः, छदि (XIV.9). Similarly, elsewhere we have 24 *chandas*: मा, प्रमा, प्रतिमा, असीवयः, पङ्क्ति, उष्णिक्, बृहती, अनुष्टुप्, विराट्, गायत्री, त्रिष्टुप्, जगती, पृथिवी, अन्तरिक्ष, द्यौ, समा, नक्षत्र, वाक्, मनस्, कृषि, हिरण्य, गौ, अजा and अश्व । (Yv. XIV. 18 and 19) (Here the word हिरण्य is a synonym of अवि or sheep).

(4) The fourth stage in respect to the popularization of the Yajurveda consists in the elaboration and appreciation of the *ṛks* and *yajūmṣi*, which we now possess as the *brāhmaṇas*. The main *brāhmaṇa* of the White Yajurveda is the Śatapatha. These *brāhmaṇas* have two functions : (1) They help in the interpretation of the Vedas (ब्राह्मणा वेदानामिमानि व्याख्यानानि ब्राह्मणाणि — *Dayānanda*); and (2) They give the details of the *yajñas* in

which the Vedic texts are used with *viniyogas*. The Vedic texts (the Ṛks and Yajūmṣi) are primarily not meant for the *yajñas*; they are meaningful in their own way, but in the Yājñika period they were used as suggestive of rituals or as invocations. The *brāhmaṇa* texts suggest the details of rituals to be performed, and at the same time the mantra (appropriate or otherwise even) is recited. This is known as the *viniyoga*; this happens in Karma Brāhmaṇa (कर्म ब्राह्मण) । Opposed to it is the Kalpa Brāhmaṇa, in which only mantra is recited and ritual is performed with it. (द्विविधं ब्राह्मणम् । कर्मब्राह्मणं कल्पब्राह्मणं चेति (Bhatta Bhāskara in his introduction to the commentary on the Taittirīya Samhitā).

The Mādhyandinīya Śatapatha Brāhmaṇa, as the name signifies has 100 chapters — शतं पन्थानो यत्र स शतपथः. It has 14 *kāṇḍas*, 100 chapters or 68 *prapāṭhakas*, 438 *brāhmaṇas* and 7624 *kaṇḍikās*. The teacher of this Brāhmaṇa is the great Yājñavalkya, but his name does not occur in the four *kāṇḍas* (6-9), and instead, we have the name of Śaṇḍilya (शाण्डिल्य).

We have a Kāṇva Śatapatha Brāhmaṇa also having 104 *adhyāyas*, 446 *brāhmaṇas*, and 5865 *kaṇḍikās*.

Among the extinct *brāhmaṇas* of the Yajuh school, the prominent one is the Caraka Brāhmaṇa, चरक ब्राह्मण about which we have a reference in Sāyaṇa's commentary of the R̥gveda (VIII.77.10) — ऐतिहासिक पक्षे चरकब्राह्मणे इतिहास आम्नायते.

Uvaṭa also mentions about it in his commentary on the Yajurveda :

चरकाणां मंत्रविकल्पाः (VII.23).

चरकश्रुतौ पूष्णे ललाट इति पठ्यते

तदभिप्रायमेतत् (XXV.27).

R̥k, Yajuh, Sāman, and Atharva in the R̥gveda

ऋचो	— I.36.11; V.44.14; 15; X.90.9; 91.12
ऋचः	— I.164.39; II.3.7; V.6.5; 27.4; 64.1; 4; VI.16.47; VIII.27.1; 5; IX.73.5; X.105.8; 165.5.
ऋचाम्	— X.71.11.
यजुः	— VIII.41.8; X.12.3; 90.9; 106.3; 181.3.
यजुषा	— V.62.5.

साम	— I.62.2; 164.24; 173.1; II.43.2; IV.5.3; VIII.29.10; 81.5; 98.1; IX.96.22; 111.2; X.93.8; 99.2; 135.4.
सामगाऽइव	— II.43.1.
सामङ्गाम्	— X.107.6.
सामन्	— I.147.1; VIII.89.7; X.59.2.
सामभिः	— I.107.2; VIII.16.9; X.36.5; 78.5.
सामऽभृतम्	— VII.33.14.
सामऽविप्रम्	— V.54.14.
सामानि	— V.44.14; 15; X.90.9; 130.2.
अथर्वणः	— VI.16.14; X.48.2.
अथर्वणा	— X.21.5.
अथर्वीणि	— VIII.9.7.
अथर्वऽभ्यः	— VI.47.24.
अथर्वऽवत्	— VI.15.17; X.87.12.
अथर्वा	— I.80.16; 83.5; VI.16.13; X.92.10; 120.9.
अथर्वाणः	— IX.11.2; X.14.6.

Rk and Yajuḥ in the Yajurveda

I am using the terms *rk*, *yajuḥ* and *brāhmaṇa* in a special sense. By *rk*, we understand the Vedic poems or verses, which not only abound in the Ṛgveda, but also occur in the Yajurveda and the Atharvaveda (of course, in the Sāmaveda Samhitā also). They are the metred lines in *chandas* like Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhatī, Pankti, Triṣṭubh, Jagatī and even in the longer measures. Sāman includes lyrics, not only confined to the Sāmaveda, with a highly developed music characteristics of the Sāman schools, but also widespread in the Atharva Samhitā also. The primitive prose, including sacrificial formulae, which is not *rk* or *sāman*, is *yajuḥ* (यजुः).

Jaimini, the author of the Pūrva Mīmāṃsā, also takes these terms in this sense, for he says :

तेषामृग्यत्रार्थवशेन पादव्यवस्था ।

गीतिषु सामाख्या ।

शेषे यजुः शब्दः । (II.1.35-37)

The Vājasaneyā Śukla Yajurveda entirely consists of *rks* (i.e. metred poems) and the *yajuḥs*, the liturgical fragments of the earliest prose in human possession. We have in the

Atharvaveda also the *ṛks* and the *yajuḥs* of this type. For which rituals and ceremonies, or for what purposes of life, these *ṛks* and *yajuḥs* are to be employed is the sphere of the *brāhmaṇas*.

The customary *brāhmaṇa* of the R̥gveda school is the Aitareya, of the White Yajurveda is the Śatapatha, of the Atharvaveda is the Gopatha, and of the Sāmaveda is the Sāma *brāhmaṇa* or the Tāṇḍya. The Taittirīya Saṁhitā is known as the Kṛṣṇa Yajurveda in the sense that it has besides *ṛks* and *yajuḥs*, the *brāhmaṇa* portion also (the prose relating to instructions and details of varied nature). Some authorities differentiate between *nigada*, निगद and *yajuḥs*, since *yajuḥs* are pronounced in low voice (*upāṁśu*, उपांशु), while *nigada* are in loud (*uccaiḥ*, उच्चैः) – उच्चैः ऋचा क्रियते, उच्चैः साम्ना, उपांशु यजुषा, उच्चैर्निगदेन ।

The Yajurveda has *yajuḥs* of various types :

(i) Svāhā type :

स्वाहा यज्ञं मनसः स्वाहोरोरन्तरिक्षात् स्वाहा,
धावा पृथिवीभ्यां स्वाहा वातादारभे स्वाहा ॥ (Yv. IV.6)

(ii) Refrain type :

उपयामगृहीतोऽसि मधवे त्वा,¹
उपयामगृहीतोऽसि माधवाय त्वा,²
उपयामगृहीतोऽसि शुक्राय त्वा,³
उपयामगृहीतोऽसि शुचये त्वा,⁴
उपयामगृहीतोऽसि नभसे त्वा,⁵
उपयामगृहीतोऽसि नभस्याय त्वा,⁶

and so on along with the thirteen names of months in a year, with a common refrain उपयामगृहीतोऽसि । (Yv. VII.30)

(iii) Enumeration or lexicon type :

(a) भा छन्दः¹, प्रमा छन्दः², प्रतिमा छन्दः³, अस्तीवयश्छन्दः⁴, पंक्तिश्छन्दः⁵,
उष्णिक् छन्दः⁶, बृहती छन्दः⁷, अनुष्टुप् छन्दः⁸, विराट् छन्दः⁹, गायत्री
छन्दः¹⁰, त्रिष्टुप् छन्दः¹¹, जगती छन्दः¹² । (Yv. XIV.18)

(b) तपसे कौलालं मायायै कर्मारं रूपाय मणिकारं शुभे वषट् शरव्या ऽइषुकारं
हेतयै धनुष्कारं कर्मणे ज्याकारं दिष्टाय रज्जुसर्जं मृत्यवे मृगयुमन्तकाय
श्वनिनम् । (Yv. XXX.7)

(c) *Ca me* (च मे) type enumeration :

अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे
वनस्पतयश्च मे हिरण्यं च मे ऽयश्च मे श्यामं च मे लोहं च मे
सीसं च मे त्रपु च मे यज्ञेन कल्पताम् । (Yv. XVIII.13)

(iv) Pada-type with Svāhā or Svāhā-vāt :

(a) स्वर्णं घर्मः स्वाहा¹, स्वर्णार्कः स्वाहा², स्वर्णशुक्रः स्वाहा³, स्वर्णज्योतिः
स्वाहा⁴, स्वर्णसूर्यः स्वाहा⁵ । (Yv. XVIII.50)

(b) भुज्युः सुपर्णो यज्ञो गन्धर्व¹ स्तस्य दक्षिणा अप्सरस
स्तावा नाम² । स न इदं ब्रह्म क्षत्रं पातु
तस्मै स्वाहा वाद्¹ ताभ्यः स्वाहा² । (Yv. XVIII.42)
Also see XVIII.38-43.

(v) Daivata-type :

होता यक्षदश्विनी छागस्य वपाया मेदसो जुषताऽहविर्होतयज ।
होता यक्षत्सरस्वती मेघस्य वपाया मेदसो जुषताऽहविर्होतयज ।
होता यक्षदिन्द्रमुषभस्य वपाया मेदसो जुषताऽहविर्होतयज ।
(Yv. XXI.41)

(vi) Adjectival type :

उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च सासह्यांश्चाभियुग्वा च विक्षिपः स्वाहा ।
(Yv. XXXIX.7)

(vii) Association type :

कृष्णग्रीवाऽआग्नेया बभ्रुवः सौम्याः श्वेता वायव्याऽअविज्ञाताऽ
अदित्यै सरूपा धात्रे वत्सतर्यो देवानां पत्नीभ्यः ॥ (Yv. XXIV.9)

(viii) *Ca* (च) type :

इमा मे अग्न इष्टका धेनवः सन्त्वेका च
दश च दश च शतं च शतं च सहस्रं च
सहस्रं चायुतं चायुतं च नियुतं च प्रयुतं चार्बुदं
च न्यर्बुदं च समुद्रश्च मध्यं चान्तश्च परार्धश्चैता मे
अग्न इष्टका धेनवः सन्त्वनम्राभ्यो लोके । (Yv. XVII.2)

(ix) *Namah* type :

नमो वज्याय च गोष्ठ्याय च नमस्तल्याय च
गेह्याय च नमो हृदयाय च निवेध्याय च
नमः काट्याय च गह्वरेष्ठाय च । (Yv. XVI.44)

(x) *Attributable* type :

प्रतिपदसि प्रतिपदे त्वा¹, अनुपदसि अनुपदे त्वा²,

सम्पदसि सम्पदे त्वा³, तेजोऽसि तेजसे त्वा⁴ ।

(Yv. XV.8)

(xi) Yajuh appended to ṛk :

यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः ।

येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवेऽकः ॥

उर्वन्तरिक्षमन्वेमि ॥

(Yv. XXXVIII.5)

In this the part उर्वन्तरिक्षमन्वेमि is the Yajuh, added to a verse of the R̥gveda (I.164.5; यस्तेस्तनः... धातवेऽकः).

(xii) Samhitā type or type of sets : The Yajurveda abounds in *yajuh*s of the Samhitā type, i.e. two or more items set in parallels. We shall give a simple illustration: we have in Yv. IX.31—

अग्निरेकाक्षरेण प्राणमुदजयत् तमुञ्जेषम् ।

In its strain, we have the following lines one by one—

अश्विनौ द्व्यक्षरेण द्विपदो मनुष्यानुदजयताम्, तानुञ्जेषम्²

विष्णुस्त्र्यक्षरेण त्रीं लोकानुदजयतानुञ्जेषम्³

सोमश्चतुरक्षरेण चतुष्यदः पशूनुदजयतानुञ्जेषम्⁴ (31)

This goes up to प्रजापतिः सप्तदशाक्षरेण सप्तदशस्तोममुदजय-
त्तमुञ्जेषम् ।¹⁷ (34)

The Samhitā or the set may be tabulated as follows :—

Devatā	No. of letters	अक्षरेण उदजयत्	
Agni	one	प्राण	breath
Aśvinau	two	द्विपद मनुष्य	biped-man
Viṣṇu	three	त्रिलोक	three worlds
Soma	four	चतुष्यद पशु	quadruped cattle
Pūṣan	five	पञ्च दिशः	five quarters
Savitṛ	six	षट् ऋतु	six seasons
Maruts	seven	सप्त ग्राम्य पशु	seven cattle (domesticated)

Devata	No. of letters	अक्षरेण उदजयत्	
Bṛhaspati	eight	गायत्री	Gāyatrī (eight syllables)
Mitra	nine	त्रिवृत स्तोम	Trivṛta Stoma
Varuṇa	ten	विराज्	Vitrāj
Indra	eleven	त्रिष्टुप्	Triṣṭup (with eleven syllables)
Viśve devāḥ	twelve	जगती	Jagatī (with twelve syllables)
Vasus	thirteen	त्रयोदश स्तोम	Trayodaśa Stoma
Ruḍras	fourteen	चतुर्दश स्तोम	Caturdaśa Stoma
Ādityas	fifteen	पंचदश स्तोम	Pañcadaśa Stoma
Aditih	sixteen	षोडश स्तोम	Ṣoḍaśa Stoma
Prajāpati	seventeen	सप्तदश स्तोम	Saptadaśa Stoma

Morphology of the Yajuh Texts

The entire *Veda*, the divine knowledge, revealed to the first men through the medium of a divine speech, *vāc*, is one, and is the most ancient and eminent possession of mankind. The entire literature, known as the *Veda*, or the *Āmnāya*, the *Śruti*, the *Śāstra*, the *Vāc*, and the *Śabda*, is often classified under the three heads : *Rk*, *Yajuh* and *Sāman*, meaning poem, prose and lyric respectively, so far as the expressions are concerned, and the same terms are used in the sense of the fundamental or pure knowledge, the applied knowledge and lastly, the personal experiences arising from the contact of the Supreme Knowable and the knower — the devotional, the spiritual, the transcendental (the *Rk*, or the *jñānakāṇḍa*, the *Yajuh* or the *karmakāṇḍa*, and the *Sāman* or the *upāsana kāṇḍa*). The entire *Veda* has again been classified as the edited texts, compiled and arranged as the four *saṁhitās*, the *Rk Samhitā*, the *Yajuh Samhitā*, the *Sāma-Samhitā*, and the *Atharva Samhitā*. All the four have in them the literature concerning the fundamental knowledge, the applied knowledge and the personal experiences, the *jñāna*, the *karma*,

and the *upāsanā*. The Ṛgveda and the Sāmaveda are entirely in verse, with very few broken remnants of the appearance of the *yajūmṣi* (ritual formulae). Some of the verses in both these texts are lyrics also in the sense that they have *refrains* (or the lines or phrases) of chorus repeated over several stanzas or verses). The Yajurveda and the Atharvaveda, in their morphology, have the texts of three categories : (i) the verses (or the *ṛks*) in metres, (ii) the *ṛks* or the verses appended with one or more the *yajūmṣi* or the phrases in prose form, and (iii) the pure *yajūmṣi* or the primordial prose or the formulae. Again, the verses or the *ṛks* belong to two stocks : those common with the verses of the Ṛk Saṁhitā, and the others which do not occur in the Ṛgveda. Sometimes two or more verses of the Ṛgveda go to form one *kaṇḍikā* (in popular sense, one *mantra*) of the Yajurveda. We shall not discuss here the morphology of the Yajuh texts in details, but shall give a few illustrations.

- (i) The *ṛks* occurring in the Ṛgveda and the Yajurveda both :

वनस्पते वीड्वद्गो हि भूयाऽअस्मत्सखा प्रतरणः सुवीरः ।
गोभिः सन्नद्धोऽअसि वीड्वत्स्वास्थाता ते जयतु जेत्वानि ॥

This verse occurs as Yajuh XXIX. 52, and the Ṛk VI. 47.26. The accents, *anudātta svarita* etc. are the same, and metre is the same (as Ṛk, we have वीड्व, whilst as Yajuh, we have वीड्य, since the latter ञ is not used in the Yajuh texts).

- (ii) The Ṛk text with verbal variations in the Yajurveda:

(a) उपहरे गिरीणां शंसद्गमे च नदीनाम्
धिया विप्रोऽअजायत ॥ Yv. XXVI.15.

This occurs in the Ṛgveda, VIII. 6.28, with गिरीणां शंसद्गमे changed to गिरीणां सद्गमे ।

(b) मुह्यन्वन्ये अमितो जनास इहाऽनाकं मघवा सूरिरस्तु ।

—Rk. X.81.6

मुह्यन्वन्ये अमितः सपत्ना इहाऽस्माकं
मघवा सूरिरस्तु

—Yv. XVII.22.

- (iii) The *Puruṣa Sūkta* of the Yajurveda (XXXI) has in all 22 verses; its parallel hymn in the Ṛgveda is X.90 with 16 verses only with verses of the Rk 6 (यत् पुरुषेण) and 7 (तं यज्ञं बर्हिषि) occurring as 14th and 9th respectively in the Yajurveda.

The first verse of this hymn has also a verbal difference. According to Rk: स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद् दशाङ्गुलम् and according to the Yajuh: स भूमिंऽसर्वतः स्पृत्वाऽत्यतिष्ठद् दशाङ्गुलम्. There are a large number of verses in the Yajurveda (in perfect metres) which do not occur in the Ṛgveda. For example, the *tristūps* of the Yajurveda : वेदाहमेतं पुरुषं (XXXI.18, with syllables 11 + 11 + 11 + 10); प्रजापतिश्चरति गर्भे (XXXI.19, with syllables 12 + 11 + 11 + 11), do not occur in the Ṛgveda.

- (iv) The following *kaṇḍikā* of the Yajurveda (Yv. XV. 48) derives the three lines from the Ṛgveda (V.24. 1, 2, 4), whilst one is missing).

The Yajuh version :

अग्ने त्वं नोऽअन्तमऽउत त्राता शिवो भवा वरूध्यः ।

वसुरग्निर्वसुश्रवाऽअच्छा नक्षि द्युमतमश्नयिन्दाः ।

तं त्वां शोचिष्ठ दीदिवः सुम्नाय नूतमीमहे सखिभ्यः ॥

(Yv.XV.48; Rv. V.24, 1,2,4)

The Ṛgveda gives one more Bhūrik-bṛhatī line :

स नो बोधि श्रुषी हवमुरुष्या णो अघायतः समस्मात् ।

- (v) The Yajurveda, verse XXIII.16, runs as follows :

न वाऽ उ ऽ एतन्मियसे न रिष्यसि देवो २ ऽइदेषि पथिभिः सुगेभिः ।

यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता दधातु ॥

(The entire *kaṇḍikā* constitutes one *mantra*).

The first line is a repetition of the first line of Rv. I. 162.21 (न वा...सुगेभिः). The second line (यत्रासते... दधातु) occurs as the second line of Rv X.17.4). The lines हरी ते युञ्जा...रासभस्य, I.162, 21—the second-half, and आयुर्विश्वायुः...पुरस्तात् —X.17.4, the first half, do not occur in the Yajuh-text.

- (vi) Here we give an illustration where the Ṛgvedic verse has been appended with a yajuh-formula:

The R̥k verse is :

ऊर्ध्वो भव प्रति विध्याध्यस्मदा विष्कृणुष्व दैव्यान्यग्ने
अव स्थिरा तनुहि यातुजूनां जामिमजामि प्र मृणीहि शत्रून् ॥

(R̥v. IV.4.5; Yv. XIII.13)

In the Yajurveda text, a *yajuḥ* has been appended to it; अग्नेष्ट्वा तेजसा सादयामि. Similarly, in the next Yajuḥ *kaṇḍikā* (XIII.14) a Yajuḥ-formula “इन्द्रस्य त्वीजसा सादयामि” has been attached to the Gāyatrī metre: अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्याऽअयम् अपां रेतांसि जिन्वति ।

(R̥v. VIII. 44. 16; Yv. XIII.14)

Similarly, we have the illustrations where the *yajūm̐si* have been appended to the R̥k verses.

To R̥v. II.23.15 (बृहस्पते अति यदर्योः), the appendages are : उपयामगृहीतोऽसि बृहस्पतये त्वैष ते योनिर्वृहस्पतये त्वा ।

—Yv. XXVI.3

To R̥v. I.98.1 (वैश्वानरस्य सुमतौ स्यामः) the *yajūm̐si* appended are : उपयामगृहीतोऽसि वैश्वानराय त्वैष ते योनिर्वैश्वानराय त्वा — Yv. XXVI.7.

To R̥v. IX.66.20 (अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः तमीमहे महागयम्, the appendages are : उपयामगृहीतोऽस्यग्नये त्वा वर्चसऽएष ते योनिरग्नये त्वा वर्चसे —Yv. XXVI.9

- (vii) Sometimes the verse from the R̥gveda has been modified to a closely allied parallel verse in the Yajurveda : For example, we have in the R̥gveda (X.82.3)

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।

This line may be compared with the Yajuḥ line :

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।

—Yv. XXXII.10.

Similarly, a parallelism is seen in the two texts: one of the R̥gveda X.15.14 and the other of the Yajurveda, XIX.60.

ये अग्निदग्धा ये अर्नाग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।
तेभिः स्वराळमुनीतिमेतां यथावशं तन्वं कल्पयस्व ।

(Rv. X.15.14).

येऽअग्निष्वात्ता येऽअग्निष्वात्ता मध्ये दिवः स्वधया मादयन्ते ।
तेभ्यः स्वराडमुनीतिमेतां यथावशं तन्वं कल्पयाति ।

(Yv. XIX.60).

The word अग्निदग्धा of the Rgveda becomes अग्निष्वात्ता in the Yajurveda.

- (viii) There appears to have been a confusion in the textual readings of the Yajurveda verse and the verse occurring in the Upaniṣads. I would refer to the first three verses of Chapter XXXII of the Yajurveda which in our redaktions occur as follows :

तदेवाग्निं स्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।

तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः — Yv. XXXII.1

The same verse occurs as such in the Śvetāśvatara Upaniṣad IV.2.

This verse is followed by two verses in the Yajurveda :

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।

नैनमूर्ध्वं न तिर्यङ्घ्रं न मध्ये परिजगभत् ॥

(Yv. XXXII.2)

न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः ।

हिरण्यगर्भऽइत्येष मा मा हिंसीदित्येषा यस्मान्न जातऽइत्येषः ॥

(Yv. XXXII.3).

Obviously, the verse, “न तस्य प्रतिमाऽअस्ति०” by itself is incomplete, because the *pratīkas*, हिरण्यगर्भ, or the *anuvākas* (XXV.10-13) (मा मा हिंसीत् (XII.102); यस्मान्न जातः (VIII. 36-37) are mere appendages. We have in the Śvetāśvatara Upaniṣad its more relevant reading :

नैनमूर्ध्वं न तिर्यङ्घ्रं न मध्ये परिजगभत् ।

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥

Śv. IV.19.

The combination of the two lines is very appropriate.

Now what about the first half of the verse 2 (सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि)? This line is perhaps neither appropriate along with नैनमूर्ध्वं० nor with the न तस्य प्रतिमा अस्ति. A plausible answer or

clue is available from the text available in a minor Upaniṣad, known as the Mahānārāyaṇa Upaniṣad : The verses I.7-10 of this Upaniṣad are:

तदेवाग्निं स्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
 तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥ (I.7)
 सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।
 कला मुहूर्ताः काष्ठाश्चाऽहोरात्राश्च गर्वशः ॥ (I.8)
 अर्धमासा मासा ऋतवः संवत्सरश्च कल्पताम् ।
 स आपः प्रदुषे उभे इमे अन्तरिक्षमयो सुवः (I.9)
 नैनमूर्ध्वं न तिर्यङ्घ्रं न मध्ये परिजगभत् ।
 न तस्यैष कश्चन तस्य नाम महद्यशः । (I.10)

From this also, as from the text of the Śvetāśvatara Upaniṣad, it appears that the line belongs to the verse ending in the words तस्य नाम महद्यशः. As to the anomaly of the line सर्वे निमेषा जज्ञिरे, I leave it to the consideration of our scholars. It appears that the author of the Mahānārāyaṇa Upaniṣad has made an honest attempt to elaborate the sense of the line.

Mahīdhara and Uvaṭa regard न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः as the *dvipadā gāyatrī* (syllables 8 + 8), if combined with नैनमूर्ध्वं न तिर्यङ्घ्रं न मध्ये परिजगभत्, the whole verse becomes *anuṣṭup* (8 + 8 + 8 + 8).

We shall now talk about the hymns of the Ṛgveda which appear as intertwined in the chapter of the Yajurveda with some verbal alterations and occasionally with an altered order of the verses. For example, the Ṛk-hymn VII.41.1-7 is entirely incorporated as verse XXXIV.34-40 in the Yajurveda. The first four verses of the Ṛgveda X.9.1-4 occur as Yv. XXXVL. 14-16, 12. The Āprī hymn (Rv. X.110. 1-11) occurs as Yv. XXIX. 25-36, with one नराशंसस्य (27) missing in the Ṛk. text. Similarly, the Ṛk-verses I.163.1-13 occur as Yv. XXIX.12-24. The Ṛk verses X.81.1-7 occur as Yv. XVII.17-23; and the Ṛk verses X.82.1-7 as Yv. XVII.25-31; the Ṛk verses IV.4.1-5 as Yv. XIII. 9-13; the Ṛk verses X.97 1-22 (the Ṣaḍdhi-hymn) is almost entirely quoted as Yv. XII.75 to 96, with one verse 23 of Ṛk (त्वमुत्तमास्योषधः) missing in the Yajurveda, and the order of the verses 20-21 reversed in the Yv. XII.94-95.

The White and Black Yajuh Schools

The 101 Schools or Branches (Śākhās) of the Yajurveda are divided under two major heads : the White (the Śukla or Śauklya, शौक्ल्य) and the Black (the Kṛṣṇa or Kārṣṇya). Here we have a legend of old traditions. The Sage Vaiśampāyana had a number of pupils, Tittira, तित्तिर, Yājñavalkya and others. On account of a certain neglect, Vaiśampāyana was charged of brahmahatyā, i.e. a crime of killing a Brahmin. On this, Vaiśampāyana wanted all his pupils to go on a penance. Yājñavalkya protested and said that he alone would go on penance on behalf of other pupils, who were not strong enough to go through the ordeal. This enraged Vaiśampāyana, and the great teacher asked Yājñavalkya to vomit out all that has been taught to him and go out of the Academy. Yājñavalkya gladly did so, and he vomited out all that he had picked up at the feet of his great teacher. The pupils assumed the form of francolin partridge, and picked up the vomited knowledge. The *yajuḥs* or *yajūmṣi* picked up in this manner came to be known as the Black Yajūmṣi,* Since they were polluted — “तानि यजूषि बुद्धिमालिन्यहेतुत्वात् कृष्णानि जातानि” — Mahīdhara in his introductory remarks to the commentary of the Yajurveda. The same is supported by Vidyāranya Svāmī: बुद्धिमालिन्यहेतुत्वात् तद्यजुः कृष्णमार्जितं. Based on the same legend of the Purāṇas, Dviveda Ganga, the commentator on the Śatapatha also says:

कथं भूतानि यजूषि? शुक्लानि शुद्धानि;
यद्वा बाह्येण मिश्रितं मन्त्रात्मकानि कृष्णानि ।

In the Taittirīya Samhitā, we have thus a mixture of *mantra* and the *brāhmaṇa* portion both. Being thus polluted, Kṛṣṇa Yajurveda assumed this name. The Śukla Yajurveda has no *brāhmaṇa* ingredient in it.

*याज्ञवल्क्येन ततः प्राह भक्त्यैतन्ते मयोदितम् ।

ममाप्यलं त्वयाधीतं यन्मया तदिदं द्विज ॥

इत्युक्त्वा रुधिराक्तानि सरूपाणि यजूषि सः ।

छर्दयित्वा ददौ तस्मै ययौ च स्वेच्छया मुनिः ॥

यजूष्यथ विसृष्टानि याज्ञवल्क्येन वै द्विज ।

जगृहुस्तित्तिरा भूत्वा तैत्तिरीयास्तु ते ततः ॥ (Viṣṇu Purāṇa, III. 5.1-15)

On account of the lack of clarity in the Taittirīya Samhitā, it is also known as Black recension:

यज्ञकर्मानुष्ठान मार्गस्य दुर्विज्ञेयत्वात्
कृष्णत्वमिति (Bhatta Yajñeśvara, Āryavidyā - Sudhākara)

बुद्धिमात्तन्य हेतुत्वात् तद्यजुः कृष्णमीर्यते ।
व्यवस्थित प्रकरणात्वात् तद्यजुः शुक्लमीर्यते ॥

(Anantadeva, Pratijñā Sūtra, Pariśiṣṭa 1-3)

There is also a basic difference in the performance of certain sacrificial rituals. The adherents of the White School start the upākarma (उपाकर्म) on the full moon day on the *catur-daśī* (14th of month) side. The adherents of the Black School perform the same upākarma on the Full Moon day on the *kṛṣṇa pratipadā* (1st of the month) side.

वेदोपक्रमणे चतुर्दशी युक्त पीणिमा ग्रहणात् शुक्ल यजुः ।
प्रतिपदा युक्त पीणिमा ग्रहणात् कृष्णयजुरिति वा ॥

(Mahīdāsa in his commentary of Caranavyūha)

Another technical difference between the start of the two rituals among the two schools has also been emphasized. The question is as when to start the Darśa — Paurṇamāseṣṭi (दर्शपूर्णमासेष्टि); it can start on the *amāvasyā* (new moon or *darśa*) or it may start on the Full Moon day. According to the Śatapatha Brāhmaṇa and the Pūrva Mīmāṃsā School the Full Moon sacrifice (पूर्णमासेष्टि) should precede the New Moon Sacrifice (दर्शेष्टि). This is the practice among the followers of the Śukla Yajurveda. On the contrary, the Maitrāyīṇī Samhitā (the follower of the Kṛṣṇa Yajurveda School) sanctions the performance; in a reverse order; the New Moon Sacrifice (दर्शेष्टि) is performed first and then it is followed by the Full Moon sacrifice (पूर्णमासेष्टि).

There may be one more reason for calling one as the Kṛṣṇa Yajurveda, since this School was led by no less a person than Kṛṣṇa Dvaipāyana and his pupils (and hence the word “Kṛṣṇa” attached to it). The White School was led by Yājñavalkya and his pupils. — Yudhiṣṭhira Mīmāṃsaka.

Only two Śākhās (branches or redaktions) of the Śukla

Yajurveda (or the Vājasaneyā Samhitā) are available these days, the Mādhyandinīya and the Kāṇva.

There are two groupings of the Vājasaneyā Carana (वाजसनेय चरण) taught by Yājñavalkya—one belongs to the school of the Ādityāyanas (आदित्यायन) and the other to the school of Āṅgirasāyana (आंगिरसायन), for we have the following passage to this effect in the Śatapatha Brāhmaṇa.

तस्मात् षड्जाहुतयो भवन्ति एतदादित्यानामयनम् । आदित्यानी-
मानि यजूंषीत्याहुः... विराड् वै यज्ञः, तद्विराजमेवैतद्
यज्ञमभिसम्पादयति । एतदांगिरसानामयनम् । (ŚBr.IV.4.5.18-20)

The Pratijñā Parisiṣṭa also holds the same view : द्वयान्येव यजूंषि आदित्यानामंगिरसानाम् (31.4).

The Sage Yājñavalkya had two distinguished disciples : Madhyandina (मध्यन्दिन) and Kaṇva (कण्व). Kaṇva was the son of Āṅgiras Ghora, belonging to the Ṛgveda school of thought. It was he who introduced certain alterations in the original Samhitā as told by Āditya. In the Kāṇva Śākhā, we have everywhere ङ and ञ for ड and ढ, as is so common in the Ṛgvedic text. This clearly speaks of some influence of the Ṛgvedic phonetics on the Kāṇva Śākhā. Since Kaṇva belonged to the family line (गोत्र) of Āṅgiras, the branches and sub-branches of this school came to be known as Āṅgirasāyana (आंगिरसायन), or the path of Āṅgirasas). On the other hand, Madhyandina retained his Samhitā as the original one, and therefore, his branches and sub-branches came to be known as Ādityāyana (आदित्यायन), named after the most ancient Āditya-Yajuḥ.

Katyāyana, the son of Yājñavalkya, distinguished for his specialization on the subject of *yajñas*, left the path of Ādityāyana, and became a follower of Āṅgirasāyana. We have a passage to this effect in the Pratijñā-Parisiṣṭa :

एवं वाजसनेयानामांगिरसानां वर्णानां, सोऽहं कौशिक पक्षः ।
शिष्यः पार्षदः पञ्चदशसु तत्रच्छायामु साधीय क्रमः ॥ (31.5.1)

These days, we were in possession of one Samhitā of the group of Ādityāyanas (known as the Mādhyandinī, माध्यन्दिनी) and one Samhitā only of the group of Āṅgirasāyanas (known as the Kāṇvi, कण्वी) The other 13 Samhitās of the *vāja-*

saneya-carana are extinct. We have reasons to believe that out of these two, the *Mādhyandinī* was most popular and perhaps the old and original one (माध्यन्दिनी तु या शाखा सर्वसाधारणी हि सा). Usually, this is the *Samhitā*, to which naturally such a colophon is attached :

यजुर्वेद संहिता समाप्ता OR वाजसनेय संहिता समाप्ता ।

Of the *Mādhyandinī Samhitā* also, we had in the past two variations, the *Dīrgha Pāṭha* (दीर्घ पाठ or the long one) and the *Laghu Pāṭha* (लघु पाठ or the short one). What was actually the difference between the *Dīrgha* and *Laghu Pāṭhas* is now not known.

Symbolic addendum to a verse

The *Mādhyandinī Samhitā* of the *Yajurveda*, as handed to us today has certain features to show that it could not have been as such in the original form. In the ecclesiastical period, the priestly sages did try to introduce certain innovations for the guidance of others. The *prafīkas* (प्रतीक) or Symbolic Addenda were added to certain verses in a way that they may look to be the original part of the verse. These *prafīkas* are the opening words of some verses already quoted before some-where in the *Samhitā*. This was a suggestion of the Seer to priest to repeat these verses having pronounced the principal verse. We are giving these examples below.

(1) The Verse XIII.58 as it occurs in the *Mādhyandina Samhitā* is thus :

इयमुपरिमतिस्तस्यै...त्रिणवत्रयस्त्रिंशौ त्रिणवत्रयस्त्रिंशभ्यां
शाक्वररैवते विश्वकर्म ऽऋषिः प्रजापतिगृहीतया त्वया वाचं गृह्णामि प्रजाभ्यः लोकं ता
इन्द्रम् ।

In fact the verse finishes at प्रजाभ्यः; the three words लोकम्, ता, इन्द्रम् are the opening of three verses XII.54 (लोकं पुण छिद्रं etc.) XII.55 (ता ऽअस्य सूददाहसः etc.) and XII.56 (इन्द्रं विश्वा ऽअवीवृधन् etc.). The priests are instructed hereby to repeat these verses after pronouncing the verse XIII.58. For this reason, Svāmī

Dayānanda has not commented on these three words in his commentary on XIII.58 in the Yajurveda, arguing that these addenda have no sanction in the Śatapatha Brāhmaṇa. They did not constitute the part of the verse during the days of the Śatapatha*.

अत्र लोकं ता इन्द्रम् इति द्वादशाध्यायस्थानां (54-56) त्रयाणां मंत्राणां प्रतीकानि सूत्र-
व्याख्यानं दृष्ट्वा केनचिदुद्धृतानि । शतपथे अव्याख्यातत्वात् अत्र न गृह्यन्ते । —

Dayānanda.

2. लोकं (XII.54), ता (XII.55), इन्द्रम् (XII.56) these addenda (प्रतीक) also occur at the close of verses XIV.10 (अनङ्गान् वयः etc.), XIV. 22 (यन्त्री राङ् यन्त्यसि etc.) and XIV.31 (नवविंशत्याऽस्तुवत etc.).

3. The verse XXXII.2 runs as follows in the present Yajurveda mādhyaṇdina Samhitā:

न तस्य प्रतिमाऽस्ति यस्य नाम महद्यशः ।
हिरण्यगर्भ इत्येष मा मा हिंसीदित्येषा
यस्मान्न जातऽइत्येषः ।

Here the Symbolic addenda are (1) XXV.10-13; हिरण्यगर्भः समवर्ततागे (XXV.10); यः प्राणतो (XXV.11); यस्येमे हिमवन्तो (XXV.12) and यऽआत्मदा बलदा (XXV.13) in the first instance, followed by the verse मा मा हिंसीत् (XII.102), and यस्मान्न जातः (VIII.36) and इन्द्रश्च सम्राड् वरुणश्च राजा (VIII. 37).

4. We have the verse XXXII.7 as follow-

यं क्रन्दसीऽअवसा तस्तमानेऽअभ्यैक्षेतां मनसा रेजमाने ।

*Mahīdhara explains the utility of these verses in the *yajña karma* as follows :

लोकपृष्ठा दक्षिणां सादध्यामध्यात् । आत्मनो
दक्षिणकोणादारभ्यामध्यात् अधि स्वयमातृष्णा पर्यन्तं
लोकपृष्ठा उपदधाति तासां लोकं पृणेत्यभिमन्त्रणम् ।
ता अस्येति सूददोहःसंज्ञमंत्रेणाधिवदनम् स्पृष्ट्वा
पठनमिति सूत्रार्थः । “मध्ये पुरीषं निवपति पूर्ववत्”
(का० 17.6.9) । स्वयमातृष्णोपरीन्द्रं विश्वेति मंत्रेण
मृत्क्षेपः । तिलः ऋचः प्रतीकोक्ताः पूर्वमुक्तत्वात् ।

यत्राधि सूरऽउदितो विभाति कस्मै देवाय हविषा विधेम ॥
आपो ह यद् बृहतीर्यश्चिदापः ॥

In this the symbolic addenda (प्रतीक) are आपो ह यद् बृहतीः (XXVII.25) and यश्चिदापो महिना etc. (XXVII.26); these two verses are to be repeated with due *vyāyoga*. The words आपो ह यद् बृहतीर्यश्चिदापः do not constitute the main verse.

5. The verse XXXIII.21 reads in the present Samhitā as follows :

आसुते सिञ्चत श्रियंश्रोदस्योरभिश्चियम् ।
रसा दधीत वृषभम् ॥ तं प्रलथा । अयं वेनः ॥

In this, the symbolic addenda तं प्रलथा and अयं वेनः, refer to the verses VII.12 and VII.16. In fact this verse आसुते सिञ्चत श्रियम् has been taken from the R̥gveda VIII.72.13, free from the symbolic addenda तं प्रलथाऽयं वेनः ।

6. We have the verse XXXIII.27 as follows :

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्यते किं तऽइत्या ।
तं पृच्छते समराणः शुभानैर्वोचंस्तत्रो हरिवो यत्तेऽअस्मे ॥
महार्ऽइन्द्रो यऽओजसा कदा चन स्तरीरसि कदा चन प्रयुच्छसि ॥

Here the symbolic addenda represent the pronouncement of three verses of which the *pratīkas* are महार्ऽइन्द्रो यऽओजसा (VII.40), कदा चन स्तरीरसि (VII.2) and कदा चन प्रयुच्छसि (VIII.3).

The verse महार्ऽइन्द्रो (VII.40) is taken from the R̥gveda VIII.6.1, the verse कदा चन स्तरीरसि and कदा चन प्रयुच्छसि constitute the Vālakhilya (VIII.51.7; 52.7)—the two verses of the Yajur are fused into one verse of the Vālakhilya VIII.52.7. The verse कुतस्त्वमिन्द्र माहिनः itself occurs in the R̥gveda as I.165.3, free from addenda.

7. The verse XXXIII.33 reads as follows :

दैव्यावध्वर्यूऽआगतं रथेन सूर्यत्वचा । मध्वा यज्ञं समञ्जाये ।
तं प्रलथा । अयं वेनः । चित्रं देवानाम् ॥

Whilst the first XXXIII.21 (आसुते सिञ्चत) had two addenda

(तं प्रलथा VII.12, and अयं वेनः VII.16), this verse has three addenda तं प्रलथा (VII.12), अयं वेनः (VII.16) and चित्रं देवानां (VII.42). These three verses are to be recited after completing the main verse ending at मध्वा यज्ञं समञ्जाये. Mahīdhara writes in this connection : तं प्रलथा (VII.12), अयं वेनः (VII.16) चित्रं देवानां (VII.42) तिस्रः प्रतीकोक्ताः । आद्ये द्वे शुक्रमन्थि पुरोरुचौ तृतीयाग्रयणस्य, the first two are of Śukramanthin (शुक्रमन्थिन्) and Puroruc (पुरोरुच्) and the third of Āgrayaṇa (आग्रयण) ।

8. Again in the verse XXXIII.47, we have as many as six symbolic addenda :

अधि न इन्द्रेष्वां विष्णो सजात्यानाम् । इता मरुतोऽश्विना ।
तं प्रलथा । अयं वेनः । ये देवासः, आ न ऽइडाभिः ।
विश्वेभिः सोम्यं मधु । ओमासश्चर्षणीधृतः ॥

After pronouncing the verse अधि न... अश्विना (taken from the R̥gveda VIII.83.7), the six mantras to be recited are with the *pratīka* (symbolic addenda) as follows : तं प्रलथा (VII.12), अयं वेनः (VII.16), ये देवासः (VII.19), आ न ऽइडाभिः (XXXIII.34), विश्वेभिः सोम्यं मधु (XXXIII.10), ओमासश्चर्षणी धृतः (VII.33).

9. We have another verse XXXIII.58, reproduced from the R̥gveda I.3.3 with two addenda :

दद्या युवाकवः सुता नासत्या वृक्तबर्हिषः । आ यातुर्गुरुवर्तनी । तं प्रलथा । अयं वेनः ॥

The addenda are तं प्रलथा (VII.12) and अयं वेनः (VII.16) as in several others mentioned above.

The same addenda are with verse XXXIII.73

दैव्यावध्वर्यू आ गतश्च रथेन सूर्यत्वचा । मध्वा यज्ञं समञ्जाये ।
तं प्रलथा । अयं वेनः ॥

The symbolic addenda are तं प्रलथा (VII.12) and अयं वेनः (VII.16).

10. The last verse of the same Chapter (XXXIII.97) has four addenda :

अस्येदिन्द्रो वावुधे वृष्ण्यंश्च शवो मदे तुतस्य विष्णवि ।

अद्या तमस्य महिमानमायवोऽनुष्टुवन्ति पूर्वथा ॥
इमाऽउ त्वा । यस्यायम् । अयं सहस्रम् । ऊर्ध्वऽऊ षु णः ॥

The principal verse is taken from the *R̥gveda* VIII.3.8 and the addenda are इमाऽउ त्वा (XXXIII.81), यस्यायम् (XXXIII.82), अयं सहस्रम् (XXXIII.83), and ऊर्ध्वऽऊ षु णः (XI.42) : इमाऽउ त्वा० is taken from the *R̥gveda* VIII.3.3; यस्यायं विश्व० from the *Vāṇakhilya* (VIII.51.9); अयं सहस्रम् from the *R̥gveda* VIII.3.4 and ऊर्ध्वऽऊ षु णः from the *R̥gveda* I.36.13.

11. The last verse 58 of Chapter XXXIV also has four symbolic addenda :

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद् भद्रं यदवन्ति देवा बृहद् वदेम विदये सुवीराः ॥
यऽइमा विश्वा । विश्वकर्मा । यो नः पिता । अन्नपतेऽन्नस्य नो देहि ॥

The verse itself is taken from the *R̥gveda* II.23.19 and the *pratīkas* are य इमा विश्वा (XVII.17), विश्वकर्मा (XVII.26), यो नः पिता (XVII.27) and अन्नपतेऽन्नस्य (XI.83). The first three of them occur in the *R̥gveda* as या इमा विश्वा (X.81.1), विश्वकर्मा (X.81.6), यो नः पिता (X.82.3).

THE PADA-PĀṬHA OF THE MĀDHYANDINA SAMHITĀ

The published editions of Uvaṭa and Mahīdhara's commentaries on the Sukla Yajurveda Samhita give only the *samhitā pāṭha* (संहिता पाठ) of the Yajurveda, but not the *pada pāṭha* (पद पाठ), in which the words compounded by the rules of *sandhi* are split up into the components, and the accents are also given to the syllables, along with a few more traditional disciplines as prescribed by the *prātiśākhya*s. The Rk-Prātiśākhya is more elaborate than the Yajur-Prātiśākhya, and both of them have their own peculiarities and special features.

How does the *samhitā pāṭha* differ from the *pada-pāṭha* is illustrated below :

Samhitā pāṭha—

कृष्णीं॑ऽस्याखरे॒ष्टोऽग्नये॑ त्वा जुष्टं प्रोक्षामि (1)

वेदि॑रसि ब॒हिषे॑ त्वा जुष्टां प्रोक्षामि (2)

ब॒हिर॑सि सु॒गम्य॑स्त्वा जुष्टं प्रोक्षामि । (3)

(Yv. II.1)

Pada-Pāṭha

कृष्णः । असि । आखरेष्टः । आखरेस्य ऽइत्याखरे स्यः ।

अग्नये त्वा । जुष्टम् । प्र । उक्षामि ॥

वेदिः । असि । ब॒हिषे॑ । त्वा । जुष्टम् । प्र । उक्षामि ।

ब॒हिः । असि । सु॒गम्य॑ऽइति सुक् म्यः । त्वा । जुष्टम् । प्र । उक्षामि ॥

Svāmī Dayānanda has given the *pada-pāṭha* in his commentary on the Yajurveda, which is very much the same as given by traditional manuscripts. With the help of several manuscripts, Yādhiṣṭhira Mīmāṃsaka has very ably edited

the Mādhyandina-Saṁhitāyāḥ Padapāṭhaḥ (1971, published by Ram Lal Kapur Trust, Bahalgarh, Sonipat, Haryana, one script from Ajmer, three from the Bhandarkar Oriental Research Institute, Poona, three from Vārāṇaseya Sanskrit Viśva-Vidyālaya, Sarasvati Bhavan, and one from the Viśveś-varānanda Research Institute, Hoshiarpur). The learned editor has also taken help from the printed editions of the *pada-pāṭha* (one from Gaurish Press, Varanasi, and one from the Tatva-vivechak Press, Bombay), and from Dayānanda's *pada-pāṭha* as given in his Commentary on the Yajurveda.

Difference between the Rk Padapāṭha and the Yajuh Padapāṭha

Normally, the *padapāṭha* depends on the breaking of the *sandhis* of the *saṁhitā pāṭha*, and in that respect, there should not be any difference between the *padapāṭhas* of the two Saṁhitās, the Rk and the Yajuh. The way of recitations of the two Saṁhitās differ in essential features, and yet the placings of the *udāttas*, *anudāttas* and *svaritas* on the syllables is the same. The basic difference in the *padapāṭhas* are in respect to the use of *avagraha* (अवग्रह), which we shall illustrate below, by taking the examples of verses, which occur in both the Saṁhitās, the Rk and the Yajuh. *Avagraha* is designated by a sign (ऽ), placed between two conjoining terms.

Avagryamāṇa Pada, अवग्रहमाण पद — e.g. Purohitam,
पुरोहितम्

Sāvagraha Pada, सावग्रह पद — पुरः ऽहितम् (Rv. I.1.1)

Avagryamāṇa Pada, त्रिषप्ताः

Sāvagraha Pada, त्रिऽसप्ताः (Av. I.1.1)

The following verse occurs in the Rgveda and the Yajurveda both (*anudāttas* and *svaritas* are exactly at the same places):

स न इन्द्राय यज्यवे वरुणाय मरुद्ध्यः ।

वरिवोवित्वरिं सव ॥

(Rv. IX.61.12; Yv. XXV 1.17)

The *avagryamāṇa padas* in this verse are मरुद्ध्यः and वरिवोवित्, which on *avagraha* - *pravacana* become the *sāvagraha padas* मरुत्ऽध्यः and वरिवःऽवित्.

Clearing the *sandhis*, we have (i.e. after the inter-*sandhi viccheda*) :

सः । नः । इन्द्राय । यज्यवे । वरुणाय । मरुद्भ्यः ।
वरिवोवित् । परि । स्रव ॥

Now the Rk *padapāṭha*, using the process of *avagraha* — *pravacana*, becomes :

सः । नः । इन्द्राय । यज्यवे । वरुणाय । मरुद्भ्यः ।
वरिवःवित् । परि । स्रव ॥

Sāvagraha padapāṭha is also followed by the School of the Atharvaveda. For example, we have the following verse of the Atharva common with the Rk.

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महे रणाय चक्षसे । (Av. I.5.1; Rv. X.9.1)

The accents on the *saṁhitā pāṭhas* in the two Vedas are exactly the same, and the *avagrhya māṇa pada* in this verse is मयोभुवः, which after the *avagraha* - *pravacana* would give the *sāvagraha-padas* मयःभुवः, and now the *pada-pāṭha* of this verse would be :

आपः । हि । स्थ । मयःभुवः । ताः । नः । ऊर्जे । दधातन ।
महे । रणाय । चक्षसे ॥

In the Yajurveda, instead of *avagraha-pravacana* (i.e. instead of using the *avagraha* sign (ऽ) between root term (मयः) and the particle-(भुवः), or root-term मरुत् and the particle भ्यः, we use the *iti* (इति) term, and the *pada-pāṭhas* are represented as follows :—

मयोभुवः becomes मयोभुवऽइति मयः भुवः ।
मरुद्भ्यः becomes मरुद्भ्यऽइति मरुत् भ्यः ।
वरिवोवित् becomes वरिवोविदिति वरिवः वित् ।

The *pada-pāṭhas* of the verses quoted above in the “*iti*” —style (इति) are given below (शुक्ल-कृष्ण यजुः पदपाठेषु अवगृह्यमाणं पदम् “इति” ना पूर्वं निर्दिश्य पश्चादवगृह्यते) । —Yudhiṣṭhira Mīmāṃsaka.

सः । नः । इन्द्राय । यत्नवे । वरुणाय । मरुद्भ्यः इति मरुद्भ्यः ॥

वरिवोर्विदति वरिवः वित् । परि । स्रव । (Yv. XXVI.6)

आपः । हि । स्य । मयो भुवः इति मयः । भुवः ।

ताः । नः । ऊर्ज । दधातन । महे । रणाय । चक्षः से ॥ (Yv. XI.50).

What is the Pragṛhya Category ? — Pāṇini in his *Aṣṭādhyāyī*, an immortal treatise on the Vedic and Sanskrit grammars, gives a few *sūtras* to illustrate PRAGRHYAM (प्रगृह्यम्) : (1) ईदृदेद् द्विवचनं प्रगृह्यम् (I.1.11). Such terms in *dual* number as end in ईत् = ई; ऊत् = ऊ and एत् = ए are known as *pragṛhya*; e.g. अग्नी, *agnī* (dual of *agnih*, अग्निः); *vāyū* वायू (dual of *vāyuh*, वायुः); माले, *māle*, (dual of *mālā*); बाहू (Rv. X.121.4); जिगलू (X.120.7). In the *pada-pāṭha* in the Ṛgveda, they are expressed as अग्नी इति, वायू इति, बाहू इति and so on (i.e. followed by the word *iti* (इति)).

2. अदसो मात् (I.1.12) — when अदस् is declined, and the term ends with ई, ऊ or ए after म, then such words are also *pragṛhya*, e.g. अमी अत्र, अमी आसते, अमू अत्र, अमू आसते (there is no form of अदस् ending in ए, and hence in the Ṛgvedic *pada-pāṭha*, we shall have अमी इति, अमू इति ।

(3) शे (I.1.13) — whenever शे is introduced in the place of सुप्, we have a term of *pragṛhya* category, e.g. अस्मे (as in अस्मे इन्द्राबृहस्पती, (Rv. IV.49.4). In the Ṛgvedic *pada-pāṭha*, अस्मे would be expressed as अस्मे इति (see Rv. X.24.1, अस्मे रयि नि); Similarly, we shall have युष्मे इति; त्वे इति; मे इति.

(4)(a) निपात एकाजनाङ् (I.1.14) — The lone अच् *nipāta* i.e. अ, इ and उ) is also of *pragṛhya* category, with the exception of आङ्, for e.g. अ अपेहि (hush, get away), अ अपक्राम, इ इन्द्रं पश्य (Oh, see Indra), उ उत्तिष्ठ (well, get up).

In such cases, the *sandhi*-rule (अकः सवर्णे दीर्घः) is not imposed, i.e. अ + अपेहि does not become आपेहि, nor उ + उत्तिष्ठ become ऊत्तिष्ठ.

(b) Similarly, we have a *sūtra* ओत् (I.1.15) which means that the *nipāta* ending with ओ is also *pragṛhya*, and as *pragṛhya* the *sandhi* rule (एचोऽयवायावः) is not applied, i.e., आहो + इति, उताहो + इति (or thus), ना + इदानीं (not now), अथो + इति (after this), अहो + अधुना (oh, now).

(c) We have a *sūtra*, उञ् ऊँ (I.1.17) i.e. उञ् is also known as *pragr̥hya*; and this becomes ऊँ (according to Śakalya), उ + इति remains उ + इति (the *sandhi* rule इको यणचि, is not applicable); (according to other authorities, the *sandhi* rule can be applied to give ऊ + इति = विति; again replacing उ with ऊँ, it becomes ऊँ इति. (Rv. X. 2.3)

We shall give a few illustrations of the *saṁhitā pāṭha* and the *pada-pāṭha* from the R̥gveda, Book IX. involving *pragr̥hya* terms.

R̥gveda, Book IX

Samhitā Pāṭha	Pada-Pāṭha
1. इन्दो त्वे न आशसः ।	(1.5) इन्दो इति त्वे इति । नः । आशसः ।
2. गिरस्त इन्द ओजसा ।	(2.7) गिरः । ते । इन्दो इति । ओजसा ।
3. तं त्वा मदाय घृष्वय उ लोक कृत्नुम् ।	(2.8) तम् । त्वा । मदाय । घृष्वये । ऊँ इति । (3.10) लोकऽकृत्नुम् ।
4. एष उ स्य	(3.10) एषः । ऊँ इति । स्यः ।
5. पवमानः शुक्ले शिशानः ।	(5.2) पवमानः । शुक्ले इति । शिशानः ।
6. महान् मही ऋतावृधा ।	(9.3) महान् । मही इति । ऋताऽवृधा ।
7. पवित्रे सोमो अक्षाः ।	(18.1) पवित्रे । सोमः । अक्षारिति ।

The *pragr̥hya* terms are expressed with the term इति in the *pada-pāṭhas* of the R̥gveda, as well as in the *padapāṭhas* of the Sāma and the Atharvaveda; in the Taittirīya and the Maitrāyaṇa Śākhās also;

वायो इति, Atharva, VI.68.1.

त्वे इति, Sāmaveda. I.1.1.13.

अस्मे इति, Sāmaveda, 1.2.1.3.

विष्णो इति, Taittirīya, I.1.3; Mait. Saṁhitā I.1.3.

The style of expressing the *pada pāṭha* of the *pragr̥hya* class in the Yajurveda is different in the respect that the *pragr̥hya* term is repeated again after writing it. Thus विष्णो becomes विष्णो इति विष्णो । (Yv. I.4)

<i>Samhitā Pāṭha</i>	<i>Padā-Pāṭha</i>
1. विष्णो हव्यं रक्ष ।	(1.4) विष्णोऽइति विष्णो । हव्यम् रक्ष ।
2. धाम्ने धाम्ने मे भव यजुषे । यजुषे	(1.30) धाम्ने धाम्नेऽइति धाम्ने धाम्ने । मे भव, यजुषे यजुषेऽइति यजुषे यजुषे ।

The General Principles of the *pada-pāṭha* as in the *Mādhyaṇḍina Samhitā*

1. The simple cases, where the *sandhis* of the *Samhitā-pāṭha* are cleared and the accents given :

Samhitā-pāṭha — इषे त्वोर्जे त्वा वायव' स्थ । (I.1)
Pada-pāṭha — इषे । त्वा । ऊर्जे । त्वा । वायव' स्थ ।

2. Wherever we have a term of the *pragṛhya* category according to the rules of grammar (Pāṇini, I.1.11-17), in the *padapāṭha*, we use the term इति and then repeat the *pragṛhya* term :

(a) *Samhitā-pāṭha* — अस्मे रमस्वास्मे ते बन्धुस्त्वे रायो मे रायः । (IV.22)

Pada-pāṭha — अस्मेऽइत्यस्मे । रमस्व । अस्मे इत्यस्मे ।
ते । बन्धुः । त्वेऽइति त्वे । रायः । मेऽइति मे । रायः ।

(b) *Samhitā-pāṭha* — विष्णो' हव्यं रक्ष । (1.4)

Pada-pāṭha — विष्णोऽइति विष्णो' । हव्यम् । रक्ष ।

3. In the *pada* (or term where) *avagraha* (अवग्रह, ऽ) is to be shown, in that case the *samhitā-pada* is put as such, followed by the term and then the separation is accomplished.

(a) *Samhitā-pāṭha* —
श्रेष्ठतमाय कर्मणे । (1.1)

Pada-pāṭha —
श्रेष्ठतमायेति श्रेष्ठ तमाय । कर्मणे ।

(b) *Samhitā-pāṭha* —
प्रजावतीरिन्मीवा । (1.1)

Pada-pāṭha —

प्रजावर्तीरिति प्रजा वर्तीः । अनमीवाः ।

4. Where *pragrhyatva* and *avagrahatva* both are to be shown, in that case the term इति is introduced at the end of the former term, then *pragrhyatva* is shown, and ओऽइति *avagraha* (separation) is shown : —

(a) *Samhitā-pāṭha —*

बृहद्भानो शवसा

(XII.106)

Pada-pāṭha —

बृहद्भानोऽइति बृहत् भानो । शवसा ।

(XII.97)

(b) *Samhitā-pāṭha —*

इषमूर्जं शतक्रतो

(III.49)

Pada-pāṭha —

इषम् । ऊर्जम् । शतक्रतोऽइति शत क्रतो ।

5. When in the *samhitā-pāṭha*, in the *avagrhya* portion, if we have in the text an anomalous (छान्दस) *dirgha*, or anomalous ष, स or ण, in that case, at first, we place the anomalous reading as such, and then we remove the anomaly and introduce the term इति; and perform the *avagraha* (separation).

We give one illustration of each of the four anomalies :

(i) of *dirghatva*, (ii) of ष, (iii) of स and (iv) of ण.

(a) *Dirghatva —*

Samhitā-pāṭha — अग्नेऽदब्धायोऽशीतम पाहि ।

(II. 20)

Pada-pāṭha —

अग्ने । अदब्धायोऽइत्यदब्ध आयः । अशीतम ।

अशितमेत्यशि तम । पाहि ।

(b) ष to be modified to स

Samhitā-pāṭha — दक्षिणामा रोह त्रिष्टुप्

(X.11)

Pada-pāṭha —

दक्षिणाम् । आ । रोह । त्रिष्टुप् ।

त्रिस्तुबिति त्रि स्तुप् ।

(c) स to be modified to *visarga* (:)

Samhitā-pāṭha — वयस्वन्तो वयस्कृतं सहस्वन्तः सहस्कृतम् ।

(III.18)

Pada-pāṭha — वयस्वन्तः । वयस्कृतम् । वयः कृतमिति वयः
कृतम् । सहस्वन्तः । सहस्कृतम् । सहः कृतमिति सहः
कृतम् ।

(d) ण् to be modified to न्

Samhitā-pāṭha — प्रणिनाय महते सौभगाय (V.43)

Pada-pāṭha — प्रणिनाय । प्रणिनायेति प्र निनाय ।

6. Sometime a term is not *avagrhyamāṇa* (i.e. it is not to be broken into parts), and it has the *anomalous* (छन्दस) *dirghatva*, or anomalous ष्, स् or ण्, in such a case, first it is to be written as such in the *pada-pāṭha* and then the anomaly is removed; इति added and repeated; For example:

(a) Anomalous *dirghatva* (long vowel for short).

Samhitā-pāṭha — हविः शमीष्व सुशमिं शमीष्व । (1.15)

Pada-pāṭha — हविः । शमीष्व । शमिष्वेति शमिष्व ।

(b) Anomalous ष् — i.e. ष् has been used for स्.

Samhitā-pāṭha — सुषुवुर्मदम् । (XX.63)

Pada-pāṭha — सुषुवुः । सुषुवुरिति सुषुवुः । मदम् ।

(c) Anomalous ण्, i.e. ण् has been used for न्.

Samhitā-pāṭha : त्रिणवत्रयस्त्रिंशौ । (X.14).

Pada-pāṭha : त्रिणव त्रयस्त्रिंशौ । त्रिनवस्त्रिंशविति त्रिनवत्रयस्त्रिंशौ ।

7. Unless there is a very special reason, ordinarily, in the *pada-pāṭha*, the accents of the original *pāṭha* are maintained.

इषे । त्वा । ऊर्जे । त्वा । वायव । स्य ।

8. Whenever, the term of the *samhitā-pāṭha* with an imposed इति added to it is again repeated, all the three terms abide by the rules of accent and *sandhi* of the *samhitā-pāṭha*.

विष्णोऽइति विष्णो ।

(I.4)

अस्मेऽइत्यस्मे ।

(IV. 22 : 26)

9. Whenever in the *samhitā-pāṭha*, *avagraha* is to be shown,

the latter part of the *avagraha* term bears the same accent as of the *saṁhitā-pāṭha*.

(a) *Samhitā-pāṭha* — श्रेष्ठतमाय । (I.1)

Pada-pāṭha — श्रेष्ठतमावेति श्रेष्ठं तमाय ।

(b) *Samhitā-pāṭha* — प्रजावतीः ।

Pada-pāṭha — प्रजावतीरिति प्रजा वतीः ।

PHONETIC AND SCRIPT PECULIARITIES OF THE YAJURVEDA SCHOOL

The pronouncement of several consonants in the Mādhyandina Samhitā of the Yajurveda differs from the pronouncement in the other Samhitās, and the corresponding difference we have in writing or inscribing these texts. A similar type of difference we have in the *pada-pāṭhas* also. We shall indicate here in brief these differences. The use of *dvitva* (doubling) of certain consonants like ज् (j), व् (v), प् (p), द् (t) before द् (th), म् (m), क् (k), i.e. ज् becomes झ्; व् becomes व्व्; प् becomes प्व्; द् becomes द्द्व्, द्द becomes, इद्, घ् becomes द्घ्; ण् becomes ण्व्; and so on, and further म् becomes म्व्; क् becomes क्व् – we shall illustrate it with an example.

Ordinary Samhitā-paṭha –

इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय
कर्मण, आप्यायध्वमग्न्या इन्द्राय भागं प्रजावतीरनमीवा
अयक्ष्मा मा व स्तेन ईशत माघशशंसो ध्रुवा अस्मिन्
गोपती स्यात बह्वीर्यजमानस्य पशून्पाहि ।

(Yv. I.1)

With doubling of several consonants –

इषेत्त्वोर्जेत्त्वाव्वायवस्थ देवो व्वः सविताप्रार्पयतु श्रेष्ठतमाय
कर्मणऽआप्यायय द्ध्वमग्न्याऽइन्द्रायभागप्रजावतीरनमीवाऽअयक्क्ष्माव्वस्तेन
ईशत माघशशंसोद्ध्रुवा अस्मिन् गोपती स्यात बह्व्वीर्यजमानस्य पशून्पाहि ॥

The corresponding changed Pada-Pāṭha is as follows :

इषे । त्वा । ऊर्जे । त्वा । व्वायवः । स्थ । देवः । व्वः । सविता ।
प्र । अर्पयतु । श्रेष्ठतमायेति श्रेष्ठतमाय । कर्मणे । आ ।
प्यायद्ध्वम् । अग्न्याः । इन्द्राय । भागम् । प्रजावतीरितिप्रजा
व्वतीः । अनमीवाः । अयक्क्ष्माः । मा । व्वः । स्तेनः । ईशत ।

मा । अघशङ्सऽइत्यघ शङ्सः । ध्रुवाः । अस्मिन् । गोपतावितिगो-
पती । स्यात । बह्वीः । यजमानस्य । पशून् । पाहि ॥

The Kātyāyana Prātiśākhya has given the general rule as follows :

रेफकारोत्तरवर्तिनां व्यञ्जनानाम्, अनच्पराणां च उत्तराणां
यराम्, यणः पराणां मयाम्, मयः पराणां वा यणाम्,
शरं पराणां खयाम्, खयः पराणां वा शरां, अन्येषां च
वर्णानां यथालक्षणं द्वित्वं विलिख्यते ॥

Such consonants as have र and ह preceding, or following, such य as have अच् (अ, इ, उ, ऋ, लृ, ए, ओ, ऐ, औ) following, and अनच् (non-अच्), i.e. consonants preceding, such म's as follow यण् (य, व, र, ल), such म's as follow य, such ख's as follow शर् (श, ष, स), such शर (श, ष, स) as follow ख's — in such cases, we have *dvitva* or doubling.

Two or three types of *anusvāra* in the Mādhyandina Samhitā

With the exception of रेफ and ऊष्म, the *anusvāra* following the other consonants assumes the *savarṇa* (सवर्ण) form, i.e. the *anusvāra* (ṁ) becomes ङ before कवर्ग (k, kh, g and gh); it becomes ञ before च वर्ग (c, ch, j, and jh); it becomes ण (ṇ) before टवर्ग (ṭ, ṭh, ḍ, ḍh); it becomes न् (n) before तवर्ग (t, th, d and dh); and it becomes म् (m) before पवर्ग (p, ph, b and bh) :

पङ्क = पङ्क; पञ्च = पञ्च; कटक = कण्टक; खंड = खण्ड;

अंत = अन्त; अंब = अम्ब; दम् = दम्भ etc.,

(माध्यन्दिन संहितापाठेऽनुस्वारस्य रेफोष्मवर्जं सर्वत्रैव परसवर्णत्वं नित्यं भवति ।)

But *anusvāra* is not *savarṇa* before रेफ and ऊष्म consonants. In the Yajurveda, these *anusvāras* are depicted by special symbols ˘ and ˙; among the two, ˘ is *dirgha* (or long one) and ˙ is *hrasva* (or short one).

The *dirgha* Symbol

The *anusvāra*, appended to a *hrasva* (or short vowel) and followed by र, श, ष, स, and ह is represented by *dirgha*

symbol ळ just as :

- (i) यज्ञसुकृतम् is written as यज्ञसुकृतम्- झ् has short vowel अ and hence the *dirghā* (*anusvāra* is followed by स, an *ūṣma varṇa*).
- (ii) संसृजेयामयम् is written as संसृजेयामयम्—here again the *anusvāra* is on *hrasva* vowel, अ of स, and hence *dirgha anusvāra*(ऴ).
- (iii) प्रयुजं स्वाहा = प्रयुजं स्वाहा (*anusvāra* is followed by स and preceded by *hrasva* vowel अ of ज).
- (iv) (a) संरराण = संरराण (*anusvāra* is followed by रेफ) and is preceded by a *hrasva* अ of स).
(b) संरक्षस्व = संरक्षस्व
- (v) नैनं हिंसी = नैनं हिंसी: (the *ūṣmas* which follow the *anusvāra* are ह and स, and are preceded by the *hrasva* vowels अ of न and इ of हि).
- (vi) उज्जेषं सविता = उज्जेषं सविता ।
- (vii) भारं हरन्निव = भारं हरन्निव ।
- (viii) अस्मभ्यं शिवः = अस्मभ्यं शिवः ।
- (ix) (a) दृहन्ताम् = दृहन्ताम्; (b) सिहसि = सिं हसि ।
- (x) विष्णुं सूर्यम् = विष्णुं सूर्यम् ।

The *hrasva* Symbol

The *anusvāra*, appended to a *dirgha svāra* (or long vowel) followed by र् and श्, ष्, स् and ह is represented in script by a *short* symbol ळ, for which we shall quote a few examples from the Mādhyandina Yajuḥ Saṁhitā. It should be emphasized here that both the *dirgha* (दीर्घ, ऴ) and *hrasva* (ह्रस्व, ळ) symbols are merely for script in the literature of the Yajurveda School (Kṛṣṇa and Śukla, both), but there is no distinction in their pronouncements, and for that matter, they are merely just as any other *anusvāra* in the most natural form. According to the usage, it is not necessary to indicate a difference between the *dirgha* (दीर्घ, ऴ) and *hrasva* (ळ) before a रेफ and *ūṣma* (श्, ष्, स् and ह). Many of the scribes indiscriminately and invariably use only one symbol ळ. We shall now illustrate the *hrasva* symbol (appended to a *dirgha* vowel)

- (i) गृहपतीनां सोमः = गृहपतीनांळसोमः ।

- (ii) तेषां सहस्रयोजनेव = तेषां३सहस्रयोजनेव ।
 (iii) आयूषि पवस आ = आयू३षि पवस आ ।
 (iv) ऋषीणां स्तुतेन = ऋषीणां३स्तुतेन ।

This also needs emphasisation that these two *script* symbols of *anusvāra* are only used in writing the *saṁhitā-pāṭha* but never in the *pada-pāṭhas*.

A Third Obsolete Symbol

Besides the *hrasva* (३) and *dirgha* (˘), there was a third *guru* symbol also, now nowhere found. We find its mention in the following lines of the Pratiśākhya Pratiññā-Pariśiṣṭa :

तस्य त्रैविध्यमाख्यातं ह्रस्व-दीर्घ-गुरु-भेदैः ।
 दीर्घात् परो ह्रस्वो ह्रस्वात् परो दीर्घो गुरो परो गुरुः ॥ (312)

In fact, between *dirgha* and *guru*, there is no difference at all, as has been clarified by Anantabhaṭṭa, a commentator :

वस्तुतस्तु गुरुदीर्घयोर्भेदो नास्ति, तथाप्युपाधि भेदाद् भेदो मन्तव्यः ।
 अस्ति चात्रोपाधिः । संज्ञाभेदो लिपि भेदश्च ।
 तृतीयस्तिवदानि प्रायशः, परिभ्रष्टः, तथापि प्राचीन सम्प्रदायानुरोधाज्ज्ञायते ।

Some of *veda-pāṭhīs*, erroneously, (may be even supported by a tradition) differently pronounce the *anusvāra* followed by र, ष, स, and ह by a sound. The symbol, in fact, is meant for script only, and not for pronouncement.

In script, the symbols ३ or ˘ (only mostly one symbol ३) are used in the Śulba Sūtras of the Yajuh school (White as well as Black), for we have —

- (i) दीर्घचतुरस्रं ३समचतुरस्रं चिकीर्ष३स्तिर्यङ्मानिंकरणं कृत्वा ।
 (Baudhāyana Sūtra 54)
 (ii) वेद्य३सावुन्नयति (Āpastamba, Kāṇḍa IV, Sūtra 12)

These symbols have also been used in the Śatapatha Brāhmaṇa. The R̥k, the Sāma and Atharva Samhitās do not use them.

Three modes of Yakāra, y (य)

In the *saṁhitā-pāṭha*, and the *pada-pāṭhas*, we have three modes of (य) in script with finer shades of differentiation in pronouncement too. These details have been given in the *Prātiśākhya*s and I would briefly indicate it.

According to the *Mādhyandina School*, we have three modes of yakāra, y, (य): (i) long or *guru*, गुरु, (ii) short or *laghu*, लघु and (iii) shorter, *laghutara*, लघुतर.

Long Yakāra — The long or *guru* yakāra is written usually as ञ i.e. with a diagonal stroke in the body of य. It is written or scribed (a) in the beginning of a *pāda* (पाद, or a quarter of the metre), (b) in the beginning of a *pada* (पद or term), (c) when र (repha र), ह (ह), य (य), ऋ (ऋ) occur mid between in a compound syllable (पादादिः, पदादिः, रेफहयऋ वर्णे संयुक्त मध्यगः; आग्नेडने पूर्वपदादिश्च यो यकारः स गुरुः स्मर्यते).

Illustrations — 1. *Pādādi*, पादादि — In the *saṁhitā-pāṭha*, in the beginning of a quarter or *pāda*—

यज्ञेन यज्ञमयजन्त (XXX 1.16), the quarter starts with the word यज्ञेन, of which the first letter is य, so it becomes ञ, *guru* or long, and hence

यज्ञेन यज्ञमयजन्त

2. *Padādi*, — In the beginning of a term, but not, if य, य, is in the middle of the term —

यज्ञमयजन्त

(XXX 1.16)

Here the first य is *guru* and not the middle one of अयजन्त.

3. Combined with र (repha or r) — सूः would be scribed as सूः of the double y's, the first one following repha, र is *guru* not the second one.

4. Combined with ह (hakāra, h)—

- गेहाय becomes गेह्याय. (XVI.44)
5. Combined with य् (yakāra, y) —
घाव्यारूपम् becomes घाव्यारूपम्. (XIX. 24)
6. Combined with ऋ (ṛkāra, ṛ)
सामान्यृग्भिः becomes सामान्यृग्भिः. (XXIX. 12)
7. आग्नेडने पूर्वस्य
यत्र यत्र becomes यत्रयत्र. (XXIX. 43)

We have similar long *yakāras* in the *pada pāṭha* also.

- (1) पदादी-वज्जेन । वज्जम् (XXXI.16)
- (2) Combined with repha, र् र-सूच्य (III. 9)
- (3) Combined with *hakāra*, (h).
गेह्याय (XVI. 44)
- (4) Combined with *yakara* (y).
घाव्यारूपमिति घाव्या रूपम्
(XIX. 24; Pada-pāṭha XIX. 22)
- (5) In the case of *avagraha*, not the former but the latter one (अवग्रहे परभागादिः)
देवयजनमितिदेव वजनम्
- (6) In the *āmredita*, both of them are *gurus* (पदादावग्रहे च)
यत्र यत्रेति यत्र यत्र (XXIX. 43)

Short *Yakāra* — The usual current way of writing य, y, is the *laghu* or short *yakāra*. The rest of the *yakāras* (not covered under the rules of *guru-yakāras*) are usually short *yakāras*. The illustrations of such y's are given here.

- (i) यकार (occurring only in the middle of the term (पद मध्यगः केवलः) — देवयजनम् (IV.1)
Here य is short *yakāra*.
- (ii) Combined with letters other than रेफ, r.
रेवान्यो० (III.29)
- (iii) the य् which occurs after the fifth letter of a *varga* (पञ्चमाक्षरः पदादिः) :
रेवान्यो० (III.29)

- (iv) y (य) occurring in the middle of a quarter or pāda, but after an *upasarga* (prefix) is short —

व्वियत् (XXXIV.34); अनुयं० (XXXIII.80)

- (v) आग्नेडन उत्तरस्य—the latter one in *āmreḍana* is short y—

यत्रयत्र (XXIX.43)

We have similarly short *yakāra* in the *pada-pāṭhas*. If y (य) occurs in the middle of the term and is not the *guru-yakāra*, then it is the short or *laghu yakāra*. For examples,

- (i) देवयजनमिति देव यजनम् । (IV.1)

y, य, occurring after *iti*, इति, in the *pada-pāṭha* is also *laghu* or short —

यज्ञपतिरिति यज्ञ पतिः (I.2)

In some of the old manuscripts, the *laghu yakāra* is designated by a dot placed at the bottom of य i.e. य—

देवयजनमिति देव यजनम् (IV.1)

Laghutara or Shorter Yakāra — In case we have, as a result of *sandhi* (euphony), a *yakāra* at the end of the term, like अय् — आय, it is called *shorter* or *laghutara yakāra*; but this type of *yakāra* has now become obsolete.

Three modes of Vakāra

Just like y (य), we have three modes of v (व) also in the *saṃhitā-pāṭha* and the *pada-pāṭha* of the Yajurveda, (i) the long or *guru vakāra*, (ii) the short or *laghu vakāra*, and (iii) the shorter or *laghutara vakāra*.

Guru or Long Vakāra — The *vakāra*, which occurs in the beginning of term is *guru-vakāra* and it is expressed in writing by just doubling it, व्व —

वायवस्थ becomes व्वायवस्थ

(1.1).

Laghu or Short Vakāra — In writing, the *laghu vakāra*, is expressed in its unmodified form, i.e. व means *laghu* or short

vakāra. Of all the *v*'s, which is *laghu* or short, may be indicated thus:

- (i) One occurring in the middle of a term (पदमध्यगः) –
प्रजावती: (I.1)
- (ii) Used in the sense of a second person (युष्मदादेशः)
देवो वः (I.1); या वाङ्कशा (VII.11)
- (iii) *Vā* as *nipāta*. For example वा as *nipāta* –
वातो वा (IX.7); न वाऽउ (XXIII.16)
- (iv) वा in the sense of alternative (or *vikalpa*)
मित्रावरुणेन वा मरुन्नेत्रा वा (IX.36)

Laghutara Vakāra – It occurs at the end of terms as a result of *sandhi*, as अक्-आक्

वायू + ऋतस्पते = वायवृत्तस्पते (XXVII.34) here व् of वृ is laghutara or shorter.

(See *Aṣṭādhyāyī*, व्योर्लघु प्रयत्नतरः शाकटायनस्यैव – VIII.3.18)

Here are given several illustrations of these long and short *vakāras* from the *pada-pāṭha* also –

Long – व्यायवः । विष्णोः । व्वः । व्वोम्
देववीतयऽइतिदेव । व्वीतये । (I.15)
व्वतपतऽइतिव्वत पते । (1.5)

Short – In the *pada-pāṭha*, both the *vakāras* (one occurring in the middle of the term and also the one following the term *iti*, इति) are *laghu* or short –

पदमध्यग – देवयजनमिति देव यजनम् (IV.1)

Following *iti* – विष्णोऽइति विष्णो (1.4)

व्वतपतऽइति व्वत पते (1.5)

Shorter—as *Vakāra* of अक् and आक्, arising out of a *sandhi*—

त्रिनव त्रयस्त्रिंशविति त्रिनव त्रयस्त्रिंशौ

(here व् in त्रिंशविति is shorter or *laghutara*) :

त्रिंशौ + इति — त्रिंशविति

(here व् has arisen as a result of *sandhi* औ + इ = आव्).

COMMENTATORS ON THE YAJURVEDA

Of the old commentators on the Mādhyandina Samhitā of the Yajurveda, the only two are such whose commentaries on the entire Yajurveda are available in Sanskrit, Uvaṭa and Mahīdhara. During our own days, a remarkable exposition of the Yajurveda was made available to us on quite different lines which gave us altogether a new vision in regards to the subject matter of the Vedas. This commentary has been by Mahārṣi Dayānanda Sarasvatī (1824-1883), completed in the Vikram era, Mārga Śīrṣa, Kṛṣṇa 1, Saturday Samvat 1939 (or 1882 A.D.) and printed in full on Vaiśākha, Śukla 11, Saturday, Samvat 1946 (1889 A.D., i.e. after the death of the author). This has been further commented upon by Brahma-dutta Jijñāsu and Yudhiṣṭhira Mīmāṃsaka. On the basis of this commentary, several other Hindi commentaries and translations in Indian languages have been made available to public.

Three chapters of the Yajurveda have traditionally gained special popularity, Chapter XVI (Rudrādhyāya), Chapter XXXI (Puruṣa Sūkta) and Chapter XL (Īśāvāsyopaniṣad), and a large number of old and new commentaries are made available on these Chapters under various names. Chapter XXXII is also known as Tadeva Upaniṣad.

The Śatapatha Brāhmaṇa is not a regular commentary on the Yajurveda, and still it stands for all times the most important exponent of the school of the Yajurveda. This appears to be a joint work of two scholars, Yājñavalkya and Śaṇḍilya.

Perhaps, the oldest name of a commentator of the Mādhyandina Samhitā is Śaunaka (शौनक). Uvaṭa does not give his commentary on the Puruṣa Sūkta (Chapter XXXI). He is pleased to reproduce the commentary of Śaunaka on these twenty-two verses (from सहस्रशीर्षा० to श्रीश्च ते०). The colophony

at the end of verse 22 in Uvaṭa's commentary has the words "इति शौनकप्रणीतं पुरुषसूक्तभाष्यं समाप्तम्". In several manuscripts, available at Vārāṇasī, Uvaṭa's commentary on Chapter XXXI is altogether missing.

In the commentary of the first verse of this Puruṣa Sūkta, we have the following words :

पुरुषसूक्तस्य नारायणऋषिः पुरुषो देवतानुष्टुप् छन्दः अन्त्यात्रिष्टुप्
मोक्षो विनियोगः ।
अस्य भाष्यं शौनको नाम ऋषिरकरोत् ॥
प्रथमं विच्छेदः क्रियाकारकसम्बन्धः समासः । प्रमेयार्थव्याख्येति
सर्वमितज्जनकाय मोक्षार्थं कथयामासेति ।

It is clear from this that Uvaṭa had seen the commentary of Śaunaka on the Puruṣa Sūkta (Śaunaka might have also commented on the other *adhyāyas* or Chapters of the Yajurveda). Nārāyaṇa is the traditional Ṛṣi of this *sūkta*. *Puruṣa is the devatā*; for the first twenty-one verses, the metre is Anuṣṭup, and for the last one is Triṣṭup. The *viniyoga* is *mokṣa*, the final emancipation from the bondage of life and death. The subject matter of the entire Chapter is *adhyātma*, metaphysical or spiritual knowledge.

Śaunaka in his commentary starts with his *pada-viccheda*, i.e. he decompounds the words (this means that perhaps the *pada-pāṭha* of the Yajurveda was not available to him), and gives other grammatic clarifications. It is difficult to say whether Śaunaka was a Vedic seer or a scholar of Vaiṣṇavite age (he uses the term *Vāsudeva*), यथा इन्द्रादयो देवाः यज्ञेन ज्योतिष्टोमाख्येन यज्ञपुरुषं वासुदेवं विधिना अयजन्त (Verse 16). Śaunaka is very liberal in his interpretations. Even *yogins* are *devatā* to him, for he says :

यत्र पूर्वं साध्याः प्रथमे मुराः सन्ति विद्यन्ते देवाः तेजसा देदीप्यमानाः ।
एवं योगिनोऽपि दीपनाद् देवा यज्ञेन समाधिना नारायणाख्यं ज्ञानरूपम्
अयजन्त । यतः तानि समाधिरूपाणि धर्माणि प्रथमान्यासन् । ते तु
नाकं सनकादीनां स्थानं गच्छन्ति । ये तु योगिनो महिमानः
जन्मान्तरे निर्धूतगुणाः शुद्धाः ते नारायणाख्यं पुरुषमाविशन्ति ।
मुक्तिं गच्छन्तीत्यर्थः (Verse, 16)

Date of Śaunaka, however, remains undetermined.

Next to him, in certain respects is the name of some Hari Svāmī of Kali-Samvat 3740 (638 A.D.); his commentary in the form of a manuscript is available (in the Sarasvatī Bhaṇḍāra, Vārāṇasī) on the Haviryajña Chapter of the Śatapatha Brāhmaṇa (first Kāṇḍa). He was the grandson of certain Guha-Svāmī (गुहस्वामी) and son of Nāga Svāmī (नागस्वामी), his *gotra* was Parāśara (पराशर), and he was resident of Puṣkara. He is known to be a commentator of the Śatapatha Brāhmaṇa :

नागस्वामी सुतोऽवन्त्यां पाराशर्यो वसन् हरिः ।
 श्रुत्यर्थं दर्शयामास शक्तितः पौष्करोश्च कः ।
 श्रीमतोऽवन्तिनाथस्य विक्रमार्कस्य भूपतेः ।
 धर्माध्यक्षो हरिस्वामी व्याख्याच्छतपथी श्रुतिम् ॥

(Colophony at the end of the Seventh chapter on the first Kāṇḍa of the Śatapatha).

We are, however, not sure whether Hari Svāmī Commented on the Yajurveda.

Uvaṭa — Uvaṭa is one of the most notable commentators of the White Yajurveda; two readings of his commentary are available. In the Kāśī recension, we have Uvaṭa's own commentary on the Puruṣa Sūkta, whereas in the Mahārāṣṭra recension, Śaunaka's commentary on the Sūkta has been given instead. Uvaṭa opens his commentary with the following lines :

हृदयं दक्षिणं चाक्षिमण्डलं चाधिरुह्य यः ।
 चेष्टते तमहं नौमि ऋग्यजुःसामविग्रहम् ॥ १ ॥
 आदित्याल्लब्धवान्यस्तु शाखाः पञ्चदशापराः ।
 तं याज्ञवल्क्यं वन्देऽहं मन्त्रभाष्य प्रसिद्धये ॥ २ ॥
 गुरुतस्तर्कतश्चैव तथा शातपथ श्रुतेः ।
 ऋषीन्वक्ष्यामि मन्त्राणां देवताश्छन्दसं च यत् ॥ ३ ॥
 ऋजो यजूषि सामानि तथार्थः पदवाक्ययोः
 श्रुतयश्चात्र याः प्रोक्ता योऽर्थवादश्च कर्मणः ॥ ४ ॥

There are hundred and one Adhvaryu Śākhās or the Yaju's recensions of which the Mādhyandina Śākhās are fifteen, handed down from the time of Āditya, Uvaṭa pays tribute to the great sage Yājñavalkya, author of the Śatapatha Brāhmaṇa, but he does not introduce himself. At the end of

the Fortieth Chapter, Uvaṭa however gives the following lines :

आनन्दपुरवास्तव्य वज्रटाख्यस्य सूनुना ।
 उवटेन कृतं भाष्यं पदवाक्यैः सुनिश्चितैः ॥ १ ॥
 ऋष्यादींश्च नमस्कृत्य अवन्त्यामुवटोऽवसन् ।
 मन्त्राणां कृतवान्भाष्यं महीं भोजे प्रशासति ॥ २ ॥

This means that Uvaṭa was the son Vajraṭa, resident of Ānandapura, and he wrote his commentary from a reliable text in Avanti during the reign of Rājā Bhoja. The Baroda Text of the Commentary gives the colophony with verbal alterations :

आनन्दपुरवास्तव्य वज्रटाख्यस्य सूनुना ।
 मन्त्रभाष्यमिदं चक्रे भोजे राज्ये प्रशासति ॥

The Poona manuscript gives the following lines at the close of chapter 10 —

ऋष्यादींश्च नमस्कृत्य अवन्त्यां उवटो वसन् ।
 मन्त्रभाष्यमिदं चक्रे भोजे राज्ये प्रशासति ॥

It is difficult to say whether these colophonies were composed by Uvaṭa, or later on by some one belonging to his school. Since Bhoja was the head of the State of Ujjayanī during the Vikrama era 1075-1117, we can rightly place Uvaṭa near about 1100 Vikramī or 1050 A.D.

Uvaṭa उवट, sometimes also spelt as U-aṭa (उ-अट) was a Nāgara, नागर, Brāhmaṇa; his father Vajraṭa was an *upādhyāya* or of teaching profession, since we have also a line inscribed at the close of Uvaṭa's commentary of the *Īśavāsyopaniṣad* (Ānandāśrama, Poona) —

इति श्रीमद् वज्रट भट्टोपाध्यायात्मज सकलनिगमविचूडामणि
 श्रीमदुवटभट्टार्य विरचिते... चत्वारिंशत्तमोऽध्यायः ॥ ४० ॥

In several published editions of Uvaṭa's commentary on the Yajurveda, we find merely Mahīdhara's commentary reproduced by oversight or negligence. Uvaṭa quotes

copiously from Yāska's Nirukta and Nighaṇṭu without naming the sources. He refers to the Bṛhaddevatā in his preface to the commentary. Most of his commentary is devoted to the *yajñas* and their details, but at places, he also subscribes to the school of metaphysical and spiritual interpretations.

There are several minor points in his commentary which have important historical value. His quotation from the Nirukta, Chapter XIII. 12 in his commentary on the verse Yv. XVIII.77 shows that the Chapter XIII constituted a part of the Nirukta in his times as a *pariśiṣṭa*. His quotation रेप इति पाप नाम (Yv.V.3), shows that the word *repa* is a synonym of *pāpa*, पाप, or sin, but the word does not occur in the Nighaṇṭu in this context :

अरेपसी = अपापी (उवट); पापरहितौ (महीघर)।

Uvaṭa does not prefer to quote from the Sarvānukramaṇī, which was either not available to him, or which he did not value; he writes :

गुरुतस्तर्कतश्चैव तथा शातपथश्रुतेः ।
ऋषीन् वक्ष्यामि मन्त्राणां देवताश्छन्दसं च यत् ।

For assigning *rṣi*, *devatās* and metres, he relied on what he traditionally learned from his preceptor, or on reasoning, or on the authority of the Śatapatha Brāhmaṇa.

In the Fifth Chapter of the White Yajurveda, we have three *yajus* : उर्वश्यसि, आयुरसि, पुरुवाऽअसि (V.2) : In the beginning, Uvaṭa comments like this:

उर्वश्यसि उत्तरारण्यान्यविलापनीमुपस्पृशति ।
आयुरसि उत्तरारणि निदधाति ।
पुरुवा असि इतिहासपक्षेण मन्त्रत्रयं व्याख्यातं
श्रुत्या । “उर्वशी वा अप्सराः पुरुवाः पतिरथ यत् तस्मिन्
मिथुनादजायत तदायुः” इति ।

Thus Uvaṭa gives the mythology of the birth of Āyu from the union of Urvaśī and Purūravā. Purūravā, the husband, is upper fire-stick, *uttarāraṇi*, and both of them couple and produce the child Āyu (Kātyāyana Śrautasūtra).

Mahīdhara — Mahīdhara makes Uvaṭa's commentary as his base, and in a scholarly way, he supplies a good deal of details. Mahīdhara was a great *ācārya*, versed in the traditional lore, a resident of Kāśī (Vārāṇasī); he is also the author of the Mantra-Mahodadhi (मन्त्रमहोदधि), a Tantra-text, and he commented on it also. Whilst Uvaṭa was basically a Vaiṣṇava, Mahīdhara appears to be belonging to the Tantra School.

Mahīdhara's commentary on the White Yajurveda is known as the Veda-Dīpa (वेददीप). Mahīdhara bases his commentary on the Uvaṭa's, but he supplies the commentary with the large number of quotations from the *śrauta sūtras* of Kātyāyana (Kāṭīya Śrautasūtra). For this purpose, he completely utilized the commentary of Sāyaṇa-Mādhava also on the Kāṇva Samhitā (काण्व संहिता) of the White Yajurveda. The opening lines of Mahīdhara's commentary, the Veda-Dīpa, are :

प्रणम्य लक्ष्मीं नृहरिं गणेशं माष्यं विलोक्यौवट-माघवीयम् ।

यजुर्मनूनां विलिखामि चार्थं परोपकाराय निजेक्षणाय ॥ १ ॥

दूरादसूयां निर्धूय कृपां कृत्वा ममोपरि ।

त्रिलोक्यो वेददीपोऽयं बुद्धिमद्भिद्विजोत्तमैः ॥ २ ॥

Mahīdhara quotes verbatim from Mādhava's commentary (Sec XIII.45). Some of us think Mādhava, to whom Mahīdhara refers, is the same Veṅkaṭa Mādhava, whose commentary formed the basis of Sāyaṇa's commentary on the R̥gveda, but others hold the view that Mādhava referred to by Mahīdhara is Sāyaṇa-Mādhava, the commentator of the Kāṇva Samhitā of the Yajurveda.

Mahīdhara is the author of several works, e.g. Mantra Mahodadhi, his commentary on the Kātyāyana Śulbasūtra, etc. The author introduces himself in the Mantra-Mahodadhi as follows :

प्रणम्य लक्ष्मीं नृहरिं महागणपतिं गुरुम् ।

तन्त्राण्यनेकान्यालोक्य वक्ष्ये मन्त्रमहोदधिम् ॥

The opening lines of the Veda-Dīpa and Mantra-Mahodadhi are very much the same and hence, it appears to be a fact that the author of both the texts is the same. In the

Mantra-Mahodadhi, we have :

अब्दे विक्रमतो जाते वाणवेद नृपैर्मिते ।
ज्येष्ठाभ्यां शिवस्याग्रे पूर्णो मन्त्रमहोदधिः ॥ (१३२)

Commenting on these lines, Mahīdhara himself writes : पञ्चचत्वारिंशदुत्तरपोडशशततमे विक्रम नृपादगते सति; i.e. the treatise was finished on the Jyeṣṭha, Aṣṭamī (8th day) of the Vikram era 1645 (or 1588 A.D.). The commentary on the Yajurveda also must have been of 1588 ± 10 of the Christian Era. The oldest manuscript of the Veda-Dīpa available is probably of 1600 A.D.

Apart from being scholarly in unnecessary details, there is nothing remarkable in Mahīdhara's commentary; for his clarity and concepts he entirely depends on Uvāta.

Commentators on the Kāṇva Recension

Sāyaṇa (1315-1387 A.D.) wrote his commentary on the Kāṇva Saṁhitā (Chapter 1-20 only) under the patronage of King Bukka. Ananta, another commentator on the Kāṇva Saṁhitā is of the view that Sāyaṇa-Mādhava wrote commentary only on the first twenty chapters of the Saṁhitā :

व्याख्याता कण्वशाखीय संहिता पूर्वविंशतिः ।
माधवाचार्यवर्येण स्पष्टीकृत्य चोत्तरा ॥

In his Introduction to the commentary, Sāyaṇa enumerates 15 recensions of the White Yajurveda. Other commentaries on the Kāṇva Saṁhitā are :

Commentator	Name of Commentary	Probable age
1. Ānandabodha, son of Jātaveda Bhaṭṭopādhyāya	Kaṇva-Veda-Mantra-Bhāṣya-Saṁgraha	1200-1297 A.D.
2. Ananta (Ananta Bhaṭṭa), of Kāśī, Vāgeśa Bhaṭṭa, mother	Bhāvārtha-dīpikā (also Veda-Dīpa)	1650 A.D.

Commentator	Name of Commentary	Probable age
Bhāgīrathī; author of Kāṇva-Kāṇthābharaṇa Yājusa Prātiśākhya. Bhāṣikā Sūtra Bhāṣya etc.		
3. Kālanātha, patronised by Rājā Mahārāja Deva, of a Pañcanada city, named Ucca.	Yajurmañjarī based on Uvaṭa's commentary	1200 A.D.
4. Muṛari Miśra, son of Veda Miśra	Pāraskara-Mantra- Bhāṣya, based on Gṛhya Bhāṣya of his father.	1350 A.D.
5. Halāyudha, patronised by Raja Lakṣmana Sena Deva.	Brāhmaṇa Sarvasva	1200 A.D.

Yajurveda and Western Scholars

Among eminent Western Vedic Scholars, one of the most outstanding name is of Prof. Albert WEBER (1825-1901) who at the age of twenty presented a "Yajurveda Specimen cum Commentario" to the Breslau University. This thesis was accepted for the award of their Ph.D. degree by the University authorities in the same year 1845. After that preliminary study, Weber completed his edition of the "Vājasaneyi Samhitā (in the Mādhyandina – and Kāṇva Śākhā with the commentary of Mahīdhara)" – this job took him full seven years. Prof. Weber has been one in the line of German Vedic Savants, who during the second half of the Nineteenth Century published in Europe most of the *editions*.

1848, the Sāma Veda, edited by Theodor Benfey.

1849-74, the Ṛgveda, by F. Max Müller.

1856, the Atharvaveda by Rudolf Roth and his American colleague William D. Whitney and from 1852.

onwards the different versions of the Yajurveda.
 1852, the Vājasaneyi Samhitā by Albrecht Weber.
 1871-72, the Taittirīya Samhitā by Albrecht Weber.
 1881-86, the Maitrāyaṇīya Samhitā by Leopold Von Schroder.
 1900-10, the Kaṭha Samhitā by Leopold Von Schroder.

Prof. Weber did not content himself with the publication of the Vājasaneyi Samhitā (together with Mahīdhara's commentary), he continued his enormous work, editing in 1855, the Śatapatha Brāhmaṇa (with extracts from three commentaries), and in 1859, the relevant Śrauta-sūtra of Katyāyana (with extracts from two commentaries — of Karka and Yājñikadeva).

Griffith's Translation — The metric translation of the White Yajurveda by the Sanskrit scholar, Ralph T.H. Griffith was completed and prefaced by the author in May 1899 at Kotagiri, Nilgiris, and is perhaps the only good translation of a modern Western Scholar available to us today. He gives copious notes to his translation of the other three Vedas: the Rk, the Sāman and the Atharva. He derives the word *yajuh* from the root *yaj*, √यज्, to sacrifice or worship, and *vid*, √विद् to know, and thus to him, this Veda is the knowledge of sacrifice or Sacrificial Texts and Formulas, *yajus* (यजूषि) as distinguished from the Rgveda or knowledge of Recited Praises, the Sāmaveda or Knowledge of chanted Hymns and the Atharva Veda or the Brahma-veda, which is the knowledge of Prayer, Charm and Spells.

Griffith introduces the *Samhitā* thus — "The Samhitā of the White Yajurveda consists of forty Adhyāyas, or Books, containing, with frequent repetitions of the same text, about two thousand verses. A large portion of these are Rcs (ऋक्) or Strophes borrowed — frequently with variations — from the Rgveda, and sometimes from the Atharva; these of course are metrical. Nearly equal in quantity are the Yajuṣ texts (यजूषि) or sacrificial formulas — the most characteristic portion, from which the Veda derives its name, composed in *measured prose*, "which rises now and then", as Professor Weber observes, "to a rythmical swing and long passages, such as the

lists of victims, to be tied up, and dedicated at the Aśvamedha and the Puruṣamedha, which are necessarily in the simplest prose."

Griffith's translation, as he himself acknowledges in the preface, follows the edition of the White Yajurveda or Vājasaneyi-Samhitā, in the two recensions — the Mādhyandina and the Kaṇva—, with Mahīdhara's commentary, the Veda-dīpa, or Lamp of knowledge, written towards the close of the Sixteenth Century, published under the patronage of the Honourable Court of Directors of the East India Company in 1849, at Berlin by Dr. Albrecht Weber, at that time Doyen of the Sanskrit language at that university. This excellent edition consisting of three parts, the latter two of which contain the Śatapatha Brāhmaṇa, in the Mādhyandina recension with extracts from the commentaries of Sāyaṇa, Harisvāmin, and Dvivedaganga and the Śrautasūtras of Kātyāyana, with extracts from the commentaries of Karka and Yājñikadeva, has not been reprinted and is now practically unobtainable. In India, the text of the Mādhyandina recension with Mahīdhara's commentary has been issued in a cheap form at Calcutta by Pandit Jībananda Vidyasagara, B.A., Superintendent of the Free Sanskrit College, of which a second edition appeared in 1892; and a lithographed edition of the text with a Hindi translation of Mahīdhara's commentary was published in 1874, at Besma in the North Western Provinces by Rājā Giri Prasāda Varman of that place. A cheap edition of the text in unbound MS form, has been published at Bombay.

To this Griffith also adds that 'no separate translation of the whole Samhitā or collection of texts and Formulas has appeared in an European language.' It was Professor Weber's intention, as signified in his History of Indian Literature, to bring out a translation giving the ceremonial belonging to each verse, together with a full glossary, but 'this promise has not been fulfilled, owing to the pressure of other labours'. Weber had previously published a Latin translation, with annotations in the same language, of Book IX and X, in his Vājasaneyi-Samhitā Specimen (Breslau, 1846); and more recently a German version of Book XVI, in Indische Studien II. pp. 14 ff. and of the list of men and women to be dedicated

at the *Puruṣamedha* in his treatise on Human Sacrifice among Indians of the Vedic Age, reprinted in his *Indische Streifen* I, pp. 76-84. Of Book XL as an *Upaniṣad*, there are several translations into English.

Griffith thus refers to the *Śatapatha Brāhmaṇa* : "Moreover, nearly the whole of the first Eighteen Books (*Adhyāyas*) has been incorporated — dissected and explained clause by clause—in the first nine Books of the *Śatapatha Brāhmaṇa*, and an admirable translation of this vast work by Professor Jullius Eggeling is now nearly completed in the Sacred Books of the East, four volumes (XII, XXVI, XLI, XLIII of that series) having already appeared, and the concluding volume (XLV) being in the Press." (Griffith in his Preface, 1899). Griffith has taken a good deal of help from Eggeling's annotations in the *Śatapatha Brāhmaṇa*.

Svāmī Dayānanda's commentary on the White Yajurveda was available (in Sanskrit and Hindi) during the period Griffith wrote his translation to this Text, but he took no notice of this work, which since then has become more popular in India than Mahīdhara's or Uvaṭa's Commentary on the Yajurveda.

Dayānanda's Commentary on the Yajurveda

After the lapse of a thousand of years, a new era started in Indian scholarship, when Svāmī Dayānanda Sarasvatī (1824-1883) wrote his epoch-making treatise, the *Ṛgvedādi-bhāṣya-bhūmikā* (ऋग्वेदादिभाष्यभूमिका) and started commenting on the verses of the *Ṛgveda* and the *Yajūṛṇi* of the *Śukla Yajurveda*. The commentary on the Yajurveda commenced on Thursday, the thirteenth of the *Śukla Pakṣa* of *Pauṣa* in *Samvat* 1934 of the *Vikrama Era*, i.e. 1877 A.D., and was completed on Saturday, the first of the *Kṛṣṇa Pakṣa*, of *Mārga Śirṣa* in *Samvat* 1939 of the *Vikram Era*, i.e. 1882 A.D. in a period of about five years. Unfortunately for us, Svāmī Dayānanda died in 1883, before he could complete his commentary on the *Ṛgveda*. As he himself has indicated, he commented on the Yajurveda with a full support from the old treatises like the *Śatapatha Brāhmaṇa* of Yājñavalkya and the *Nirukta* of Yāska. He starts his commentary with his own two

verses.

यो जीवेयु दधाति सर्वसुकृतज्ञानं गुणैरीश्वर-
स्तं नत्वा क्रियते परोपकृतये सद्यः सुबोधाय च
ऋग्वेदस्य विधाय वै गुणगुणज्ञानप्रदातुर्वरं
भाष्यं काम्यमथो क्रियामययजुर्वेदस्य भाष्यं मया ॥
चतुस्त्र्यङ्कैरङ्कैरवनि सहितैर्विक्रम सरे (१९३४)
शुभे पीये मासे सितदलभाविश्वोन्मित तियो ।
गुरोर्वारे प्रातः प्रतिपदमतीष्ट सुविदुषां
प्रमाणैर्निर्बद्धं शतपथनिरुक्तादिभरार्प ॥

The Nirukta has about 137 references of the *kaṇḍikās* of the Yajurveda, most of which appear also in the R̥gveda with or without verbal alterations; this leaves only a few references of the Yajurveda which have nothing in common with the R̥gveda.

Dayānanda's commentary is based on certain fundamental assumptions, recognized by our oldest traditions. The word *veda* is derived from the root $\sqrt{\text{vid}}$, meaning to exist, to know, to get and to ponder over (विद् ज्ञाने, विद् विचारणे, विद् सत्तायां, विद्लुत्तामे). The word Veda stands for the Supreme knowledge, the divine knowledge, eternal and unchanging. It exists concomitant with our Lord, the creator. In the form of divine words, it was given to a group of the earliest men in man's natural language which could be communicated and heard in terms of *alphabet* (analytic phonetic vowels and consonants) for which our Lord provided to each human individual vocal organ and two ears, the hearing aids. These organs are divine (non-man-made, *apauruṣeya*, अपौरुषेय), the alphabet is equally divine. The alphabet manifests itself in terms of sound waves; —the audible sounds, articulate and inarticulate, evolved in a divine way as a part of the creation. The sounds, when grouped, sifted and harmonized, gave rise to music and metres in the most natural form. In the Vedic language, the entire process of evolution of cosmos, inclusive of the creation of suns, planets and satellites, vegetation, and animal species is regarded as the *cosmic yajña*, or the cosmic sacrifice, planned and executed by the Cosmic Man (Sahasra-Śrīṣa Puruṣa, Yv. XXXI). In this *yajña* or sacrifice, Nature's all bounties, the *devas*, take part. We have a verse in the R̥gveda :

Who can say, of what sort was the form; of what measures it was; what were the causal factors, *nidāna*; and what

were the substantial materials (*ājyam*); how big was its circumsphere (*paridhi*); and what were the metres and groups of syllables (*chandas* and *pra-u-ga*), and what were the divine compositions (*uktha*)?

कासीत्रमा प्रतिमा किं निदानमाज्यं किमासीत्परिधिः क आसीत् ।

छन्दः किमासीत् प्रउगं किमुक्त्यं यद्देवा देवमयजन्त विश्वे ॥ (Rv. X. 130.3)

The first man appeared on this earth some four millions of years ago (4,000,000), say at the beginning of the present *caturyugī*, (*satya-yuga* + *tretā* + *dvāpara* + 5082 years of *kali*) i.e. 1,728,000 + 1,296,000 + 864,000 + 5082 = 3,893,082 years ago. (The earliest human skeleton which Prof. Leaky has discovered on Tanzania-Kenya borders is of 2 million years of age). (The four *yugas* of these dimensions are conceptual, non-Vedic and without astronomical basis).

There were three types of persons which came to our earth in the earliest batch; the (i) underdeveloped and undeveloped, (ii) instinctively evolved to receive the divine revelation, to follow the language, and to transmit the knowledge to future generations, and (iii) a batch of a few selected and choicest Ṛṣis, through whom the knowledge was revealed. According to Indian tradition, they were four in number, who have been given the names : Agni, Vāyu, Āditya and Angiras. They became a *via media* of knowledge which came to be known as the Ṛk, the Yajuh, the Sāman, and the Atharva respectively. This is the traditional concept of the divine revelation of the Vedas, supported by several texts, from the Vedas, the Brāhmaṇas and the Manusmṛiti.*

Tradition also vaguely says that Brahmā was the person

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- *1. तस्माद्यज्ञात् सर्वहुतऋचः सामानि जज्ञिरे ।
छन्दाश्चसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ —Yv. XXXI.7
2. यस्माद् ऋचो अपातक्षन् यजुर्यस्मादपाकषन् ।
सामानि यस्य लोमान्यथर्वागिरसो मुखं । स्कम्भं तं बूहि
कतमः स्वदेव सः ॥ —Av. X.7.20
3. स्वयम्भूर्याधातय्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः
समाभ्यः । —Yv. XL.8
4. अग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः । Ṣ.Br. XI.5.8.3
5. अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्ध्यर्थमृग्यजुः सामलक्षणम् ॥ —Manu. I.23

who received the entire revealed knowledge from the four primary Ṛṣis, and he later on passed it on to the successive generations. The entire literature was oral in the beginning; later on it was systematized, edited, and finally it assumed the form of the four *saṃhitās* which now consist of the Ṛgveda with 10482 verses, the Yajurveda of 1975 *kaṇḍikās*, the Sāmaveda of 1873 verses and the Atharvaveda of 5977 verses with a total of 20,307 verses. A large number of verses from the Ṛgveda have passed on to the other *saṃhitās* also.

To Dayānanda, as to the other Ṛṣis, the Veda constitutes the supreme, self-authoritative, infallible knowledge, with everything in it as true and in consistency with divine creation, the universe, the cosmos in which we live in, a cosmos rich in macro and micro-parameters both. Just as this cosmos or divine creation is the primary and ultimate source of all branches of knowledge — the sciences, the philosophies, the art and the aesthetics, exactly in the same sense, the Vedas are the primary source of all true knowledge. This has been the theme of Dayānanda's new way of thinking about the Vedas. His entire efforts of life were devoted towards this end, and in a way, once more in the line of our oldest traditions he brought the Vedas into light from oblivion. A *sāstra* should be in consistency with *sr̥ṣṭi* and *śruti* both. Multiplicity of interpretations exist in *sr̥ṣṭi* (creation) and *śruti* (Divine Word) both. A flower, though one, has in itself the sciences of physics, chemistry, biology, aesthetics and philosophy. Similarly a divine word in the Vedic Samhitās is capable of being interpreted *differently* in different contexts. A word in its restricted usage is called *rūḍhi*, रूढि; the same word in its original form has multiplicity of connotations, and then it is called *yaugika*, यौगिक. The words of the *śruti* have the maximum plasticity; in the course of time, the same words in a *sāstra*, or a discipline of particular science, become rigid and restricted. The nearer you are in your interpretation of a Vedic term to the *yaugika* meaning (the natural causal meaning), nearer you are indeed to the divine interpretation. A departure or drift from *yaugika* towards the *rūḍhi* indicates your drift from the Vedic connotation. Multiplicity of interpretation of a technical term in science (a particular *sāstra*) is highly objectionable. Contrary to it would be the

case of a word in *śruti*. The words of *śruti* are capable of wide and most general connotations; one ought to go to the root meaning of a word in *śruti*. Yāska has been the greatest exponent of this concept. He is the pioneer figure of the school of etymologists, whose fundamental doctrine is that all words are derived from original roots (Nir. I.12). Śākaṭāyana holds that nouns are derived from verbs. Numerous etymologists also hold the same view. Of course, Gārgya and a few others are not so emphatic for all names or nouns — in their opinion, some of the nouns are conventional, and hence underivable. Some of the words, according to some authorities including Yāska, are onomatopoeic, that is, they are derived on the basis of some sounds; they are formed by the mere imitation of sounds of nature; we have the names for crow and partridge, the words like *kitava* (gambler) Nir. V.22, *dundubhi* (drums) Nir. IX.12, *Ciścā kṛṇoti* (it makes a *ciścā* sound, Nir. IX.14), *Kṛka* in *kṛkavāku* (a cock, Nir. XII.13) are such Vedic words. But, according to Yāska, onomatoposia does not play any important part in the *formation* of a language. Yāska, for the major part, is an exponent of the root-theory. Dayānanda, in his interpretations, has further extended the scope of this theory. The older commentators, in a restricted sense, also favoured the root-theory, and whenever they found themselves in awkward situations, they took to the root-meanings.

The Veda is not a historical document; it is a book of "divine knowledge", and hence, according to Dayānanda, no human history is to be sought in the Veda. The Vedic terms are in no case the *proper nouns* in the grammatical sense. In the Vedic literature, there is no reference to any particular Ṛṣi, a mythological deity or demon, the name of a country, or the name of a river or of a mountain. Dayānanda has been more particular in this respect than any of our mediaeval interpreters. While permitting the multiplicity of interpretation in the case of the Vedic verses, he gives caution on some points:

(1) The Vedas, being of divine origin, propound the pure and simple monotheism. God has numerous attributes, numerous functions to perform and numerous aspects of our relations to Him, and hence He has numerous meaningful names, though He is one and only one. He is the Supreme

deity. Nature's bounties, the sun, the wind, the fire, the clouds, the lightning, are all in his supreme subordination. Though active and energetic, they themselves are not *living*, not *cetana* (चेतन) ; they are devoid of enlightenment and devoid of bliss. They have only induced activity in them.

(2) No interpretation of the Veda should be in contradiction to what we observe in Nature, the divine creation. And hence, no conflict can occur between what we learn through science or philosophy and what we find in the *śruti*. As one progresses in the pursuit of knowledge, he learns more and more; from concrete, his knowledge becomes more abstract and more precise. There is no end to this pursuit. The more one learns, the more he loves God; the more one loves God, purer he becomes as if he imbibes divinity in himself. There is no conflict between science and religion either. Man's religion is natural and divine. It is the antithesis of knowledge (the nescience, the *avidyā* or the *superstition*) that brings religion to disrepute, disrespect and blasphemy.

(3) The creation is divine, the Veda is divine and similarly, the concepts of morality or high values in human life, are divine; they did not come to us through a process of evolution. The different *śāstras*, or law-books, the books of morals, have classified them differently but the moral concept is universal. The interpretation of any Vedic text that goes against *morality* is not to be accepted. The Vedic religion is a way of life that depends on high values of life, a religion compatible with morality—individual and social. The Vedic concept of God is also an ethical concept and so are the Vedic prayers and the Vedic praises.

(4) To Dayānanda, the Veda is a supreme source of getting inspiration of life in diverse fields. To him, the life is a purposeful reality; it is meant to be lived in fullness; neither the world is a dream, a myth, or an *idea*; it has the reality of existence. The Vedic philosophy is a philosophy of *dynamic realism*. For that sake, we live and shall continue to live through the cycles of births and rebirths. The Vedas do not discriminate between the *ephemeral* world and the *transcendental* one. Through this world-complex and our bondage in the body-complex, one seeks to attain the final emancipation. The Veda refers to the harmonizing of what appears to

be ephemeral and what is transcendental, the *sambhūti* and the *asambhūti*, the *vidyā* and the *avidyā*,—the *parā* (पर) and the *aparā* of the Upaniṣads also. The Veda thus inspires us for physics and metaphysics both, for the material sciences and the spiritual sciences, for piety and polity.

(5) The supreme effort to evolve one's personal life, and leave behind himself or herself, a better evolved society is known as *yajña* in the Vedic terminology. *Yajña* is an act *par excellence*, the dedication of the highest type, the most benevolent selfless act. Our Supreme Lord, the resplendent Indra, the Śatakratu, the accomplisher of cent per cent selfless benevolent acts, is the Cosmic Yajamāna. Our fire-rituals are symbolic dramatic performances of that *yajña* in miniature to avoid the environmental pollutions and for demonstrating the divine glory. Dayānanda has thus elaborated his concept of the *yajña* :

The *yajña* is a term covering all the actions done for showing reverence to the men of learning, all scientific inventions and their application, all chemical processes, all educational activities and charities, all performances of Agnihotra, *homa* etc. for the purification of air, rain, water, herbs etc. for increase of happiness—I regard *yajñas* as excellent undertakings.

To Dayānanda, all good actions are *yajñas*. To take a raw material from the earth, and to transfer it to a useful machine or a synthetic product of utility (from an iron ore, a sewing machine, or from petroleum products synthesizing a plastic material for everyday use) is also a *yajña* in Dayānanda's terminology.

Special features of Dayānanda's Commentary.— Dayānanda's commentary on the Śukla Yajurveda Saṁhitā is available in four volumes, and consists of (i) the *saṁhitā pāṭha* of the verse; (ii) the *pada-pāṭha*, (iii) the *padārtha*, which are Dayānanda's notes on the terms or *padas* occurring in the text, (iv) the *anvaya*, or the prose order, and lastly (v) the *bhāvārtha*, or a short note in the words of the commentator, indicating his reaction on commenting the verse.

In the *padārtha* or the short notes, Dayānanda occasionally gives all the plausible meanings of a particular term;

often he gives the details of etymology, very close to the etymology of Yāska in his Nirukta; here he copiously quotes from the Nighaṇṭu also. In his etymological derivations, sometimes he refers to the Śatapatha Brāhmaṇa also; on a very few occasions, he refers to the Grammar of Pāṇini. After the *anvaya*, he sometimes indicates the rhetoric or *alaṅkāra* also, mostly the *vācaka-luptopamā*, where the metaphor (or similitude) - indicating particle is also implicit (not indicated).

Prior to the giving of the text of the Mantra, Dayānanda also indicates (i) the *prāṇika* or the initial words, the *ṛṣi* of the Mantra, the *devatā* of the Mantra, the metre, and finally, the *svara* (as suggested by Piṅgala in his book on prosody). The *svara* follows the metre, for example all Gāyatrī metres (24 syllables) are in *śadja*; all Uṣṇik (28) in *ṛṣabha*; all Anuṣṭup (32) in *gāndhāra*; all Bṛhatī (36) in *madhyama*; all Parikṭi (40) in *pañcama*; all Triṣṭubh (44) in *dhaivata* and all Jagatī (48) in *niṣāda*.

The first *kaṇḍikā* of Chapter I of the Yajurveda has five mantras in it. From इषे to भाग, the *kaṇḍika* has 38 syllables,

इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु
श्रेष्ठतमाय कर्मण आप्यायध्वमध्व्या इन्द्राय भागम्

—38 syllables

and hence Dayānanda calls this part of the verse as having Svarāt-Bṛhatī metre. The rest part of the *kaṇḍikā*, i.e. from प्रजावती to पशून्याहि, he calls बाह्ययुष्णिक्, Brāhmyuṣṇik metre — 42 (14 × 3) syllables. Dayānanda does not rigidly follow Sarvāṅk-ramaṇikā (सर्वानुकमसूत्रम्) for these details. A glaring instance is in the following Mantra :

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः

हिरण्यगर्भ इत्येष मा मा हिंसीदित्येषा यस्मान्न जात इत्येषः ॥ (XXXII.3)

Of this Adhyāya, the first two mantras (1, 2) are in the Anuṣṭup metre (32 syllables each), but regarding this mantra, the Anukramaṇī says.

एतस्मादाद्ये द्वे अनुष्टुभौ न तस्य द्विपदा गायत्री हिरण्यगर्भश्चतस्रो

मा मा हिंसीदयस्मान्न द्वे एताः ।

(Anukramaṇī, para 16)

In this Mantra, we have a reference to the three other Mantras, of which the initial words are : —

हिरण्यगर्भं (XXV. 10-13), मा मा हिंसीत् (XII. 102) and यस्मान्नजातः (VIII. 36-37)

(in fact 7 mantras, to be recited after completing the Mantra). Dayānanda considers all the *prafikas* also as the part of the *kaṇḍikā* or verse, and since in all, the *kaṇḍikā* has 39 syllables, he assigns the term *Nicṛt Paṅkti* to this metre. Of course, in his *anvaya*, he accepts that these seven may be regarded as *anuvāka*. His prose order to his Mantra is :

हे मनुष्या! यस्य महद्यशो नामास्ति यो हिरण्यगर्भ इत्येषो, यस्य
मा मा हिंसीदित्येषा यस्मान्न जात इत्येष उपासनीयोस्ति, तस्य
प्रतिमा नास्ति । यद्वा पक्षान्तरम् — हिरण्यगर्भ इत्येष (२५.१०-१३)
उक्तोऽनुवाको मा मा हिंसीदित्येषा (१२.१०२) ऋग्, यस्मान्नजात
इत्येष (८.३६-३७) उक्तोऽनुवाकश्च । यस्य भगवतो नाम महद्यशोऽस्ति,
तस्य प्रतिमा नास्ति ।

However for the verse (XXXIV. 58) ब्रह्मणस्पते त्वमस्य यन्ता० etc., which has 43 syllables up to विदधे सुवीराः, he regards the metre as *Nicṛt-Triṣṭup*; he does not count the *prafikas* य इमा विश्वा० (XVII. 17), विश्वकर्मा० (XI. 26), यो नः पिता० (XVII. 27) and अन्नपतेऽन्नस्य नो देहि० (XI. 83), for naming the metre.

At the close of each chapter, Dayānanda, in a few lines, gives the gist of the chapter. For example, at the close of Chapter XXXIV, he gives the following gist:

अस्मिन्नध्याये मनसो लक्षणं, शिक्षा, विद्येच्छा, विद्वत् संगः,
कन्या-प्रबोधो, विद्वत्लक्षणं, रक्षायाचनं, बलैश्वर्येच्छा,
सोमौषधि-लक्षणं, शुभेच्छा, परमेश्वर-सूर्य-वर्णनं, स्वरक्षा,
प्रातरुत्थानं, पुरुषार्थेर्नद्धि-सिद्धि प्रापणमीश्वरस्य जगन्निर्माणं,
महाराजवर्णनमश्विगुणकथनमायुर्वर्द्धनं, विद्वत्प्राणलक्षणमीश्वरकृत्यं
चोक्तमतोऽस्याध्यायार्थस्य पूर्वाध्यायोक्तार्थेन सह संगतिर्वेदा ।

Thus he gives a vivid list of topics of general importance in life which have been explicitly or implicitly dealt with in the sacred texts of this chapter. He always tries to establish a continuity between the preceding chapter and the following,

when he repeats his favourite words : पूर्वाध्यायोक्तार्थेन सह सङ्गतिर्वेद्या.

Dayānanda has given the details of his concept of the Vedas, and the scope of the Vedic texts in his epoch-making treatise, the *R̥gvedādibhāṣyabhūmikā*, which is much more comprehensive than any of the introductions appended by other scholiasts of the Vedas, including Sāyaṇa (of course Veṅkaṭa Mādhava in his work on the *R̥gveda* has given more details regarding the external features, such as the *devatās*, *ṛṣis*, *chandas*, and *svaras*).

Dayānanda has completely set aside the traditional lines followed by Katyāyana in his *Śrauta Sūtras*, so far as the *viniyoga* of the *mantras* in the *yajñas* was concerned. This has been an event of great courage and initiative. The text has to be studied independent of the conventional *viniyogas*. The Vedas were given to men millennia earlier than they could be used in the *karmakāṇḍa* of the mediaeval period. By *viniyoga*, we mean the use of the text on a particular occasion during a ritual. In a way, these *viniyogas* have been imposed upon the texts by persons who elaborated these ceremonies. They have, of course, shown great ingenuity in their efforts in this field. But these *viniyogas* have taken us very much away from their original connotations. It goes to the credit of Dayānanda, that he has taken out the texts from the clutches of the traditional ecclesiasts and made them available to all of us in their pristine glory.

We shall give only one example to elaborate Dayānanda's view point. The Yajurveda starts with two simple phrases: इषे त्वा and ऊर्जे त्वा, which mean "(O Lord we invoke) you for food, and you for energy". According to Mahīdhara and others, the twig of a plant like *palāśa* is to be cut with the repetitions of the words इषे त्वा and it has to be made straight and cleansed with rain water by repeating the words ऊर्जे त्वा. A good deal of arguments are given in the commentary to justify the *viniyoga*—पर्णशाखां छिनत्ति शमीलीं—पलाशशाखा शमीशाखा वात्र विकल्पिता । तच्छेदने इषेत्वोर्जोति द्वौ मंत्रौ विकल्पितौ । . . . ऊर्जे त्वा । शाखैव देवता । हे शाखे । त्वा त्वां संनमयामि ऋजूं करोमि ।

Dayānanda and Devatās. Dayānanda has assigned non-traditional *devatās* to the *mantras* also on various occasions. *Devatā* indicates the *subject-matter* of the text. In terms of the

Nirukta, *devatās* or deities are whom the panegyrics are primarily addressed (तद् यानि नामानि प्राधान्यं स्तुतीनां देवतानां तद् देवतमित्याचक्षते Nir.—VII.1). A particular stanza is said to belong to a deity, to whom a seer addresses his panegyrics with a particular desire, and from him, he wishes to obtain his object. The stanzas, to which reference is made, are of three kinds; (i) indirectly addressed, (ii) directly addressed and (iii) self-invo-cations. (Nir. VII.1)

For the cases, where *devatās* are not assigned, Yāska says : Such stanzas belong to the same deity to whom that particular sacrifice, or a part of the sacrifice is offered. Now else-where than the sacrifice, they belong to Prajāpati according to the ritualists, and to *Narāśansa* according to the ety-mologists (Nir. VII.4).

Dayānanda goes several steps ahead of Yāska. To him, stanzas or *mantras* are not merely panegyrics — they are suggestive of knowledge, necessary for men; they are to inspire us in all spheres of our activities. Life has to be lived in all its parameters. It has to be lived for the sake of an indi-vidual and for the sake of society also. Dayānanda is an etymo-logist *par excellence* and as such, in his commentary, he sees much more than what a traditionalist could see. We are told that for his personal use, he drew a type of suggestive concise list, indicating the *devatās* of the stanzas of the Yajurveda and the R̥gveda.

As regards the extensive field covered in the Vedic Mantras, we shall, as an illustration take Chapter XXXVII of the Yajurveda. The *devatās* assigned to 21 stanzas by him are as follows :

Verse	Devatā	Theme	
1.	Savitā	मनुष्यैः किं कर्तव्यम्	Duties of men
2.	Savitā	योगाभ्यास	Practice of Yoga
3.	Dyāvā- Pṛthivī	यज्ञ	Yajña or sacrifice
4.	Yajña	विदुषी स्त्री	Learned woman
5.	Yajña	अध्यापक	A teacher
6.	Yajña	मनुष्याः किं कुर्युः	Duties of men

Verse	Devatā	Theme	
7.	Īśvaraḥ	स्त्रीपुरुषाः कीदृशाः स्युः	Men and Women
8.	Yajña	मनुष्या विदुषा सह कथं वर्तेरन्	Man's attitude towards learned people
9.	Vidvān	के मनुष्याः सुखिनः	Who are happy?
10.	Vidvānsaḥ	के महदराज्यं प्राप्नुवन्ति	Who secure large empires?
11.	Savitā	सन्ननाः कीदृशाः	What sort of men of virtue are.
12.	Prthvī	मनुष्यैः किं कर्तव्यम्	Duties of men.
13.	Vidvān	- do -	- do -
14.	Īśvara	ईश्वरोपासना	God's worship
15.	Agni	- do -	- do -
16-21.	Īśvara	- do -	- do -

(Yajurveda, XXXVII)

Whilst Dayānanda in his Veda-Bhāṣya, or the commentary on the Yajurveda has given translation and his interpretation, he is liberal enough in accepting that the stanzas can be interpreted on other lines also. The Upaniṣads and the Vedānta Sūtras represent the *adhyātma* aspect (spiritual) of the philosophy of the Veda. The Brāhmaṇa literature, the Purvamīmāṃsā, and the Gṛhya Sūtras are the liturgical and ecclesiastical, that is, the *yājñika* exposition of the Veda. He approves both these aspects, but since, no commentary is available which represents the mundane aspects, necessary for the growth of an individual and society, he himself undertook this stupendous task.* Indra, as the Supreme Sovereign of the creation, possesses certain attributes and as the head of the creation, has certain functions to perform and certain responsibilities to bear; exactly the same responsibilities and functions on a miniature scale are of a head of a State, Chairman of a Society, the elder member of a family, hence the

* एतैर्वेदमन्त्रैः कर्मकाण्डविनियोजितैर्यत्राग्निहोत्राद्यश्वमेधान्ते

यद् यत् कर्तव्यं तत्तदत्र (= वेदभाष्ये) विस्तरेण न वर्णयिष्यते ।

कुतः? कर्मकाण्डानुष्ठानस्यैतरेय-शतपथ-ब्राह्मण-पूर्वमीमांसा श्रौतसूत्रादिषु

यथार्थं विनियोजितत्वात् ।

—R̥gvedādibhāṣyabhūmikā.

word *Indra* stands for all such elders.

Dayānanda's commentary on the Yajurveda is available in Hindi also. Dayānanda himself got the Hindi translation done, and this translation was published along with the Sanskrit commentary from the Vedic Yantrālaya, established at Allahabad and later on transferred to Ajmer. These translations have been reprinted from other sources also. Brahma Datta Jijñāsu, and his disciple, Yudhiṣṭhira Mīmāṃsaka, elaborately worked on Dayānanda's commentary, stressing further on the grammatical details and recorrecting and editing Dayānanda's text. The monumental work remains still incomplete. Dayānanda and his institution, the Arya Samaj, have done a lot in the popularization of the Vedic studies in spite of the opposition from the orthodoxy.

Dayānanda's viewpoint is gaining ground; it has given freshness to the Vedic studies, and the old Karmakāṇḍa, for which the Yajuh texts were used by traditional ritualists is almost extinct now.

LITURGICAL CONTENTS OF THE YAJURVEDA

My personal contention is that none of the four Vedas (including the *ṛcs*, ऋचः; and *yajūm̐ṣi* or *yajus*) has come down to us for the performance of rituals and ceremonies. They constitute the earliest divine knowledge dawned on the earliest man for the entire mankind for its needs and for the purposefulness of human species. Later on, as human community marched along the periods of history, the already existing Vedic verses and formulas got currency as usage in rituals and ceremonies. This in our literature is known as *vinīyoga* (विनियोग). These *vinīyogas* are of two kinds, the *appropriate* which have the *rūpa-samṛddhi*, (रूपसमृद्धि) or appropriateness in them. The *rūpa-samṛddha vinīyogas* are those in which the lines or words of the *mantra* or verse have some direct reference to the function for which the verse is being recited, spoken or repeated. Often, this indication is very minor, usually only verbal, and insufficient. Contrary to it, we have another class of wholly inappropriate *vinīyogas*, where the words of the spoken verse have no reference to the function which is to be performed. In the degraded period of our ecclesiastical decadence, we indulged in the offensive *vinīyogas* also. So long as in our community, we would continue to have ceremonies and rites, the *vinīyogas* would exist, and new *vinīyogas* would be introduced for new rituals, and this is why that even today we are innovating new Vedic *vinīyogas* for our new social ceremonials.

Starting from the period of the Aitareya Brāhmaṇa, the Satapatha Brāhmaṇa, the Taittirīya Saṁhitā, down to the period of the Śrauta Sūtras, the Vedic culture has passed through a variety of strata, and under these traditions, in the mediaeval period, Uvaṭa and Mahīdhara wrote their commentaries, and Yājñavalkya and Śāṇḍilya introduced their tradi-

tions of expounding the sense of the Vedic verses in the earliest Vedic age.

According to the traditions followed by Uvāṭa and Mahīdhara, the verses and *yajus* of the Yajurveda, from Chapter to Chapter, had the *vinīyogas*, connected with the great ceremonies as outlined below.

Adhyāya I and II — दर्शपौर्णमास मन्त्राः, verses and formulas for performing the New and Full Moon Sacrifices—milking cows, vow, rice-cake, altar, sacred grass, kindling fire, sacrificial sticks, Viṣṇu-strides.

Adhyāya III — अग्न्याधानोपस्थानश्चातुर्मास्य मन्त्राः ।

Formulas for the Agnihotra, morning and evening, with burnt oblations of milk, a daily duty which is obligatory on the householder during (with some exceptions) the whole of his life, and for the four-monthly sacrifice at the beginning of the three seasons (Spring, Rains and Autumn).

Adhyāya IV — अग्निष्टोमे सत्विग्यजमानस्य शालाप्रवेशमारभ्य क्रीतसोमस्य शालाप्रवेशपर्यन्ता मन्त्राः ।

The *yajamāna* and the *ṛtvik* (priest) enter together the premises of the *yajña*, praise Agni, and negotiate for the purchase of Soma—the verses and formulas for this type of ceremony. (The beginning of the Soma sacrifice, which continues up to Adhyāya VIII).

Adhyāya V — सौमिकवेदिप्रधाने आतिथ्यमारभ्य यूपनिर्माण-पर्यन्ता मन्त्राः ।

Verses in connection with the Soma fire-altar, selection of the place, shed etc., starting from the reception of guests, to the building of *yūpas* (the sacrificial posts).

Adhyāya VI — अग्निषोमीये यूप-संस्कारादि सोमाभिषवपर्यन्ता मन्त्राः ।

The sacrificial stake, which may be of any length from 5 cubits to 17 or even more, is then brought to the enclosure,—formulas for its erection; and also the formulas for the morning Soma-pressing.

Adhyāya VII — उपांशु गृहादि सवनद्वयगता दक्षिणादानान्ता मन्त्राः ।

Formulas for the *graha-grahaṇa* or drawing cups or libations of Soma juice. He first presses and draws the *upāṁśu graha* or draught, so named from the *upāṁśu-savana*, or low-voiced press-stone used for the purpose. Similar formulas for numerous other *grahas* — Maitrā-varuṇa, Aśvins, Śukra, Āgrayana, Ukthya, Dhruva, Viprud-Homa, Ṛtu grahas. After the morning-pressing, formulas start for the midday-pressing and various cups drawn. Then we have formulas for giving gifts of cows and gold to priests (guerdon or *dakṣiṇā*).

Adhyāya VIII — तृतीय सवनगता आदित्यग्रहादि मन्त्राः ।

After midday Soma-pressing, begins the *third* Soma-pressing (i.e. of the evening). Various cups are drawn for this ceremony, like the Aditya-graha, Sāvitra-graha, Pātnīvata-graha, Hari-yojana cup. A mention of nine offerings called Samiṣṭa yajūṁṣi, the final sacrificial texts and oblations, sixteen-hymned libations to Indra (षोडशी), formulas for the *dvādaśāha* (twelve-day ceremonial); Gavāmayana for the Garga-trirātra, a festival of three days, with a gift of food and cows. Expiatory formulas.

Adhyāya IX — वाजपेय-राजसूय यज्ञमन्त्राः ।

Verses dealing with the Rājasūya Yajña (inauguration of consecration of a king) and the Vājapeya Yajña (draught of strength or cup of victory). These *yajñas* or sacrifices are the necessary modes of Soma-Sacrifice. (For the Vājapeya, see Sacred Books of the East, XLI, pp. 1-10; Hillebrandt, Ritual Literature, pp. 141-143; Weber, Über den Vājapeya (Sitzungsberichte der Preussischen Akademie der Wissenschaften, pp. 765-813).

Adhyāya X — अभिषेक जलादानादि राजसूयगत चरक-सौत्रामणी मन्त्राः ।

The Rājasūya ceremony is continued with formulas for the collection and mixing of waters from different streams and sources for the *abhiṣeka*, aspersion or consecration of a king. For details of the Rājasūya sacrifice, see Weber, Über den Rājasūya; Hillebrandt,

Ritual Literature, pp. 143-147.

Adhyāya XI — उखा-सम्भरणादि मन्त्राः ।

In fact, Adhyāyas XI to XVIII contain formulas for the construction of altar or hearths (उखा) for the various sacrificial fires, and first and chiefly for building up with about 10,000 bricks, all laid with special consecrating texts, the *uttaravēdi* or High Altar which represents the universe and is identified with Agni itself. The ceremony called Agni-cayana requires a year for its complete performance and is of corresponding importance (see Sacred Books of the East, XLIII, Introduction — Eggeling). The High Altar is constructed in the shape of an outspread bird, *vyasta-puccha suparṇa*, probably an eagle or falcon.

In Chapter XI, you would find a reference to spade (*abhri*, अभ्रि) used for digging up earth and clay for the construction of the altar (verse 8), verses addressing the animals, like horse, ass, he-goat, (12-16, 18), reference to a hollow-anthill (*valmīka*, वल्मीक, 17), lump of clay, representing Agni-Purīṣya, अग्नि पुरीष्य (16), putting of the horse's fore-foot on the lump of clay (19-21), drawing of a line with the spade round the lump of clay (25-28), spreading a black antelope's skin (*Kṛṣṇājina*, कृष्णाजिनम्), putting on this a lotus-leaf (पुष्कर पर्ण, 28), representing the sky (28-30), pouring water into the hole from which the lump of clay was taken (38), fanning air into the hole (वात-अपक्षेपण, 39), taking up of the edges of corners of the antelope - skin and the lotus-leaf tying them together, and wrapping them round the lump of clay (40-41), addressing the ass (43, 44) and goat (45), holding the clay-lump over the animal (46-47) and other details of mixing clay with hot water, goat-hair, gravel, iron-filing or rust, and small stones (पर्णकषाय, पक्व उदक, 50, अजलोम, शर्करा, अयोरस, अश्मचूर्ण, 54), using the lump of clay for making the Fire-pan (उखा, 56-59); fumigating the pan with the smoke of seven lumps of horse-dung (सप्तभिः अश्वशकृद्भिः उखां धूपयति, 60); digging of a square hole (अग्न्या वग्रे चतुरस्रं खनति, 61), depositing silently on the hole the bricks called All-lights, विश्वज्योतिः, and heating the fire-pan with fire from the Dakṣiṇāgni, or Southward hearth, (61), trimming the fire

(62), removing the ashes (63), pouring goat's milk into the fire-pan (65), placing of the kindling sticks on the fire (70-83). Most of the details of these *viniyogas* are taken from Kātyāyana Śrauta Sūtras, XVI.2.7-28; XVI.3.2-30; XVI.4.3-23; 30-42.

Adhyāya XII — उखाधारणादि मन्त्राः ।

Formulas relating chiefly to the treatment of Ukhya-Agni of the Fire-pan, and the preparation of the Āhavanīya Fire Altar.

The sacrificer binds on his neck a circular piece of gold with twenty-one knobs sewed up in the black-antelope's skin, and strung above his navel on a hempen string of three strands (यजमानः कण्ठे रुक्मं प्रतिमुञ्चते परिमण्डलमेकविंशतिपिण्डं कृष्णाजिनं निष्कृतं लोमसु शुक्लं कृष्णेषु शणसूत्रे त्रिवृत्न्यो-तमुपरिनाभिं बहिष्पिण्डं दृशानो रुक्म इति Kātyāyana, XVI. 5.1)

The gold plate symbolizes the sun, i.e. the Agni, and the knobs represent the twelve months, five seasons, the three worlds and the sun (1). With two small round mats of Muñja grass, the Yajamāna takes hold of the Fire-pan, and sets it down on a seat or stool of *udumbara* wood (परिमण्डलाभ्यामिण्ड्वाभ्यामुखां परिगृह्णाति, Kātyāyana XVI. 5.3). The two mats symbolize Heaven and Earth, the Fire-pan is Agni or the Sun, and the seat (आसन्दी) is the ground (2). He takes round his neck the main cord of the suspensory sling in which the Fire-pan is to be carried about (शिक्ष्य पाशम् षड् उद्यामा रज्जवः; शिक्ष्य पाशं यजमानः कण्ठे बध्नाति (3) — Kātyāyana, XVI.5.6). He raises up the sling and addresses Ukhya Agni (4). He makes four strides representing the course of Viṣṇu as the Sun (5). He holds the Ukhya Agni towards the east (6). He brings the Fire-pan lower and lower four times (7). Holding the fire-pan above the navel, he addresses Agni (11). He unties the cord of the suspensory sling, and the string of the gold disc (12); holds Agni up to the south-east (13); then lowers him (14); stands by Ukhya Agni (15); worships with Vātsapra rite (वात्सप्रेण) (18); formulas for Vahnivāhanam rite of Driving Hither and Thither of Agni (19). The sacrificer stations a car northward of Ukhya Agni turned towards the east and lays a kindling

stick (30); lifts up Ukhya Agni together with the seat (31); yokes two oxen and goes eastward (32). When the axle creaks, he mutters a text (33). At his dwelling he takes down Ukhya Agni on a spot that has been raised and sprinkled; lays a kindling stick on the fire (34). He takes the ashes from the Fire-pan in a basket or tray made of the leaves of Palāśa (*Butea Frondosa*) or other sacred tree and throws them into water (38). With his little finger he takes some ashes from the water and throws part of them back (38). Having returned from the pond, he throws into the Fire-pan some of the ashes taken from water and stands by the fire, and recites the *mantras* (42). He stands up after a burnt offering of butter and replaces the same fire stick on the Ukhya Agni (44).

Now we have the formulas for the construction of the Gārhapatya Agni (the domestic fire-place), for which he sweeps the ground with a Palāśa branch, and throws away the grass and rubbish (45). On this selected spot, he scatters saline earth (ऊषवत् सिकता), and sand over it (46). He surrounds the altar-site with twenty-one small enclosing stones forming a range or rank (परिश्रिद्धिः परिश्रयति पूर्ववद् एकविंशत्या चितः स्येति (46). He lays four bricks in the middle of the circle (47-50); he further lays down several types of bricks (51-54). He brings the mould from the place of the pit and throws it on the Gārhapatya hearth that he is building (56). He throws the Ukhya Agni, that is the fire in the pan on the Gārhapatya hearth (57). He fills the Fire-pan with sand; looses it from the suspensory sling and sets it down at a distance of a cubit (अरलि मात्र) north of the fire (61). Formulas for averting Nirṛti, the goddess of Destruction. He lays down black bricks (कृष्ण इष्टका) dedicated to Nirṛti, that have been baked with rice husks, in some natural hollow in the ground or a barren place (पाकेन कृष्णवर्णा तुषैरेव पक्वाः) (62). He throws down on the further side of the bricks the suspensory sling, the cord of the gold plate, the two reed-mats and the wooden seat (शिक्यं रुक्मपाशं इष्टद्वे आसन्दीं च नैर्ऋतीष्टकातः पश्चात् क्षिपति (65). Standing behind the right or southern hip of Agni or the Fire-altar, the Adhvaryu addresses the plough, to which oxen are being yoked (67). On the side of the altar, near the enclosing, he ploughs four furrows (चतस्र सीताः कृषति), south, west, north and east (69). Then he looses and addresses the oxen (73); he places a bunch of *kuśa* (कुश) grass in

the middle of the Altar site and offers an oblation with five takings of butter (74). Having poured fifteen jars of water on the Altar site, he sows the seed of various plants and herbs reciting five triplets (75-96). With the wooden sword, he takes from outside the fire-altar four bricks each made of a lump of clay, and lays them on the body of the altar site (103-112). He touches the sand that has been spread on the body of the altar (113). Finally, the verses are addressed to the Fires as they are led forward, preceded by a horse, preferably white, representing Agni or the Sun (if horse is not available, then a bullock) (115-117). These are all the *vinīyogas* or the prescribed details which are to be performed, whilst reciting the verses of this Adhyāya XII. For these *vinīyogas*, see Kātyāyana Sūtras (XVI.5.3; 6; 7; 11-20; 31; 32; XVI.6.15-21; 26-30; XVI.7.1-8; 14; XVII.1, 11-12; 17-19; 31; 23; XVII.2. 4; 6; 11; 12; 20-21; XVII.3.3; 8; 11; 13; 15; 16; 20; 21).

Adhyāya XIII — चित्तुपधाने पुष्करपर्णाद्युपधान मंत्राः ।

Formulas for the laying down of the Lotus-leaf which represents sky; the solemn setting of various bricks, the burial of the tortoise, the disposal of the victim's heads and other ceremonies connected with the construction of the Āhavanīya Fire altar. The names of the bricks are Svayamātrṇṇā (a naturally perforated or porous brick) (16); Dviya-juṣ brick, so named after Indra and Agni (22); Retaḥ-sic (Seed-pouring) brick (24); Ṛtavyā (seasonal bricks dedicated to months Madhu and Mādhava) (25); Āṣāḍhā brick, the Invincible one (26). He then lays the anointed tortoise (representing the sun or Prajāpati) on a bed of Avakā plants (27-30). On the north side of the porous brick, he places a pestle and mortar (उलूखल-मुसल) of udumbara wood (33); the Fire-pan is placed on the mortar, and he pounds the prepared clay and throws it on the ground before the Fire-pan which is then set upon it (34); then he offers oblations on the Fire-pan (36); throws a splinter of gold, the symbol of purity and immortality, into the mouth of each animal-head (पञ्चपशूनां मुखे एकैकं हिरण्यशकलं क्षिपति 38). He thrusts a splinter of gold into each victim's left nostril, left ear, and right ear (39, 40); puts horses head on the north-east side; ox's head on the south-east side; ram's head on north-west side, and the head of

he-goat on the south-western side (42-45); offers an oblation on the human head (46); then he removes all these heads one by one (47-51). He worships the half-finished Fire-altar (52). He mounts on the altar and lays down five sets of various bricks (53-58). These *viniyogas* have been prescribed by the Kātyāyana Sūtras, and Uvaṭa and Mahīdhara have included them in their commentary on the Yajurveda (See Kātyāyana XVII.3.27-29; XVII.4.1; 3; 6; 7; 12; 13; 15; 18; 20; 22-28; XVII.5.2-14; 17-19; XVII.6.1-5.)

Adhyāya XIV — द्वितीयादिचितित्रयोपधान मंत्राः ।

Laying of the Second Layer of bricks, the first layer representing this terrestrial world; five Āśvinī bricks; two Ṛtavyās; five Vaiśvadevī bricks; the Prāṇabhṛts (Breath supporting) bricks; Apasyās or watery bricks (1-8); nineteen Vayasyā bricks (the vital-vigour bricks) (9). Now he sets the Third Layer of the Altar (11); lays down five Diśyās (पञ्चदिश्याः), or regional bricks above the Vaiśvadevī bricks of the second layer (13); then a Viśvajyotiṣ brick i.e. All-light brick (14); two Ṛtavyā (bricks seasonal bricks) called Nabhas and Nabhasya (15); two more of the seasonal bricks, Iṣa and Ūrja (food and fuel, or sap and vigour) (16); then the Prāṇabhṛts, Breath-supporting bricks (17); then Chandasyās or Metre-bricks (18); then twelve bricks, addressed as the metres of the deified objects (19); next twelve bricks after the deities enumerated (20); then the bricks called Vāḷakhilyas, representing the vital breathings, seven in front and seven behind (21). Now begins the Fourth Layer, setting eighteen bricks representing Stomas or Hymns of Praise (23); Spṛta-bricks (स्मृतम्) or Deliverers (24); two Ṛtavyās representing the season of the months *sahas* and *sahasya* (27); Sṛṣṭi-bricks or pertaining to creation (28); then nine bricks, pertaining to seven vital airs of the head and two below (29); and so on, corresponding to odd numbers 1, 3, 5, 7, 9, 11 to 33 (28-31). The basis of this *viniyoga* is the Kātyāyana Sūtras (XVII. 8.17; 20; 22; 24-26; XVII.9.3; 4; 6; 8; 10-13; 15; XVII.10.7; 9; 10; 12; 14; 16; 18; 19; also the Śatapatha Brāhmaṇa, (VIII. 2.1.1 to VIII.4.3.19).

Adhyāya XV — पञ्चमचिति मंत्राः । Setting of the Fifth Layer with

bricks called *Asapatnās* (असपत्नाः) or Free from Enemies. He also lays *Viraj* bricks (so called after a metre of this name) (4—19). He lays *Chandasyāḥ* (छन्दस्याः) bricks (Metre-bricks) — first, bricks corresponding to *Gāyatrī* metre (20), then to *Triṣṭup* metre (23); then to *Jagatī* metre (26); to *Anuṣṭup* metre (29); to *Bṛhatī* metre (32); to *Uṣṇik* metre (32); to *Kakup* metre (38); to *Paṅkti* metre (41); to *Pādapaṅkti* metre (44); to *Aticchandas* or Hyper-metre (47); and to *Dvipada* metre (48). Now he lays down the *punaściti* (Piling up again, पुनश्चिति), a second layer of eight bricks at the top of the *Gārhapatya* or Householder's hearth (49-54). Now he lays *Ṛtavyās* or seasonal bricks, ऋतव्याः (57); *Viśvajyotiṣ* or All-light brick (58); the *Lokampṛṇā*, लोकम्पृणा, bricks or room-filling or complementary bricks (59); now he scatters the base soil over the layer and sets the brick *Vikarṇī*, विकर्णी, and the porous brick *Svayamātrṇṇā* (62, 63). Now he stands by the Altar and consecrates it by scattering over it a thousand bits of gold (हिरण्य शकल), two hundred at the recitation of each formula (65).

(See *Kātyāyana* XVII. 11.1-10; XVII.12. 1-27).

Adhyāya XVI — शतरुद्रिय होम मन्त्राः ।

Śata-rudriya, a Litany accompanying 425 oblations, addressed to the Hundred forms or powers of *Rudra*, representing life and nature in their more terrible phases. *Agni*, the Fire-altar, on completion, has become *Rudra* and this ceremony is performed to avert his wrath and secure his favour. This chapter is also known as *Rudrādhyāyī*. The *Taittirīya* recension of it is regarded as an *Unpaniṣat* also (Prof. A. Weber's translation).

Adhyāya XVII — चित्यारोहणादि मन्त्राः ।

Propitiatory and preparatory ceremonies with *Agni* and the Fire-altar. See *Kātyāyana* XVIII.2.1; 9; 10; 11; XVIII.3.5; 7; 8; 12; 13; 14; 18; 19; 21; XVIII.4.2; 6; 8; 9; 23-26)

Adhyāya XVIII — वसोर्धरा । Ceremonies *Vasordhārā* or the Stream or Shower of Riches, a part of consecration service for *Agni* or King on the completion of the Fire-altar which is identified with him. The sacrificer offers an uninterrupted series of 401 oblations of clarified butter poured from a large ladle of *udumbara* wood, while the *Adhvaryu* recites the

formulas which are to give for the sacrificer all the temporal and spiritual blessings therein indicated [all the grains (12), all the metals (13), all the abstract aspirations (8), agricultural and floral things (9), and so on]. Enumeration of odd numbers (24) and even numbers (25), cattle (26, 27). Only a few references from Kātyāyana Sūtras. See XVIII. 6.16-17; 22.

Adhyāya XIX— सौत्रामणी ।

Sautrāmaṇī, a sacrifice originally instituted to expiate and counteract the evil effects of excessive indulgence in Soma drinking (See X. 31). The ceremony is prescribed as a means of obtaining general eminence; for a dethroned king to procure his restoration; for a Kṣatriya to secure victory; for a Vaiśya to acquire cattle and wealth. It consists mainly in the offering to the Aśvins, Sarasvatī and Indra, of *surā* (सुरा) a spirituous liquor concocted of *śaṣpa* (शष्प) (husked rice or young grass), *tokman* (green barley) and *lājā* (parched grain) (विरूढा वीहयः यवास्तोक्माः भृष्ट वीहयो लाजाः), ground up with Soma roots to serve as yeast and the liquor of the two *odanas* (ओदनौ) or two types of rice, and *śyāmāka*, or millet boiled in water, the mixture being called *māsara* (मासर). (For details of the yeast fermentation, see Kātyāyana, XIX.1.22-28 and Mahīdhara on XIX.1). The prototype of the sacrifice is the cure of Indra by Sarasvatī and the Aśvins, when he was suffering from overindulgence in his favourite beverage. The name is derived from Sutrāman (सु-त्रामन्), the good deliverer or protector, Indra.

Adhyāya XX— सेकासन्धादिहोत्रान्ता मन्त्राः ।

The Sautrāmaṇī is continued. An *āsandi* or Sacrificer's seat or stool, representing a throne, is placed between the two altars, two of the legs being on the southern and two on the northern ground. A black antelope's skin is spread over it on which the sacrificer sits and recites the formulas. (Āprī or Propitiatory Hymns from verse 37-44) (See Kātyāyana-Sūtras XIX.4.8; 9, 14; 19; 20; 21; XIX.5.8-10; 13-20. XIX.6.13; 18-21)

Adhyāya XXI — याज्यादि प्रेषणान्ता मन्त्राः ।

The formulas of the Sautrāmaṇī are continued from the

previous Books or Adhyāyas.

Adhyāya XXII — अश्वमेधः ।

The Aśvamedha or Horse - sacrifice, a very ancient and most important ceremony which only a King can perform. Its object is the acquisition of power and glory, acknowledged pre-eminence over neighbouring princes and the general prosperity of the Kingdom by the fulfilment of the wishes expressed in verse 22 of this *adhyāya*.

The Adhvaryu ties a necklace or a chain of gold round the neck of the sacrificer (1); he girds, and addresses the horse (3); he sprinkles the horse in standing water; he threatens any man who kills the horse, and so prevents the sacrifice (5). The horse is led back to the sacrificial fire, and the oblations offered to several deities (6). The Adhvaryu and the sacrificer whisper a formula in the horse's ear (19), and oblations offered to fire (20). The Adhvaryu whispers to the Brahman priest the blessings which the King hopes the sacrifice will secure in his kingdom (our *National Anthem*, as if), (22). Homage to various gods (23); names of months (31); count of numbers from one to hundred-and-one (34). (See Kātyāyana Sūtras, XX. 1.9; 28; 37; XX.2.3-4; XX.3.3; XX.2.18; 2; XX.3.4; XX.4.3-5; 9-10; 11; 31).

Adhyāya XXIII — अश्वमेधः ।

The Aśvamedha ceremonies subsequent to the return of the Horse from his wanderings are continued. The sacrificer offers two Mahiman or Grandeur libations, so called from the name of the golden vessels in which they are presented (1). He yokes the horse to a golden chariot (5). Three other horses are harnessed to the same chariot (6). When the horse has been brought back from the water, the Chief Queen and two other royal consorts anoint him with clarified butter; the Chief Queen anoints the fore-quarters and the other consorts the barrel and hindquarters (8). Now intervenes a *Brahmodyam*, a discussion in questions and answers on cosmogonical and mystical doctrines (9-12). A horse, a hornless goat, a wild ox, a ram etc. are bound to the sacrificial stakes (13). The Horse is slaughtered with the verse (15), (which has no sanction of slaughtering; it is merely a verse,

paying highest tribute to the heroic Horse). In verse 19-20, we have the revolting obscene words in regards to the Chief Queen and the Horse (Mahīdhara and Kātyāyana XX.6.13-14). The three queens with 101 needles, gold, silver and copper mark out lines on the body of the Horse for dissection (32); (Kātyāyana XX.6.21). The Yajus do not sanction these heinous performances. The Brahmodyam, finishes at the verse 62, which began from the verse 9. (See Kātyāyana, XX. 1.27; 28; 37; XX.2.3-4; 18; 20; XX.3.3; 4; XX.4. 3-5; 9-11; 31)

Adhyāya XXIV — आश्वमेधिक पशूनां देवता सम्बन्धाभिधायिनो मन्त्राः ।

Exact enumeration of the animals that are to be tied to the sacrificial stakes (यूप) and in the intermediate spaces with the name of deities and deified entities to which they are severally dedicated. The principal stake, the eleventh and the midmost of the twenty-one, called the *agniṣṭha* (अग्निष्ठ), because it stands nearest the sacrificial fire, is mentioned first. About fifteen victims are bound to each of these stakes, all domestic animals, the total number being 327. In the spaces between the stakes 282 wild animals, from elephant and rhinoceros to bee and fly are temporarily confined, to be freed when the ceremony is concluded, bringing the total number of sacrificial animals up to 609. "There is perhaps some exaggeration in the number and some almost impossible animals are mentioned, but it must be remembered that the Aśvamedha was a most important tribal solemnity of rare occurrence and that no effort would be spared to assure its performance with all possible splendour." (Griffith)

Adhyāya XXV — अश्वाङ्गेभ्यो देवता होमः ।

The Horse-sacrifice is continued. In the first nine verses, (which constitute a Brāhmaṇa, or Exegetical Treatise, as distinct from the texts and formulas) oblation is made of the roasted flesh (अपितं मांसम् — Mahīdhara), the various parts of the victim being assigned with the utterance of *Svāhā* to a host of deities (1-9); then follow the four texts of the Inviting and Offering Verses of the Sacrifice of the Horse and other victims to Prajāpati (प्राजापत्यपशूनामश्वादीनां याज्यानुवाक्याः) (10-13). Then follow the ten verses, Inviting and Offering Verses, of oblations of marrow or omentum and rice-cakes to the All-

Gods (वैश्वदेवपशुवपा पुरोडाश पशूनां दश ऋचः—Māhīdhara) (14-23). Then follows the Aśvastuti or Eulogy of the Horse in twenty-two verses (24-45) (See Kātyāyana Sūtras, XX.8.5-6, 18; 7; 12 — only casual references to this treatise in Māhīdhara's commentary).

Adhyāya XXVI — खिलानि ।

This Chapter contains sacrificial texts and formulas connected with the Lunar Sacrifices; oblations to the Manes (Pitṛ), the Agnihotra, the seasonal sacrifices, the Vājapeya, the Rājasūya, the Sautrāmaṇī, the Aśvamedha etc. which have formed the subjects of earlier Adhyāyas.

Adhyāya XXVII — पञ्चचितिकाग्निमन्त्राः, concerning the *pañca-citika* altar.

The subject matter of Adhyāya XXVI continues. The first nine verses are to be used at an animal sacrifice between the 9th and 10th of the normal Gāyatrī kindling-verses recited while the sacrificial fire is being lighted or when additional fuel is applied to it. From the verse 11 to 22, we have the famous Āprī hymns, twelve in number. The formulas to be employed in the Agni-Cayana ceremony at the time when the sacrificer touches as much as he can of the surface of newly constructed Fire-altar (45). Agni is addressed, as identified with Prajāpati, the presiding deity of the year and with the Altar. *Samvatsara* and the rest are the names given to the years of the five-year cycle intended, with the aid of an intercalary month, to adjust the difference between the lunar and the solar year.

Adhyāya XXVIII — सौत्रामण्यां पशुप्रयाजानुयाजप्रैषमन्त्राः ।

Supplementary to Adhyāyas XIX–XXI, which treat of the Sautrāmaṇī ceremony. Verses 1-11 are again Āprī or the Propitiatory Hymn; devoted to Samidh, Barhi, Tanūnapāta, Devīḥ-dvāraḥ, Uśāsā-naktā, Daivyā hotārā, Tisro devīḥ, Tvaṣṭṛ, Vanaspati, Svāhākṛta etc. (Agni under various names and titles).

Adhyāya XXIX — अश्वमेधः ।

Aśvamedha again as a supplement to Adhyāyas XXII-

XXV, Āprī or Propitiatory Hymn (1-11); Sacrificial Horse is identified with the sun (12-25). Again Āprī hymn (28-36); eulogy of war-weapons (38-56). See Rv. VI.75 and VI.47.26-31 also.

Adhyāya XXX — पुरुषमेघः ।

Puruṣamedhaḥ—Human Sacrifice—an old established custom among almost all nations of antiquity (Griffith). The ceremony was to be performed by a Brāhmaṇa or a Rājanya, and was expected to obtain for the sacrificer universal pre-eminence and every blessing which the Horse Sacrifice might have failed to secure. The ritual resembles in many respects that of the Aśvamedha; man, the noblest victim, being actually or symbolically sacrificed instead of the horse, and man and women of various tribes, figures, complexions, character and professions being attached to the sacrificial stakes in place of the tame and wild animals enumerated in Adhyāya XXIV. The nominal victims were afterwards released uninjured. The ceremony was merely symbolical or emblematical, a type of the allegorical self-immolation of Puruṣa, Embodied Spirit or the Cosmic Man.

The entire chapter enumerates professions visualized in a well-developed society.

Adhyāya XXXI — पुरुषसूक्तम् ।

The Puruṣa Sukta, the Cosmic Man — the Person, the Embodied spirit or Man personified and regarded as the soul and the original source of the universe. This Adhyāya in essential features occurs in the R̥k and the Atharva Saṃhitās too (R̥v. X.90; Av. XIX.6). For Sādhyas (9), see Yv. XXIV. 27; XXIX.11, XXX.15

Adhyāya XXXII — सर्वमेघः ।

Text and formulas to be used during the performance of the Sarvamedha or the Universal Success and Prosperity Sacrifice; a ten day ceremony that ranks higher and is considered to be more important than even the Puruṣamedha. After performing this sacrifice, the sacrificer has to leave his home and retire to wilderness for the rest of his life. This Adhyāya is also sometimes known as the Tadeva Upaniṣad (तदेव

उपनिषद्) so named after the first two words.

Adhyāya XXXIII — सर्वमिधे पुरोरुचः — A continuation of the universal sacrifice from the previous Adhyāya. Most of the verses have been repeated from the R̥gveda.

Adhyāya XXXIV — शिवसङ्कल्प मन्त्राः — The first six verses of this Adhyāya constitute the *Śiva-Saṁkalpa Upaniṣat* (the Right-intentioned) from the refrain or the concluding words of all the verses. The rest of the Adhyāya is a miscellaneous compilation of texts, to be used in the performance of the General Sacrifice.

Adhyāya XXXV — पितृमेधः — Sacrifice to the Fathers or Ancestral Manes. Contains formulas used in the cremation ceremony.

Adhyāya XXXVI — प्रवर्ग्याग्निकाश्वमेधोपनिषत् — Prayers for long life, unimpaired faculties, health, strength, prosperity, security, tranquility, and contentment of the Pravargya ceremony which is a preparatory rite of the Soma Sacrifice.

Adhyāya XXXVII — महावीर-सम्भरण प्रोक्षणादि मन्त्राः — Formulas to be used at the actual performance of the Pravargya ceremony when the necessary animals, vessels and implements have been brought to the sacrificial ground and the propitiatory texts have been recited by priests.

Mahāvira and Gharma are two Chief Cauldrons.

Adhyāya XXXVIII — महावीर निरूपणे घर्मधुग्दोहनम्—Pravargya formulas are mentioned.

Adhyāya XXXIX — प्रवर्गे घर्मभेदे प्रायश्चित्तम्—Expiatory formulas intended to remedy (निष्कृति) and atone (प्रायश्चित्ति) for any failure or defect in the performance of the Pravargya ceremony; in case, for instance, the cauldron should break, or the contents be allowed to boil over, or the cow give sour or bloody milk.

Adhyāya XL — ईशावास्योपनिषत्—The well known Upaniṣat, called *Īśāvāsyā* or *Īśa* from its initial words (ईशावास्योपनिषद् or ईशोपनिषत्).

CONCEPT OF YAJÑA IN THE YAJURVEDA

The words *yajña* and *yajuh* are derived from the same root *yaj*, √यज्, and hence it would be worthwhile to discuss the concept of *yajña* in the light of the Yajurveda. Traditionally, as we have in the Dhātupāṭha (I.728), (1), the word *yaj* (यज्) has three connotations: (i) *Devapūjā*, i.e. reverential adoration and worship of *deva*, an enlightened being, a deity or God; *saṅgatikaraṇa*, i.e. conjunction or establishing a link between two or many; and *dāna*, the act of giving, donation, or liberality¹.

Devapūjā or reverential adoration itself has a very wide significance, depending on what we understand by the term *deva*, for we have again in the Dhātupāṭha, elucidating this term “दिवु क्रीडा-विजिगीषा-व्यवहार-द्युति-स्तुति-मोद-मद-स्वप्न-कान्तिगतिषु”². The *devas* may be organic or inorganic, living or non-living, *cetana* or *jada*; a reverential attitude towards a living being is different from the attitude towards a non-living object. Both of them are to be invoked and evoked. Invocation of a personal deity is different from the invocation of a personified deity or from the invocation of deified natural forces. Again, the *devas* may be human and non-human both. The word “*pūjā*” means adoration or invocation or appropriate homage, which in the limiting case of a non-sentient being means proper utilization or *samyak-vyavahāra*, (सम्यक् व्यवहार). In its wide spectrum, the *devapūjā* in case of the Lord Supreme would be different from the *pūjā* of a preceptor, a learned, a saintly person, a great teacher or one elder in a family; it would be again different in the case of the non-sentient *devas* like the sun, the wind, fire, clouds, water, air and similar other environmental forces or deities of Nature.

1. देवपूजा संगतिकरण दानेषु । (Dhātupāṭha I.728).

2. Dhātupāṭha IV.1.

Dayānanda has very aptly taken a wider view of the term *yajña* for these reasons :

Based on the derived or root meanings, the word *yajña* would have a three-fold interpretation : (i) Adoration of such learned and dedicated persons as are dedicated to intellectual pursuits in all fields of knowledge, and this would include not only verbal reverence to them but also providing them facilities to work and normal comforts of every day life. This is *devapūjā*. (ii) Proper understanding of the laws of affinity, and its opposite, the disunion, of synthesis and analysis, of integration and disintegration, as we study in pure or fundamental sciences, and then the utilization of this knowledge in the applied sciences, inclusive of technology and industry; and for these purposes setting up of organizations for healthy discussions and team-work. This is *saṅgati-karaṇa*. (iii) Communicating, imparting and sharing of knowledge with others, and similar acts of benevolence, liberality and gifts, financial or otherwise. This is *dāna karaṇam*.¹

The Veda takes *yajña* in its widest connotations. A *yajña* is verily the *śreṣṭhatama karma*, the noblest and supreme action or performance in the Vedic sense, as is indicated in the opening *kaṇḍikā* of the Yajurveda.² Yāska's Nirukta refers to a phrase *yajurbhir-yajanti*, which means that one should perform *yajña*, repeating the texts of the Vedas, called *yajūṁṣi* (यजूंषि), whilst one can enlighten himself with the verses of Rk and sing the glory of God through the verses known as *Sāman*.³ The range and scope of *yajña* is indicated by the Yajurveda by including the terms “श्रेष्ठतमाय कर्मणे” in the opening verse of the Samhitā, and by speaking “कुर्वन्नवेह कर्माणि”

1. घात्वर्थाद् यज्ञार्थस्त्रिविधो भवति । (i) विद्या-ज्ञान-धर्मानुष्ठान-वृद्धानां देवानां विदुषामैहिक-पारलौकिक-सुखसम्पादनाय सत्करणम् । (ii) सम्यक् पदार्थगुणसंमेल-विरोधज्ञान संगत्या शिल्पविद्या-प्रत्यक्षीकरणं नित्यं विद्वत् समागमानुष्ठानं (च) । (iii) विद्या-सुख-धर्मादिशुभगुणानां नित्यदानकरणम् — Dayānanda in Yajur commentary, I.2. (यजुर्वेद-भाष्ये) ।
2. देवो वः सविता प्रार्थयतु श्रेष्ठतमाय कर्मणे (Yv. I.1)
यज्ञो वै श्रेष्ठतमं कर्म (Śatapatha Brāhmaṇa)
3. वृषभोरोरवीति — Rv. IV. 58.31. रोरवणमस्य सवनक्रमेण ऋग्भिर्वजुभिः सामभिर्यदेनमृग्भिः शंसन्ति यजुर्भिर्यजन्ति सामभिः स्तुवन्तिः Yāska, Nir. XIII.7.

in the last chapter of the same Book (XL.2), which has come to be known as the *Īśāvāsyopaniṣad* also.

Whilst in the earliest period of human history, the term *yajña* was taken in the widest sense, later on, in our period that extended up to the worst period of decadence, it got confined to liturgical fire rituals known as the *dravya yajña*¹. Even then, the wideness of the definitions clearly indicates that all supreme acts, done with an idea of rendering service to the society with dedication and selflessly come under the purview of *yajña*.

We have in the Kātyāyana Śrauta Sūtra : “*dravyam devatā tyāgaḥ*” (I.2.2), as the definition of the term *yajña*; the *yajña* is that performance which brings a coherence between *dravya* (द्रव्य, material substance offered as an oblation), the deity or *devatā*, and *tyāga* (त्याग, offering). The *devatā* is to be invoked, and material substance *dravya* has to be offered (त्याग). The process which involves these three : the deity, the oblation-material, and the action of giving away or offering, is known as *yajña*. Giving away of any material becomes a supreme act when something has been given to a worthy recipient, without the acceptance of any reward, not even public approbation, i.e. with the renouncement of the fruit that accrues from the action. The doctrine of this concept has been adequately expressed in the last Chapter of the Yajurveda : तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् (XL.1), and कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः । एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे (XL.2).

In general, we find in the performance of *dravya-yajñas*, the oblations are offered to fire or *agni*, but there is a sanction of such *yajña-karmas*, where the oblations are offered to objects other than fire; for example, at the close of the Soma-sacrifice, we have got *avabhṛta homa* (अवभृत होम), where oblations are offered to water (अप्सु जुहोति, Kātyā. Śrauta, X.8.26); there is a reference to the offering of clarified butter on the spot of land where the cow puts the seventh step, when she is led to the Soma-seller (सप्तमे पदे जुहोति — Taitt. Sam. VI.1.8).

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1. For several types of *yajña*, like *dravya-yajña* (द्रव्ययज्ञ), *tapo-yajña* (तपोयज्ञ), *yoga-yajña* (योग यज्ञ), *svādhyāya-yajña* (स्वाध्याय यज्ञ), and *jñāna-yajña* (ज्ञानयज्ञ), see Bhagvat-gītā IV. 29-33.

Offering does not in such cases mean consignment to the flames of fire. It is mere an *utsarjana* or *giving-away* process in a technical ritual sense.

Srauta and Smārta Yajñas—Of the two categories, known as the *śrauta* and the *smārta*, such *yajñas* are technically called *śrauta yajñas* (श्रौतयज्ञ) as they derive their sanction or support from a certain text of the Śruti (which means the revealed Vedic Saṁhitās, as well as the Brāhmaṇa treatises written to elaborate, expound and to supplement the sense of the Saṁhitās). Being the supplementary books of the Saṁhitās, the Brāhmaṇa treatises came also to be known as, the Śruti. The Taittirīya Saṁhitā and the Śatapatha Brāhmaṇa in the rigid sense are not the Śrutis.

The *smārta yajñas* are those which derive their sanction from the *gṛhya sūtras* (गृह्यसूत्र) and the *dharma-sūtras* (धर्म सूत्र). They usually deal with ceremonials or *saṁskāras* obligatory to be performed in a family for the good of individual and the society. They have generally no direct sanction in the Śruti texts. Since they have secondary or indirect sanctions (mostly inappropriate *vinīyoga*), they are known as *smārta*, a word derived from *smṛti*, meaning *memory* as different from the direct vision or the *pratyakṣa*.

Nitya, Naimittika and Kāmya Yajñas—There is another way of classifying the *yajñas*, *śrauta* and *smārta* both under three heads; the *nitya*, the *naimittika* and the *kāmya*. The *nitya yajñas* are always performed at the sanctioned time; they are in a way obligatory; they are not performed for the fulfilment of a *definite* objective; but if not performed, they accrue certain type of sin, technically called *pratyavāya* (प्रत्यवाय). In fact, the *nitya yajñas* are the obligatory duties which are conducive to the growth of a healthy mind and healthy spirit, and hence, like the normal food, they have a greater significance than performing the *naimittika* or *kāmya yajñas*.

The *naimittika yajñas* are performed consecutive to the sufferings or a calamity, like house-fire, earthquake, volcanic eruption, flood, excessive rainfall or a terrible draught. The *kāmya yajñas* are performed for the fulfilment of

ordinary desires and aspirations, as for the purposes of procurement of wealth, progeny, or success in war-efforts, trade and business.

Pāka-yajña, Soma yāga and Paśu-bandha—The *yajñas* have a third type of classification in respect to the offerings made. In the *pāka yajñas*, the offerings and oblations are of edible substances, like milk and milk products, barley, rice and sesame; they are usually cooked on fire before using them as offerings and are hence known the *pāka yajña* (*puroḍāśa* and *caru* were prepared in the old Vedic times).

Then we have *Soma yāgas*, in which the Soma or the medicinal herbs, in the form of dried forms, or their aqueous extracts, or the *pūtikas* (पूतिका—a particular grass) indigenous to the localities, where the *yajña* is to be performed, are used as offerings.

Lastly, we have the *paśu-bandha* (cattle-fair) or the exhibition of cattle and other animals; this is not properly a *yajña* in the sense that the offering consists of animal flesh.

Twenty-one types of yajñas—The Gopatha Brāhmaṇa, belonging to the school of the Atharva Samhitā, classifies *yajñas* in three groups of seven each.

Seven Soma-yajñas—(सप्तसुत्याः)—Agniṣṭoma, Atyagniṣṭoma, Ukthya, Soḍāṣimān Vājapeya, Atirātra, and Āptoryāma.

Seven Paka-yajñas (सप्तपाक यज्ञाः)—Prātaḥ Homa (morning Homa); Sāyam Homa (evening Homa), Sthālīpāka, Balivaiśvadeva, Pitr-yajña, Aṣṭakā and Paśuḥ.

Seven Havir-yajñas (सप्त हविर्यज्ञाः)—Agnyādheya, Agni-hotra, Darśa (dedicated to New-moon), Purnamāsa (dedicated to Full-Moon), Nava-Śasyeṣṭi (to harvest or new grains), Cāturmāsya (three in a year, comprising of four months each), and Paśu-bandha (cattle-fair).¹

1. सायंप्रातर्होमो स्थालिपाको नवश्चयः । बलीश्च पितृयज्ञश्चाष्टकाः सप्तमः पशुरित्येते पाकयज्ञाः ॥

अन्याधेयमग्निहोत्रं पीर्णमास्यमावास्ये । नवेष्टिश्चातुर्मास्याति पशुबन्धोऽत्र सप्तम इत्येते हविर्यज्ञाः ॥

अग्निष्टोमोऽत्यग्निष्टोम उक्थ्यषोडशिमांस्ततः । वाजपेयोऽतिरात्राप्तोर्यामात्र सप्तम इत्येते सुत्याः ॥ (Gopatha Br. I.5.23)

सप्तसुत्याः सप्त च पाकयज्ञाः हविर्यज्ञाः सप्त तथैकविंशतिः । सर्वे ते यज्ञा अक्षिरसोऽपि यन्ति नूतना यान् ऋषयो मृजन्ति च मृष्टाः पुराणैः ॥

(Gopatha Br. I.5.25).

These twenty-one *yajñas* have been called त्रिवृतं सप्ततन्तु (trivṛtam sapta-tantu), three rounds of seven threads; and are based on a Vedic reference (Paippalāda Saṁhitā): अग्निर्यज्ञं त्रिवृतं सप्ततन्तुम् (V.28.1).

Śrauta-yāgas according to the Kātyāyana Śrauta Sūtras — Mahīdhara based his commentary on the Yajurveda mostly on the Kātyāyana's Śrauta Sūtras, which describe as many as twenty-three *śrauta-yāgas* (the Adhyāyas or Chapters are indicated in the brackets).

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|-------------------------|----------------------------------------|
| 1. Darśapaurṇamāsa | 12. Satra |
| 2. Agnyādhāna (IV) | (Dvādaśāha) (XII) |
| 3. Agnihotra (IV) | 13. Gavāmayana (XIII) |
| 4. Dākṣāyaṇa (IV) | 14. Vājapeya (XIV) |
| 5. Āgrāyaṇeṣṭi (IV) | 15. Rājasūya (XV) |
| 6. Darvihoma | 16. Agnicayana (XVI-XVIII) |
| Kraidinīyeṣṭi, | 17. Sautrāmaṇī (XIX) |
| Ādityeṣṭi, | 18. Aśvamedha (XX) |
| Mitravindeṣṭi (V) | 19. Puruṣamedha (XXI) |
| 7. Cāturmāsya (V) | 20. Abhicāra-yāga (XXII) |
| 8. Nirūḍha, Pas ubandha | 21. Ahīna-Atirātra (XXIII) |
| (VI) | 22. Satra (from 12 to 1000 days (XXIV) |
| 9. Soma:yāga (VII-XI) | 23. Pravargya (XXVI) |
| 10. Ekāha (XII, XXII) | |
| 11. Dvādaśāha (XII) | |

Why the Dravya-yajñas?—It has been a controversial question whether the concept of offering material substances to fire or water has actually a sanction in the Vedic texts (the *saṁhitās*) or the practice has been imposed at a later date on the Śrutis. My personal view is that prior to the discovery of fire by the efforts of human beings through a process of attrition, the ritual concerning *yajñas* were not existent. Of course, the cosmic *yajña* was there which brought clouds and other blessings. In such a context, we developed the connotations of *idhma* (fuel), *ājya* (which now means butter, but originally it might have meant water like the terms *ghṛta*, and *sarpiḥ*, which also mean water—Nigh. I.12). In Chapter XXXI, the cosmic *yajña*, performed by the cosmic man (Virāṭ Puruṣa), we have the three seasons spring, summer, and autumn

called respectively as *ājya*, *idhma* and *haviḥ*.¹

It has also been suggested that the first few batches of human creation, through whom the Divine Knowledge dawned on humanity, were people of great integrity. The mysteries of Nature were transparently clear to them; that is, every thing was *pratyakṣa* to them. In that sense, not only they saw Nature to her depth, they could follow the inner meanings of the cryptic Vedic Texts also.² Later on, the society deteriorated to the extent, that in certain places, it became *primitive*. In this context, it has been said that the laws of Nature, or the dictates of Prajāpati, the Lord Supreme, which remain unviolated by Devas and Pitṛs and by animals, got by and by violated by men, and just to help them or to lead them to the right conduct of knowledge, the Vedic rituals came into practice. Man alone violates Nature's Laws to extreme, so says the great Yājñavalkya in his Śatapatha Brāhmaṇa.³ A similar view has been expressed by Caraka in his Saṁhitā on therapeutics and medicine : the earlier man did not violate the conducts of life as to health and food (*āhāra* and *vihāra*), and he needed no system of medicine. In these natural habits, animals, as if, stand exemplary.

As the days passed by and as the civilization and culture developed through human efforts, it became necessary to meet the new challenges, and severe hazards of a growing society. In this context, the practice of *yajñas* came into existence, and in the early part of our human history, the *yajñas*, fire ceremonials, and *yajñasālās* (the campus of these ceremonies) became man's first open air observatories and laboratories. Round them, our ancestors got acquaintance with the mysteries of Nature in every field of discipline.

1. यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तोऽस्यासीदाज्यं गीष्म इध्मः शरद्धविः ॥ (Yv. XXXI.14)
2. साक्षात्कृतधर्माण ऋषयो बभूवुः — Nir. I.20. Seers have direct intuitive insight into duty. Further, तेऽवरेभ्योऽसाक्षात्कृतधर्मेभ्य उपदेशेन मन्त्रान्संप्रादुः । (They by oral instruction handed down the hymns to later generations who were destitute of direct intuitive insight.)
3. ता इमाः प्रजास्तथैवोपजीवन्ति यथैवाभ्यः प्रजापतिर्व्यदधात् । नैव देवा अतिक्रामन्ति न पितरो न पशवः । मनुष्या एवैकेऽतिक्रामन्ति । — Ś.Br. II.4.2.5-6.

Whatever did they discover, whatever *idhma* they found and whatever *ājya* they conceived, they offered them to fire. The common fuel (*idhma*) was wood, and *purīṣa*, the common *ājya* was cow's clarified butter, and the common *haviḥ* consisted of barley, rice, sesame, milk and milk products, herbs and the like. The *dravya-yajña* became by and by more important along with man's discoveries and his cultural activities in home and outside. The man-discovered fire became the central place for all thrills of human activity.

Human efforts have been from the earliest times directed towards understanding Nature. This has been technically called *daivata*. Since Nature's all forces have been known as *Viśve-devāḥ* or *devatās*, what pertains to a *devatā* is *daivata*. The relation of *yajña* to *devatā* is of a flower to fruit.* Flower leads to a fruit and similarly the *yajña* leads to understanding the divine forces, the mysteries of Nature, or in other words *yajña* provides an opportunity for the development of science and for the utilization of this knowledge for a common good. When one understands the divine forces, he understands the divinity working behind them, and thus the *yajñas* lead to spirituality (*ātma-bhāva* or *adhyātma*).*

It has thus been so often said, that the *dravya-yajñas* were introduced later on in the society of men as they developed their culture and drifted from the normal mode of living. The *yajñas* of this type were meaningless to the earliest men who did not pollute the environments in any walk of life.

Four Wonders.

Man very soon realized that there are four great wonders around himself, i.e. in his beautiful surroundings. Two of them* are concerning the universe itself : (i) the macro-universe, and (ii) the *micro*-universe. The former in extension is infinite (and thus unmeasurable) and the latter, the micro one is unfathomable or incomprehensible in depth or

*याज्ञदेवते पुष्पफले । देवताध्यात्मे वा । —Nir.I.19.

Reference to *yājña* (याज्ञ) and the reference to divine knowledge (दैवत) is to flower and the fruit coming out of it. The same relation of flower and fruit exists between *devatā* and the *adhyātma* (the soul).

Flower : Fruit :: *yajña* : *devata* :: *devatā* : *ātman*.

subtlety or in the dimension of infinitesimality.

(iii) Along with the *macro* and *micro*-universes, the third wonder, a wonder of wonders, is our own human complex. Of course, the body complex of the tiny little insects, and big animals like hippo, rhinoceros and elephant is also wonderful, but for various reasons, man is regarded as a gem in creation, with intricacies and complexities of his body structure. Man's anatomy and physiology, his mental and supramental make-up are most amazing. (iv) The fourth wonder is the life that throbs in microbes and the infinitesimally small creatures, the link between inorganic and organic existences. We shall call these wonders as (i) Virāt Brahmāṇḍa (macro universe), (ii) Aṇu Brahmāṇḍa (micro universe); (iii) Sthūla Piṇḍa (the body complexes of the highly evolved species); and (iv) the Sūkṣma Piṇḍa (the complex structure of microbes, spores, virus, bacilli, genus etc.).

Yajñas as Dramatizations of Creative Processes

Yajñas, particularly those accompanying luxurious details, are nothing more than dramatizations of the events that are taking place round us in the universe, the physical and biological, (physical, the *brahmāṇḍa*, and biological, the *piṇḍa*) and through these dramatic representations, the ancient sages of India tried to popularize knowledge, concerning the mysteries of Nature. Such a study was an intellectual approach to God through the appreciation of His *divine art*. The Lord Supreme is the creator of micro and macro-worlds, and this creation is His supreme art. *Yajña* is an approach to the *artist* through the appreciation of his art. The entire universe from microbic to the macro-cosmos throbs with our Lord's activity which has to be studied through Nature and through the revealed texts. Then it has to be appreciated, and finally, the knowledge thus gained, should be made available to common folk in lucid and interesting manners. Our old *yajñas* were small dramas of such experiences; and through them the knowledge was not only acquired but it could be communicated to others and popularized during those long periods of our history when the art of writing, printing and sophisticated demonstrations was not known. What we learn through the detailed charts and

maps was imparted through these *yajñas*, carefully planned and meaningfully outlined.

The concept of *devatās* helps us in the study and presentation of the details. They are symbolic like the unknown quantities x , y , and z of algebra, which may represent any thing in the respective contexts. We have a long list of such *devatās*, sometimes as many as dozens or even approaching hundred. Whenever the terms of description are only a few, eight or ten popular *devatās* would do; they are repeated from event to event in their varying contexts. The modern physical sciences take the help of the long alphabet for these representations — $a, b, c, d, \dots, l, m, n, \dots, p, q, r, \dots, u, v, w, x, y$ or z , written with capitals or small letters in script; and when we need even more symbolizations, we take the help of Greek letters alpha, beta etc. of different prints. In the old Indian mathematics, the unknown quantities x, y, z ,— were represented by the names of different colours, *nīlaka* (blue), *pītaka* (yellow), etc. as introduced by Aryabhaṭa I.

It was thus an ingenuity that ancient sages through the help of the *dravya-yajñas* could present the entire panorama or drama of the events happening in the physical universe. This we call as the *cosmic yajña* (*sr̥ṣṭi-yajña*). Our men of wisdom in such contexts developed a type of logic known as the *samhitā tarka* (*group-analogies*), a type of study based on *parallelism*. Such associative parallelisms are seen both in the Yajurveda and the Atharvaveda in large numbers. We shall quote one as an illustration from the Atharvaveda, where we have a set of six verses, daily recited in our prayers under the heading of *manasā parikramā*.

The opening lines of these six verses are:

प्राची दिग्ग्निरधिपतिरसितो रक्षिताऽदित्या इषवः ।
 दक्षिणा दिग्गन्धोऽधिपतिः तिरश्चिराजी रक्षिता पितर इषवः ।
 प्रतीची दिग् वरुणोऽधिपतिः पृदाकू रक्षितान्नमिषवः ।
 उदीची दिक् सोमोऽधिपतिः स्वजो रक्षिताऽशनिरिषवः ।
 ध्रुवा दिक् विष्णुरधिपतिः कल्माषग्रीवो रक्षिताऽवीरुघ इषवः ।
 ऊर्ध्वा दिक् बृहस्पतिः शिवत्रो रक्षिता वर्षमिषवः ।

In this set of six verses, there is a reference to six cardinal directions, six are their *adhipatis* (six names of our Lord),

six are mentioned as the *rakṣiṭṛs* (protectors), and six are *iṣus* (arrows or weapons). The collative parallelism is shown below :

<i>Dik</i>	<i>Adhipati</i>	<i>Rakṣiṭṛ</i>	<i>Iṣu</i>
Prācī, east	Agni- Adorable Lord	Asita— dark clouds	Āditya - the sun in northern solstice
Dakṣiṇa, south	Indra —Resplendent Lord	Tiraścīrājī —rivers moving in curves	Pitṛ—the sun in the southern solstice
Pratīcī, west	Varuṇa- Venerable Lord.	Prdākū— uneven planes	Anna—food
Udīcī, north	Soma (Blissful Lord)	Svajaḥ— mountains	Aśani— lightning.
Dhruva, nadir	Viṣṇu (Omnipresent Lord)	Kalmāṣa- grīva— forests	Vīrudha —trees
Ūrdhvā, zenith	Bṛhaspati (Lord Supreme)	Śvitra— snow-clad mountains	Varṣa—rains

The entire hymn is in the *daivata-ādeśa*, admitting the omnipresence of our Lord (His presence in all the six directions). Just as in the Upaniṣads, we have similar expressions of the *ātma-ādeśa*, or *yuṣmad-ādeśa* (second person), or *asmad-ādeśa* (first person); अथातोऽहंकारादेश एवाहमेवाधस्ताद-हमुपरिष्ठादहं पश्चादहं पुरस्तादहम् दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति । (Chāndogya, VII.25.1). What the Lord has given us for our protection is shown as *rakṣiṭṛs*, and with what agencies He protects, as *iṣavaḥ* (mythology developed describing *rākṣiṭṛs* as six types of serpents guarding the creation in six directions).

This type of logic is known as the *saṃhitā-tarka*, i.e. collectively placing a set of groups against an other set of

groups. (In the above example, we have four sets of six each : six cardinal directions (*dik*), six *adhipatis*, six *rakṣitṛs*, and six *iṣus*).

Sometimes, the analogies of the above type are not *explicit*, but *implicit*, and therefore, one set of a description may be utilized in a variety of contexts. In such cases, we find in our Brāhmaṇa texts so mentioned as इति अधियज्ञम् (this is such in the context of *yajña*); अथाधिदेवतम् (this in context with deities or the sense-organs of our body); अथाध्यात्मम् (this in context with the *ātman*).

Our ṛṣis with their penetrating insight could see, that this cosmos or universe (the *brahmāṇḍa*) stands quite close in analogy with our physical body (*piṇḍa*). Both do assume the form of a Puruṣa. One on account of the presence of the omni-present Lord, and the other on account of being the *karmasādhaka* of the infinitesimal soul, i.e. by being instrumental in the assigned activities of the self. Our Lord, imbibing the entire cosmos is the Virāt Puruṣa (the Cosmic Man), whilst we the embodied creatures are ordinary *puruṣas*, staying somewhere in this body, but still calling it as our own. We may equally say that the Virāt Puruṣa has created our body on the pattern of His own. The Caraka Saṁhitā (Śār. XXV) says : पुरुषोऽयं लोकसम्मितः, this *puruṣa*, i.e. the human skeleton is of the pattern of the cosmos, of course, with numerous differences. We have one head, the Cosmic Puruṣa may have thousands; we have two eyes, He may have innumerable : सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् (XXXI.1). Sometimes, we regard *antarikṣa*, the midspace as the navel of the Cosmic Man, the *dyau*, the celestial region, as His head, the *bhūmi*, the earth, as His foot, and the cardinal directions as His ears (नाभ्या आसीद० XXXI.3).

To bring out such analogies, with a view to educate our common folk, the ancients planned to initiate Agnihotra, Darśa-paurṇāmāsa, Cāturmāsya and a variety of *yajñas*. I have no space here to go into the details of all of them. As an illustration, we shall quote the case of *vedi-nirmāṇa*, the construction of the fire-altar and *agnyādhāna*, the setting or kindling of fire, as outlined in the Śrauta Sūtras and the Brāhmaṇa texts in the context of the *śrauta yajñas*. Mahīdhara in his commentary of the White Yajurveda has given some of these details.

Construction of Fire Altar

For a *yajña*, it is necessary to select a piece of suitable land; a layer of earth is scraped out and the ground cleaned. The following operations are carried out in the order described :

1. Water is sprinkled on the clean ground.
2. A layer of *varāha-vihata* (वराह-विहत) or the clay dug by the boar is then spread on it.
3. Then a layer of earth from the mound of white ants is laid on it.
4. Then it is covered with a layer of saline earth brought from a barren land or an alkaline tract.
5. Then we put a layer of sand (*sikata*).
6. Then on it, a layer of gravel (*śarkarā*).
7. Upon it, are piled a few layers of bricks.
8. Then a piece of gold (*suvarṇa*) is placed on an assigned spot.
9. On it are piled layers of wood-sticks (*samidhā*).
10. Fire is then churned out by the process of attrition by *aśvattha-araṇis* (two wooden pieces of *aśvattha* or Pipal tree).

This entire process is a dramatic representation of the entire process of the evolution or manifestation of earth (condensation of a plasma to the final state of hard solid earth). The Yajurveda conceives of this analogy: इयं वेदिः परोऽन्तः पृथिव्याः (XXIII. 62), this *vedi* represents the initial and final states of our earth.

The Śatapatha Brahmana has divided the entire period of evolution into nine epochs. For we have a passage:

स श्रान्तस्तेषानः फेनमसृजत् ।... स श्रान्तस्तेषानो मृदं शुष्कापमूषं, सिकतं, शर्करा, अश्मानम्, अयोहिरण्यम्, ओषधिं वनस्पत्यसृजत् । तेनेमां पृथिवीं प्राच्छादयत् ।

—Ś Br. VI. 1.1.13.

1. In the beginning the earth was a fluid plasma (known in the Vedic literature as *salila*; also as *samudrārṇava*, समुद्रार्णव; — आपो ह वा इदमग्रे सलिलमेवास (ŚBr. XI.6.1.6) — To represent this epoch, water is

sprinkled on the spot of altar.

2. With a type of energization or activation, the plasma starts foaming and frothing, just as milk foams or froths on being heated. The scum condensed as a layer on the fluid and formed clay or *mṛd* (मृद्)-स (फेनः) यदोपहन्यते मृदेव भवति । — ŚBr. VI. 1.3.3. This epoch is represented by putting a layer of clay dug by a boar—*varāha-vihata* or *emuṣa varāha* (एमुष-वराह—Rv. VIII.77.10; तामेमुष वराह इति वराह उज्जघान— ŚBr. XIV. 1.2.11)

This is also said that in the initial stage, the earth as it appeared from a distance was only of the size of the mouth of a boar (यावद् वै वराहस्य च्छालं तावतीयमग आसीत् यद् वराह-विहतमुपास्याग्निमाधत्ते—Maitrāyaṇī Samhitā, I.6.3).

3. The condensed plasmic earth, called *mṛd* then further dries up, as if water has gone out of wet clay (the condensable gases emerge out from the mass), and then it is known as *śuṣka-āpa*, शुष्काप (i.e. one whose water has been driven out); a layer of water settles down in the lower layers. Since it is porous and brittle, this part of the epoch of evolution is represented by placing of earth from the mound of white ant. For this, we have यद्वल्मीकवपामुत्कीर्याग्निमाधत्ते—Maitrāyaṇī Samhitā, I.6.3.

4. The next stage in the further evolution and hardening is, that it becomes very much like alkaline tract, and this stage of epoch is represented in the *yajña*-altar by spreading a layer of alkaline or saline earth: यदूषानुपकीर्याग्निमाधत्ते—Maitrāyaṇī Samhitā, I.6.3.

5. Then follows a stage when the upper layer becomes hard as a rock; this epoch is represented by spreading a layer of sand: यत्सिक्तामुपकीर्याग्निमाधत्ते—Maitrāyaṇī Samhitā I.6.3. Prior to this stage, the earth was in a way plastic, and not hard : अविरासीत् पिलिप्पिला —Yv. XXIII.12 (पिलिप्पिला — plastic or mouldable).

6. Then it passed through a next stage which is represented by spreading a layer of gravel (or *śarkarā*). We have यच्छर्करा उपकीर्याग्निमाधत्ते —Maitrāyaṇī Samhitā, I.6.3. We have

another mention of *śarkarā*—शिकिरा वा इयमग आसीत् । तां प्रजापतिः शर्कराभिरदृढत Maitrāyaṇī Samhitā — 1.6.3. Now the earth has become sufficiently hard — येन द्यौरुणा पृथिवी च दृढा Yv. XXXII.6.

7. In the next stage appear strata of hard rocks set one upon the other in a regular fashion. The story of this epoch is represented by placing bricks in an order to build up the the fire altar: इष्टका उपदधाति — Taittirīya Samhitā, V.2.8

8. Now comes the epoch of the formation of metals from iron to gold in the combined or free form. To represent this epoch, a piece of gold is placed: रुक्ममुपदधाति — Maitrayaṇī Samhitā III.2.6.

9. So far, the earth was without trees and forests; it was hairless as if the back of a tortoise (kūrma-prṣṭha, कूर्म-प्रष्ठ)।

Now comes the epoch when plants and trees came forth. The earth in the beginning was without hairs: इयं वाऽलोमिकेवाग Ait. Br. XXIV.22; the perennial trees, plants and herbs are its hair—ओषधि वनस्पतयो वा लोमानि—Jaim. Br. II.54. This epoch is represented in the *yajña* by placing layers of fuel wood.*

There is a collateral parallelism between cosmogeny and rituals, an example of *samhitā tarka* (argument based on group analogies) with which I shall close this Chapter. Three kinds of rituals done in the morning pressing (*prātaḥ savana*), in the midday (*mādhyandina savana*) and in the evening (*trīṇya orsāyam savana*) are put in collateral parallelism with three regions and three important seasons.

अथैतान्यग्नि-भक्तीनि-अयं लोकः, प्रातः सवनं, वसन्तः ।

*अथैतानीन्द्र-भक्तीनि- अन्तरिक्ष लोकः, माध्यन्दिनं सवनं, ग्रीष्मः ।

अथैतान्यादित्य-भक्तीनि- असौ लोकः, तृतीयं सवनं, वर्षाः ॥

(Nir. VII. 8-11)

*I am indebted for the fine description to Yudhiṣṭhira Mīmāṃsaka (See his Mīmāṃsā-Bhāṣyam, 1977, pp. 87-100).

Devatā	Region	Ritual (Śavana) Season or Pressing	
Agni	This, i.e. Earth	Morning	Spring
Indra	Midspace	Midday	Summer
Āditya	That, i.e. Celestial	Evening	Rainy

Thus our *yajñas* were merely dramatic popular representation of cosmological and cosmogonic phenomena in the earliest stages of man's familiarity with Śruti, Śāstra and Sṛṣṭi (revealed knowledge, evolved knowledge and the creation). Our ancients were thrilled with the idea that once upon a time the sun and earth (and for that matter, all the planets too) were one without the midspace or *antarikṣa* existing between them. (The sun was a binary star.) It was only at a later stage that the two separated with *antarikṣa* intervening. They had a word *rodasī* (रोदसी) in the Śruti which means a combination of the celestial region with the terrestrial, and equivalent of *dyāvā-prthivī* (द्यावापृथिवी) which on later development meant an integrated region extending from the present earth to the celestial region or the sun and beyond even (another region sometimes also called *svaḥ* or *suvaḥ* (स्वः ; सुवः)).

The *śrauta-yāgas* were the Vedic *yāgas* with explicit or implicit sanction in the Yajurveda and the Atharvaveda. They came under disrepute when animal sacrifices got introduced. Of course, Dayānanda in his Vedic commentaries and in his *Saṁskāra-vidhi* did not mention of them, because he was not in favour of reviving obnoxious practices of the age of Vedic decadence. However, he clearly gives them a sanction, for we have a passage in his Introduction to the Commentary on the R̥gveda etc.

परन्वेतैर्वेदमन्त्रैः कर्मकाण्ड विनियोजितैर्यज्ञयन्त्राग्निहोत्राद्यश्वमेधान्ते यद्यत् कर्तव्यं तत्तदत्र विस्तरतो न वर्णयिष्यते । कुतः, कर्मकाण्डानुष्ठानस्यैतरेय-शतपथब्राह्मण-पूर्वमीमांसा - श्रौतसूत्रादिषु यथार्थं विनियोजितत्वात् (ऋग्वेदादिभाष्यभूमिका-प्रतिज्ञाविषयं).

Dayānanda wants us to refer to the texts of the Brāhmaṇas like the Aitareya and the Śatapatha, also to the

Pūrva-Mīmāṃsā, and the Śrauta Sūtras for the details of the *karma-kāṇḍa* or rituals (from Agnihotra to Aśvamedha). Of course, there is a lot of spurious literature on this subject also which is despicable. (श्रौतसूत्रादि विरुद्धास्त्रिकाण्ड-स्नानसूत्रपरिशिष्टादयो गन्धाः —*Dayānanda*). He speaks in favour of the Aśvalāyana Śrauta and Gṛhya Sūtras (Saṃskāraavidhi, Vedārambha Saṃskāra).

Accessories of Yajña in the Veda

Taking base on the *yajus* (यजूषि) of the Yajurveda and the Atharvaveda, our ancient seers, the men of wisdom, introduced a number of accessories, utensils and appliances for the purpose of the *yajña-karma* which later on in a modified form became popular in the domestic kitchen, in pharmacies or Āyurvedaśālas and in industry. We shall enlist them in brief only.

- (i) Three types of spoons (*sruc*) — *Juhū*, *upabhṛt* and *dhruvā*:

घृताच्यसि जुहूर्नाम्ना..., घृताच्यस्युपभृन्नाम्ना..., घृताच्यसि ध्रुवा नाम्ना
(Yv. II.6)

These *srucs* are known as the *āyudha* or *śastra* (weapons), of the *yajña* : देवायज्ञमृतवः कल्पयन्ति हविः पुरोडाशं शुचौ यज्ञायुधानि ।
(Av. XVIII.4.2).

- (ii) A ladle known as *darvi* : पूर्णा दर्वि परापत । (Yv. III.49)

- (iii) *Pavitra*, a sieve or filter — पुनात्वच्छिद्रेण पवित्रेण ।

(Yv. IV.4)

- (iv) Coins of silver for purchase : क्रीणामि चन्द्रं चन्द्रेण । (IV.26)
रूपेण रूपं... चन्द्रदक्षिणा । (VII.45)

- (V) In the Soma-yāgas, Brahmā, the leading priest has his seat on the south. ब्रह्म दक्षिणतस्तेऽस्तु । (Av. XVIII.4.15). There is an *uttaravedi* (उत्तरवेदि), there is one *sadas* - *maṇḍapa* (सदोमण्डप), a *havirdhāna* (हविर्धान), or store for stocking *haviḥ* or the offerings, a few sacrificial *yūpas* or posts to which cattle may be bound for safety, homage and respect (not for killing) : यस्यां सदो-हविर्धाने यूपो यस्यां निमीयते, *Prthivī sūkta*, Av. Verse 38. In the Soma-yāga, we have a *pāṇivata graha* (cup) and *hāriyojana camasa* (a spoon or ladle) : पत्नीवतो गृहौ ऋध्यासम् (Yv. VIII.9); हरिरसि

हारियोजनो हरिभ्यां त्वाहर्योर्धना स्थ ।

(Yv. VIII.11).

- (vi) In Chapter XIX of the Yajurveda, we have a reference to the Sautrāmaṇī Yajña, which takes note of the following : *śoma* (15); *āsandī*; *kumbhī*, *surā-dhānī*, *uttaravedi*, (16); *vedi*, *yūpa* (17); *havir-dhāna*; *sadas*, *āgnīdhra*, *patnīsālā*, *gārha-patya* (18); *praiṣa*, *āprī*, *prayāja-anuyāja*, *vaṣaṭ-kāra* (19); *paśu*, *purodāśa*, *sāmadheni*, *yājyā* (20); *dhānā*, *karambha*, *saktu*, *parivāpa*, *payah*, *dadhi*, *āmikṣā*, *vājina* (21); *āśrāvaṇa*, *pratyāśrāvaṇa*, *yaja*, *ye yajāmahe* (24); *droṇa* *kalaśa*, *sthālī* (27); *avabhṛtha*, *idā*, *sūktavāka*, *śamyu* (*vāka*), *patnī-samyāja*, *samiṣṭ-yajuh* (29).

The Yajurveda is our earliest lexicon of words, which later on were used by our ancients in their system of the Srauta yajñas. We do not know their original meanings. Their popular usage came at a very late stage.

Connotations of the word yajña— The Eighteenth Book or *adhyāya* of the Yajurveda has the first twenty-seven verses ending with the phrase मे यज्ञेन कल्पताम् (such and such things of mine be secured by means of *sacrifice*, यज्ञेन). Evidently, the things desired could not be secured by performing a fire-ritual or the fire-sacrifice. What could this *sacrifice* be?— Here *sacrifice* means a sacred and sincere effort in the widest sense. Dayānanda gives a clue to it. He translates the term *yajñena kalpatām* differently in different contexts.

1. यज्ञेन पूजनीयेन परमेश्वरेण जगदुपकारकेण व्यवहारेण वा— by sacrifices, that is by the adorable Lord, by His grace of assistance and liberality. (1)
2. यज्ञेन धर्मानुष्ठानेन, by sacrifice, that is, by performing righteous deeds. (2)
3. यज्ञेन सत्कर्तव्येन परमात्मना, by sacrifice, that is, by the blessings of our Lord of Praises. (3)
4. यज्ञेन धर्मपालनेन, by sacrifice, that is, by the performance of one's duty. (4)
5. यज्ञेन सत्यधर्मोन्नतिकरणेनोपदेशाख्येन, by sacrifice, that is, by

having instructions in respect to the code of conduct. (5)

6. यज्ञेन सत्यभाषणादि व्यवहारेण, by sacrifice, that is by adhering to truth and the like. (6)
7. यज्ञेन सुखसिद्धिकरेण ईश्वरेण, by sacrifice, that is, by the grace of bounteous Lord. (8)
8. यज्ञेन शमदमादियुक्तेन योगाभ्यासेन, by sacrifice, that is, by the practice of *yoga* and by control on senses. (11)
9. यज्ञेन सर्वान्नप्रदेन परमात्मना, by sacrifice, that is, by the grace of God that gives us a good harvest of grains and cereals, or by utilizing the right type of agricultural practices, and by adopting careful dietetic habits (12).
10. यज्ञेन संगतिकरणयोग्येन, by sacrifice, that is by adopting right type of chemical and technical processes of mining and metallurgy (13)—मनुष्याः पृथिवीस्थान् पदार्थान् सुपरीक्ष्यो रत्नानि धातूँश्च प्राप्य सर्वहितायोपयुञ्जीरन् ॥ —Dayānanda.
11. यज्ञेन संगतिकरणयोग्येन, by sacrifice, that is by science and technology (14)—ये मनुष्याः पावकादि विद्यया संगन्तव्यं शिल्पयज्ञं साध्नुवन्ति त एश्वर्यं लभन्ते ।
12. यज्ञेन विद्यैश्वर्योन्नतिकरणेन, by sacrifice, that is, by the spread of education, pure and applied. (16)
13. यज्ञेन वायुविद्याविधानेन, by sacrifice, that is by harnessing Nature's forces, like electricity, wind, solar and mechanical energy etc. (17)
14. यज्ञेन पृथिवीकालविज्ञापकेन, by sacrifice, that is, by the study of physics and by the knowledge of terrestrial and physical forces. (18)
15. यज्ञेन अग्निपदार्थोपयोगेन, by sacrifice, that is, by thermal appliances. (19).
16. यज्ञेन हवनादिना, by sacrifice, that is, by performing *havana*, or fumigation for removing pollutions of atmosphere. (21)
17. यज्ञेन योगेन वियोगेन, by sacrifice, that is by addition and subtraction, i.e. by synthesis and analysis. (25)

Thus every act of public benevolence, done with selfless dedication, with a reverential attitude towards God, His creation, and the sanctity of life is *yajña*.

PAŚU YĀGA OR THE ANIMAL SACRIFICE

The Vedic literature has, sometimes casually and often with details, referred to three types of animals: (i) Cattle, usually five: man (*puruṣa*), horse (*aśva*), cow (*go*), goat (*aja*) and sheep (*avi*). They are called *grāmya paśvaḥ* or tame animals; (ii) *araṇya paśvaḥ* or wild animals, big or small including tigers, lions, rhinoceroses and wild deer. A long list of these animals is given in Chapter XXIV of the Yajurveda, partly carried to Chapter XXV also; this includes insects and worms and marine creatures; (iii) *vāyavya*, or the winged species which are capable of flying in space. For this see :

तस्माद् यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् ।

पशून्तैश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥

(Yv. XXXI.6)

In the same Chapter, we have a reference to cattle with one row of teeth (*ekādat*), and with two rows of teeth (*ubhayādat*);

तस्मादश्वा अजायन्त ये के चोभयादतः ।

गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥ (Yv. XXXI.8; Rv. X.90.10)

In this list of cattle, Sāyaṇa counts donkeys, asses or mules (अश्वाः, ये के च—अश्वव्यतिरिक्ता गर्दभा अश्वतराश्च, with teeth in upper and lower jaws both—Sāyaṇa on Rv. X.90.10). It is doubtful, whether by *vāyavya*, is meant a separate category of flying creatures or it merely refers to cattle and wild animals, which are assigned to *Vāyu devatā*, वायव्यान् वायुदेवताकान् लोकप्रसिद्धान्—Sāyaṇa).

Vāyu is the *devatā* of midspace and all animals belong to this *devatā*.

वायवः स्थेत्याह वायुर्वा अन्तरिक्षस्याध्यक्षः ।

अन्तरिक्षदेवत्याः खलु वै पशवः ॥

(Tait. Br. III.2.1.3)

Who are these Paśus? These Paśus, horse (*aśva*), cow (*go*), goat (*aja*), and sheep (*avi*), belong to midspace, and hence they are Vāyavya. According to some authorities, they are not the terrestrial animals at all. Their reference in the Chapter on Cosmic Man (Puruṣa Sūkta) has a significance; most likely, they are the celestial bodies. A few of them are docile and bound to a sacrificial stake, which is the *sun* itself. Thus they belong to our solar system, they may be our planets and satellites (*grāmya paśus*). Others are rather more free and wild like comets, representing the *āranya paśus*.

In our terrestrial life *paśu* means, an animal (i.e. who-soever sees with eyes is a *paśu*; (पश्यतीति पशुः)). In the celestial region, the numberless celestial bodies are *paśus*; we have been told that they (the regions, or *rajasah*) stay in space (*antarikṣa*) like birds (वि = bird; मान; = of the measure of, form of) : अन्तरिक्षे रजसो विमानः (Yv. XXXII.6). We have already said that our *yajñas* are dramatic presentations of cosmogony and cosmology, and hence, in the *yajñas*, the animals are bound at stakes; they are brought and exhibited to public and given reverence.

It is so well known that the Vedic verses may in several cases have three sorts of connotations *simultaneously*. Commenting on Nirukta I.18, the distinguished commentator, Durgācārya says : आध्यात्मिकाधिदैवताधियज्ञाभिधायिनां मन्त्राणामर्थाः परिज्ञायन्ते इति; the three are in the context of or reference to अधि-आत्म, अधि-यज्ञ and अधि-दैवत, i.e. pertaining to *ātmā*, to *yajña* and to *devatā* or deities.

Yāska whilst commenting on : सप्तऽक्रषयः प्रतिहिताः शरीरे सप्त रक्षन्ति सदमप्रमादम् । सप्तापः स्वपतो लोकमीयुस्तत्र जागृतोऽस्वप्नजी सत्रसदी च देवी ॥ —Yv. XXXIV.55. (Seven seers are placed in the body, seven protect the seat without neglect. Seven works went to the world of setting where two gods who never sleep and sit on the sacrifice, keep watch). By seven seers seated in body is meant seven rays in the sun (seven colours of spectrum). Seven protect the seat, i.e. the year, without neglect. Seven pervading ones : they alone go to the world of the sleeping one, i.e. the setting sun. There wake two gods who never

sleep and keep vigil at the sacrifice, i.e. air and the sun (वाय्वादित्यौ) — Nir. XII.37. This is the *ādhidaivata* explanation (i.e. in reference to deity) of the verse. When explained in reference to the self or *ātman* (*ādhyātma*), the seven seers placed in human body are the six senses (त्वक्, touch; चक्षु, seeing; श्रवण, hearing; रसना, tasting; घ्राण, smelling; मनस्, thinking; and the seventh विद्या, knowing or enlightenment (षड् इन्द्रियाणि विद्या सप्तम्यात्मनि). Again, there are seven vital impulsions, सप्तप्राणाः; they never neglect the body. Seven works; these same go to world of the sleeping one, i.e. the setting soul (सप्त रक्षन्ति सदमप्रमादम् । सप्तापनानीमान्येव स्वपतो लोकमस्तमितमात्मानं यन्ति ।). There two gods who never sleep and sit at the sacrifice keep watch, i.e. the self of wisdom and lustre (तत्र जागृतोऽस्वप्नजी सत्रसदी च देवी प्राज्ञश्चात्मा तैजसश्च — Nir. XII.37).

What is true of this verse is true of so many other Vedic verses which have multiple explanations, implicit and explicit in reference to deity, the self and the *yajña*.

The word *paśu* has also several connotations. The Yajurveda has three *yajūṁṣi* in this connection :

अग्निः पशुरासीत्..., वायुः पशुरासीत्... सूर्यः पशुरासीत्, तेनायजन्त स एतैल्लोकमजयद्यस्मिन् (अग्निः । वायुः । सूर्यः) स ते लोको भविष्यति तं जेष्यसि पिबेता अपः ॥ (Yv. XXIII.17)

Evidently, *agni* (fire), *vāyu* (air or wind), and *sūrya* (the sun) all the three in turn become *paśu*. In the cosmic creation the three were born in turn : the fire, the air and finally the sun. Commenting on a verse of the Yajurveda :

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।

ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याः सन्ति देवाः ॥ (Yv. XXXI.16).

(The gods worshipped sacrifice with sacred rites. They were the first ordinances. Being great, they verily obtained heaven, where dwell earlier gods who were to be propitiated, i.e. *sādhyāh*). Here *yajñena* means 'by fire or by kindling fire'. Here *agni* is the *paśu*; अग्निः पशुरासीत् । तमालभन्त । तेनायजन्त । — इति च ब्राह्मणम् — Nir. XII.41; it has to be procured; it has to be touched as a token of reverence : *ālabhana* means evolving, getting, procuring or adapting for service or work, and touching as a

token of reverence.

In the earliest possible history of human progress the cattle were domesticated; some wild species was procured, nurtured and cultured with care and caution, and then alone, it evolved to a domesticated animal fit for use in our house. Finally, this animal became a useful member of our family. This biological scientific effort of domesticating a wild animal came to be known in our literature as *ālabhana*, आलभन, a word which was altogether different from a similar word, which is *ālambhana*, आलम्भन, which means *immolation* or killing. *Ālabhhana* is just opposite to *ālambhana*; one stresses on culture and rearing, the other on killing and injury, later erroneously known as 'sacrifice'.

The difference between *ālambhana* and *ālabhana* is clear from the following lines from the Cikitsā-sthāna of the Caraka Saṁhitā, XIX.4.

आदिकाले खलु यज्ञेषु पशवः समालभनीया बभूवुर्नालम्भाय
प्रक्रियन्ते स्म । ततो दक्षयज्ञ-प्रत्यवरकालं मनोः पुत्राणां
नरिष्यन्नाभागेऽस्वाकुन्तृगशर्यात्यादीनां च क्रतुषु पशूनामेवाभ्य-
नुज्ञानात् पंशवः प्रोक्षणमवापुः । अतश्च प्रत्यवरकालं पृषध्रेण
दीर्घसत्रेण यजता पशूनामलाभाद्गवामालम्भः प्रवर्तितः...
अतीसारः पूर्वमुत्पन्नः पृषध्रयज्ञे ।

In the earliest times animals were procured, domesticated, cultured and harnessed for useful purpose in the *yajñas*; this was their *ālabhana* (they were thus *samālabhanīyāḥ*; समालभनीयाः); they were not meant for immolation (नालम्भाय). The degradation came later on after the Dakṣa-yajña (i.e. in the early parts of the Tretā Yuga), when Nariṣyan, Nabgāga, IkṣvāKu, Śaryāti, and other sons of Mānu started immolating animals in the *yajñas* — in the beginning, animals other than cow. This practice continued for a long time. It so once happened that Pṛṣadhra organized a huge sacrifice which continued for a long-long duration, with the result that all the available cattle got killed; in their scarcity, cows were also immolated for the first time. The unhealthy conditions developed on these accounts led to the appearance of a new disease which came to be known as *atisāra* or probably dysentery, or diarrhoea, an ailment of bowels.

The Veda sanctions the ālabhana and not the ālambhana of fire, the sun, the wind, the cattle and the like. Ālabhana is harnessing for the domestic and public use, while ālambhana is immolation leading to pollution and diseases.

For those who may be interested in the linguistic evolution, it may be said that we have two altogether different words: (i) the word आ + लभन्, *ālabhana*, derived from आङ् + √लभ्, and (ii) the word आ + लम्भन्, *ālambhana*, derived from आङ् + √लम्भ् or आङ् + लभि.

The word *labha*, लभ, has three connotations: (i) to procure or to harness;

(ii) to touch, in a ritual for reverence and regards—as in the marriage ceremony, husband to touch the heart of wife, i.e. to touch the place of heart with hand from above.

दक्षिणांसमधिहृदयमालभते — Pāraskara Grhya Sūtra.

(iii) to yoke, bind or *niyojana*—

तत्र प्रथमोत्पन्ने यूपान्तराले त्रीन् कपिञ्जलान्

वसन्ताय आलभते नियुनक्ति — Mahīdhara in his commentary on Yv. XXIV. 20 (वसन्ताय कपिञ्जलान् आलभते)।

The word *ālabhana* or लभ never means immolation.

The word *lambha*, however, means immolation. Of course, it is also sometimes used for (i) touching: e.g.,

कुमारं जाते...पुरा अन्वैरालम्भात् — Āśv, Grhya Sūtra,

(ii) to procure : नहीदृशा लम्भनीया मनुष्यैः — Kāṭha Up, I.1.25

(iii) to adopt as in लभि = लम्भ, Kāśakṛtsna—Dhātu-Vyākhyāna, I.362.

What is worth stressing is that *ālabha* word is *never* used for immolation; our Vedic texts refer to *ālabhana* only, not *ālambhana*. Our this note should end this controversy once for all that the Vedas ever sanctioned the immolation of animals in *yajñas*. The ancients in their earliest culture of human history contributed a lot to our society by picking up some species, taming them, domesticating and evolving. These species were raised to the status of cattle. An effort to this effect is known as *ālabhana*. The *yajñas* in form of rituals commemorate this historical event by respecting, honouring and revering cattle and other useful animals, particularly horse, cow, goat and sheep.

Nature's other bounties were also by and by harnessed

for the good of human society : harnessing of solar energy, production and harnessing of fire, harnessing of wind energy for sailing boats, harnessing water in form of canals, tanks, ponds, and water-power. Light, fire, air and water were brought under man's control. It was soon realized that pollution and diseases are removed by solar rays, heat, air, water and vegetation and by fragrant flowers. Cattle were harnessed for milk and milk products, as beasts of burden, as an aid to military and defence, in agriculture, for leather and wool. Our small and big *yajñas* are related to these events.

Terrestrial cattle and celestial Bodies—In ordinary usage of today, the words *go*, *aśva*, *aja* and *avi* stand for cattle: terms as cow, horse, goat and sheep, in cosmogony and cosmology, stand for celestial bodies also. *Go*, गो, is one of the names of our planet earth (see आयं गौः पृश्निरक्रीदसदन् मातरं पुरः, पितरं च प्रयन्तस्वः (Yv. III.6). *Gāvaḥ* is derived from *go* and is a synonym of rays also (Nigh. I.5). सर्वेऽपि रश्मयो गाव उच्यन्ते —Nir. II.6). The word *gauḥ* (गौः) has several meanings like skin, phlegm, bow-string, ray etc., —See Nir II. 5-6. Sometimes the sun is also called *gauḥ* (आदित्योऽपि गौरुच्यते —उतादः परुषे गवि — lo, that charioteer in the sun —Rv.VI:56.3; Nir. II.6.).

The hymns I.162-164 of the Rgveda refer to the *Aśva-medha Yajña*, the so called Horse Sacrifice. In these hymns, the word *aśva* stands for the sun, and as such for the sun's rays too. The entire description of these hymns refers to the sun and the details arising from earth's going round the sun. In a kingdom, where the *aśvamedha yajña* is performed, the King is *aśva*; in our universe, the sun is *aśva*. The description of the horse of the *Aśvamedha*, reproduced in the Yajurveda, XXIX.12-24, from Rv. I.163. 1-13 clearly shows that the details are of the sun and phenomena preceding and following the sunrise.

गन्धर्वोऽस्य रशनामगृष्णात्सूरादश्वं वसवो निरतष्ट ॥ (Yv. XXIX.13)

The relative motion of the sun and earth taking one full year is also mentioned here, which coincides with the ceremonial round of the horse in one year. The *Asya-vāmiya Sūkta* of the Rgveda, (I.164) also refers to the same *aśva*, the

sun and the solar phenomena.

Like the Aśvamedha Yajña, we have a long and detailed ceremonial called *gavām-ayana*, गवामयन, the details of which are given in the Aitareya Brāhmaṇa, IV.17. The cows of this festival are *ādityas*, (synonyms of the sun) numbering twelve. Of course, the sun is one, but as it passes through twelve stages of 30° each, it bears 12 different names.

गवामयनेन यन्ति । गावो वा आदित्याः ।

आदित्यानामेव तदयनेन यन्ति । गावो वै सत्रमासत । (Ait. Br. IV.17)

Our earth and all the celestial bodies that move round the sun, or in some way related to the sun are *aja* अज, or goats of the celestial region. Of course, in our system of Yāgarituals, there is no specific *ajāmedha* or *avimedha*, pertaining to goat and sheep. The word *aja* is derived in two ways; (i) अजति सातत्येन गच्छति इत्यजः, i.e. a body which keeps on moving, like planets, satellites etc.; (ii) न जायत इत्यजः, one who or which is not born is *aja* or *ajā*: the soul, God, and the causal Prakṛti.

There is a reference to *vaśā-avi*, the barren sheep which was harnessed for domestic purposes (Taittirīya Samhitā, II.1.2):

साविर्वशाऽभवत् । ते देवा अबुवन् देवपशुर्वा अयं समभूत् ।

कस्मा इममालप्स्यामहा इति । अथवैतदहर्गत्या पृथिव्यासीत् ।

अजाता ओषधयः । तामवि वशमादित्येभ्यः कामाय लभन्त, ततो वा अप्रयत
पृथिवी, अजायन्त औषधयः ।

There appeared before them the *vaśā-avi* (the barren goat); thereon the gods exclaimed—here we have a divine animal. For whom shall we harness or rear it? During those days, the earth was a small one, neither extensive, nor with vegetation. For the sake of the *ādityas*, the *vaśā-avi* was reared; thereon, the earth became extensive, and vegetation grew on it.

Thus in cosmology, the barren earth is the barren goat; by the human efforts or by natural circumstances, it was made fertile and the vegetation grew. This was the *ālabhana* of the *avi* or goat.

ĀLABHANA OR DOMESTICATION OF WILD LIFE

The mother-earth remained for long a constituent of twin-stars (our present sun with a twin brother); in course of time one of the twins broke to constitute what today is known as planets and satellites. This happened about 2-4 billions (2,000,000,000) of years ago, which is the present age of the earth. It took long for the gaseous plasma to cool down to a solid crust. Several more epochs passed to give the earth an envelop of atmosphere consisting of nitrogen, oxygen and other gases, capable of nourishing life. After several cycles of intense cold and hot epochs, the land distinguished itself from fluid water: the oceans appeared, and the earth got surrounded with dense clouds. To cut the long story of creation short, millions of years afterwards, on the solid land, we had rains, rivers and pools of water and the primitive vegetation made the earth green. It is difficult to account for the first appearance of chlorophyll in algae. Finally we had the rich flora of perennial plants (*oṣadhi*), shrubs, creepers and huge forest trees (*vanaspati*). Another few millions of years after, we got on this planet in stages the fauna consisting of microbial life, insects and wild creatures, big and small. In the midst of this life, appeared the FIRST MAN in three groups according to the Vedic concepts: The first group of a few chosen people, called Ṛṣis or Seers, through whom the divine knowledge passed on to man to be understood, followed and to be carried down to posterity by the second group of people who were a band of Ṛṣis of the second order, receptive of divine knowledge, and lastly, the third group of men just evolving out of the wild life. About the Ṛṣis of the first and the second groups, Yāska, the author of the Nirukta says :

साक्षात्कृतधर्माणं रूपयो बभूवुः । तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य
उपदेशेन मन्त्रान्संप्रादुः । उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणाय-
मं समाम्नासिषुः । वेदं च वेदाह्वानि च ।

(Nir. I.20)

Seers had direct intuitive insight into Dharma or duty. They by oral instruction handed down the hymns to later generations who were destitute of direct intuitive insight. The later generations, declining in (power of) oral communication,

compiled this work, the Veda, and the auxiliary Vedic treatises, in order to comprehend their meaning.

The word *veda*, when it means divine enlightenment, is *ādi-udātta*, आदि-उदात्त; it has the *udātta* accent on the first syllable. It has a second meaning, an accessory of *yajña*, a material relating to *yajña* or sacrifice, when the *udātta* accent is on the last syllable (*anto-dātta* अन्तोदात्त) as in the Vedic literature of the latter age. (वेदः असि — Yv. II.21); पत्नी वेदं प्रमुञ्चति — Kātyā. Śr. Sū. III.8.2)

Such a rare phenomenon occurred only once in human history. Men with tremendous memory, receptivity and intuitive enlightenment were born as the FIRST MEN; deterioration came later on to the group, and henceforth knowledge passed through, from one generation to other, through instruction. The group which was least receptive consisted of such people, human in form and appearance, but wild and backward in wisdom. It was necessary to have the *ālabhana* or domestication or evolution of such a group. This group in the terminology of the White Yajurveda was known as *mayu*, मयु (Yv. XII.47). Mayu may be called the ape-man; he was the precursor of the *grāmya-paśu* (domesticated) *puruṣa*, a species totally now extinct, as if it has been completely immolated in the cosmic evolution, and all *mayus* became 'tamed' and evolved as men or human beings. *Mayu* is also named as *kiṁ-puruṣa* (man-like, किंपुरुषो वै मयुः — ŚBr.—VII.5.2.32.).

The *ālabhana* of MAYU, to raise him from the wild life to the status of MAN is referred to in the verse:

इमं मा हिंसीद्विषादं पशुं सहस्राक्षो मेधाय चीयमानः ।
मयुं पशुं मेधमग्ने जुषस्व तेन चिन्वानस्तन्वो निषीद ।
मयुं ते शुगृच्छतु यं द्विषस्तं ते शुगृच्छतु ॥

(Yv. XIII.47)

The animal *gaura* गौर was the precursor of our important cattle *aśva* or horse; it was a wild small animal with one hoof (एकशफ) which on account of good speed and strength was known as *aśva* and *vājin* both. The *ālabhana* or taming and domestication led to our present day horse which is one-hoofed, एकशफ. Its precursor, *gaura*, has been in the cosmic evolution, as if, immolated and the parent race is now

extinct. We have the following verse in reference to this *ālabhana* and a ceremony connected with it:

इमं मा हिंसीरेकशफं पशुं कनिक्रदं वाजिनं वाजिनेषु ।
गौरमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
गौरं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

—Yv. XIII.48.

The third *ālabhana* is of *gavaya*, a wild animal, which when domesticated, nurtured and reared gave to our society the milch-cow; this *ālabhana* is indicated in the verse:

इमं साहसं शतधारमुत्सं व्यच्यमानं सरिरस्य मध्ये ।
धृतं दुहानामदिति जनायाग्ने मा हिंसीः परमे व्योमन् ।
गवयमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
गवयं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

—Yv. XIII.49.

The fourth similar *ālabhana* is of another wild animal called *uṣṭram* (now extinct), and this animal was harnessed for its *ūrṇā* or wool. This *uṣṭra* has a name *hiranya* also in the Atharvaveda; this animal is the precursor of our sheep (this *uṣṭra* is different from camel). For this *ālabhana*, we have a verse:

इमंमूर्णायुं वरुणस्य नाभिं त्वचं पशूनां द्विपदां चतुष्पदाम् ।
त्वष्टुः प्रजानां प्रथमं जनित्रमग्ने मा हिंसीः परमे व्योमन् ।
उष्ट्रमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
उष्ट्रं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

—Yv. XIII.50.

The fifth important *ālabhana* is of another wild creature, now extinct, known as *śarabha* (शरभ), which when tamed and domesticated gave us *aja* or goat. For this, we have the verse:

अजो ह्यग्नेरजनिष्ट शोकात्सो अपश्यन्ननितारमग्रे ।
तेन देवा देवनामगमार्यस्तेन रोहमायन्नुप मेध्यासः ॥
शरभमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
शरभं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

—Yv. XIII.51.

Thus were evolved the five *grāmya paśavaḥ* (domesticated creatures) out of the five wild precursors :

Wild precursor	Cattle
Mayu	Puruṣa or man
Gaura	Aśva or horse
Gavaya	Go or cow
Uṣtra	Avi or sheep (urṇāyu)
Śarabha	Aja or goat.

All the five cattle are inviolable, *aghnya*, not to be killed or tortured. They constitute the *paśavaḥ* (tamed animals) of the *yajamāna* or the householder (यजमानस्य पशवः), and they are to be assured security and afforded protection (यजमानस्य पशून् पाहि — Yv. I.1). In the case of all of them, we have repeatedly been told “मा हिंसीः” i.e. do not kill, do not torture; no immolation. For details of this *ālabhana*, one may see the Śatapatha Brāhmaṇa, VII. 5.2.32-39.

One who kills or tortures our cows, horses or men even deserves to be shot with lead shells:

यदि नो गां हंसि यद्यश्वं यदि वा पूरुषम् ।

तं त्वा सीसेन विध्यामो यथा नोऽसौ वीरहा ॥

Av. I.16.4.

Such a torturer or immolator is called a *vīrahā*, or a murderer.

Immolation of a horse is considered as undesirable in the following verse also:

वातस्य जूति वरुणस्य नाभिमश्वं जज्ञानश्सरिरस्य मध्ये ।

शिशुं नदीनां हरिमद्रिबुध्नमग्ने मा हिंसीः परमे व्योमन् ॥ Yv. XIII. 42.

The horse is supposed to possess the strength and speed of wind; it is the navel of Varuṇa; it is born in the midst of water. It is not to be immolated. For cow, we have in the *R̥gveda*: मा गामनागामदिति वधिष्ठ — VIII.101.15; the cow is *aditi*, not to be cut into pieces; she deserves our affection and reverence.

The long list of animals, as given in chapter XXIV of the Yajurveda, indicates the reverential reference to our

fauna on the occasion of festivities and national activities, and just as today we have a respect even for wild life, by introducing ordinances and discipline, similarly on the occasion of big *yajñas*, wild life was exhibited with care, and the animals were released and set free after the display. The *yajñas* provided occasions of national activity and in a way, they were precursors of our Zoos and National Parks. The word *ālabhana* in the Chapter XXIV refers to several processes like procuring, catching, domesticating if possible, and arranging for public display. The word "*ālabhate*" has been used in this context; the animals were brought with care and caution, and were displayed in the prescribed camps. They were bound with posts or kept in security-cages, as the case may be. We had different wards for different types or species of creatures. We have such phrases for *ālabhana* in this Chapter :

1. धूम्रान्वसन्तायालभते । (11)
2. अग्नयेऽनीकवते प्रथमजानालभते । (16)
3. वसन्ताय कपिञ्जलानालभते । (20)
4. समुद्राय शिशुमारानालभते । (21)
5. सोमाय हश्सानालभते । (22)
6. अग्नये कुटरूनालभते । (23)
7. सोमाय लबानालभते । (24)
8. अह्ने पारावतानालभते । (25)
9. भूम्याऽआखूनालभते । (26)
10. वसुभ्यऽऋश्यानालभते । (27)
11. ईशानाय परस्वतऽआलभते । (28)
12. प्रजापतये पुरुषान्हस्तिनऽआलभते । (29)

Not one specimen, sometimes a variety of specimens of animals were brought to the *yajña* campus and their public display must have been very interesting and instructive to the visitors, not acquainted with fauna and wild life in their urban area. The big exhibits of the wild life were bulls, rhinoceros, tigers, lions and elephants, and creatures of great interest were frogs, serpents, marine life, birds, pigeons, boars, jackals, owls, peacocks and host of others.

METRES OF THE YAJURVEDA

The Thirteenth Chapter of the Introduction appended to our Translation of *Ṛgveda Saṁhitā* (Vol. I, pp. 225-237) gives an account of the prosody of the Veda. The same may, or may not, satisfy the reader of the *Yajurveda Saṁhitā*. The verses (ऋक्) of the *Ṛgveda* are essentially different from the *yajūmṣi* (यजूंषि) of the *Yajurveda*. Apart from the verses which, as such or with certain variations, are common to the two *Saṁhitās*, (their number is over three hundred or so), and some other metrical compositions which are very much like the *Ṛgvedic* verses, we have yet a very large number of *yajūmṣi*, which are neither prose nor metrical. And perhaps, this is the reason that the scholiasts like Mahīdhara and Uvaṭa do not mention the metres of the *kaṇḍikas* or the mantras of the *Yajurveda* while commenting on them. Svāmī Dayānanda is the only *ācārya* who has definitely given the metre (*chanda*) and *svara* of the *Yajuḥ* texts. Of course, musical notes or *svaras* (like *ṣaḍja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata*, and *niṣāda*) are meaningless, since they entirely depend on the metre. For example, all the *gāyatrī* metres are in *ṣaḍja svara*, all the *uṣṇiks* in *ṛṣabha svara*, all the *pañktis* in the *pañcama svara* and so on. Same parallelism occurs in respect to the *devatās*, colours or *varṇas* and *ṛṣis* (seers). This parallelism is exhibited in the following table and a sanction for this is available in the *Piṅgala Sūtras* :

अग्निः सविता सोमो बृहस्पतिर्मित्रवरुणाविन्द्रो

विश्वेदेवा देवताः

(*Piṅgala* II. 63)

The *devatās* (gods) are in the following sequence:

agni, savitr, soma, bṛhaspati, mitra, varuṇa,
indra and visvédavās.

स्वराः षड्जर्षभगान्धारमध्यमपञ्चमषैवतनिषादाः (Piṅgala III. 64)
 The svaras (or notes) follow the sequence;
 sadja, ṛṣabha, gāndhāra, madhyama, pañcama,
 dhaivata and niṣāda.

सितसारङ्गपिशङ्गकृष्णनीललोहितगौरा वर्णाः (Piṅgala III. 65)
 The colours (varṇas) are in the following sequence:
 sita (white), sārāṅga (green), piśaṅga, (yellow), kṛṣṇa
 (dark), nīla (blue), lohita (red), and gaura (fairly white).

आग्निवेश्य-काश्यप-गौतमाङ्गिरस-भार्गव-कौशिक-वासिष्ठानि गोत्राणि
 (Piṅgala III. 66)

The traditional ṛṣi families (seers) or the gotras follow the sequence:

Families of Agniveśa, Kaśyapa, Gotama, Aṅgiras, Bhṛgu, Kuśika and Vasiṣṭha.

This collateral parallelism (or the *saṁhitā tarka* or group analogy) has no scientific basis, but our literature - the Vedic, the Brāhmaṇic and the Upaniṣadic abounds with such analogical studies. The seers of the Six Systems of Indian Philosophy and also Svāmī Dayānanda did not encourage this type of logic beyond a certain extent.

The collateral parallelism is tabulated below:-

Metre and Syllables	Devatā	Svara	Varṇa	Ṛṣi
Gāyatrī, 24	Agni	Sadja	Sita	Agniveśa
Uṣṇik, 28	Savitṛ	Ṛṣabha	Sārāṅga	Kaśyapa
Anuṣṭup, 32	Soma	Gāndhāra	Piśaṅga	Gotama
Bṛhati, 36	Bṛhaspati	Madhyama	Kṛṣṇa	Aṅgiras
Pañkti, 40	Varuṇa	Pañcama	Nīla	Bhṛgu
Triṣṭubh	Indra	Dhaivata	Lohita	Kuśika
Jagatī, 48	Viśvedevāḥ	Niṣāda	Gaura	Vasiṣṭha

Kātyāyana's Sarvānukrama Sūtram and Yajuḥ metres

The *Śukla Yajurveda* (White Recension of the Yajuḥ) belongs to the Mādhyandina school, of which Yājñavalkya was the distinguished leader. We are fortunate, that today we not only possess an authoritative text of this school, we have also an *Index Book* known as *Sarvānukrama-Sūtra*, of five adhyāyas (chapters), compiled by Kātyāyana, perhaps the same person who gave us the *Kātyāyana Śrauta Sūtras*, also known in short as *Kāṭiya Śrauta Sūtras*. We are obliged to these scholars who carefully edited the Yajuḥ texts, and kept for us an account of the relevant *chandas*, *devatās* and *ṛsis* (as far as available); they counted the syllables and verses of the text, and thereby preserved the texts in their traditional forms, otherwise they could have been lost to us.

Needless to say that Kātyāyana's *Sarvānukrama Sūtra* is not very old. The Yajuḥ texts and their traditions are older, much older than normally we can think of. In our cultural and literary history, there was never a time when mankind was not familiar with R̥ks, Yajūḥs and Sāmans and the Atharvan texts.

The *Sarvānukrama* text in Chapter I states that the Yajurveda starts with words *iśe tvā* and ends with words *kham brahma* (इषेत्वादि खम्ब्रह्मान्तम्). Like so many other scholars, Kātyāyana, the author of the *Sarvānukrama Sūtra*, is definitely of the opinion that it is absolutely essential to be familiar with the R̥sis, Devatās and Chandas (metres) of the *mantras* before one can really understand the sense of the Vedic texts.

एतानि (ऋषिदैवतच्छन्दानि) अविदित्वा योऽधीतेऽनुब्रूते जपति जुहोति यजते याजयते तस्य ब्रह्म निर्वीर्यं यातयामं भवति ।

Most of our traditional commentators agree with this, and hence, it is usually customary to know the ṛṣi, devatā and metre of every passage in the Vedas.

According to Dayānanda, and to most of others also, the ṛṣi assigned to a Vedic passage is not the author of the text, it is usually the name of a historical person who could for the first time comprehend the *inner meaning* of the text. The verses or the mantras pre-existed these ṛṣis (who in fact, are

the men of history). But in most of the cases, we do not possess a reliable list of the names of these persons. In such cases, the names, given in this index are merely conceptual (and thus evidently non-historical). The names of ṛṣis assigned to such verses may be a word already existing in the verse.

Not the ṛṣis, but the *devatās* assigned to these texts are really of value in interpreting these verses. Then, what about the metre or the name of the *chanda*? Most of the authorities do not attach any importance to naming the *chandās* of a Vedic text; only in a few exceptional cases, the interpretation of a text appears to depend on your identifying the *chanda*. It has been correctly postulated that in the case of the Vedic verses, the interpretation of a word depends on the *udātta*, *anudātta* and *svarita* *svaras* assigned to syllables. For example, word *bhrātr̥vya*, भ्रातृव्य, has two meanings: (i) an opponent (or a rival), (ii) a nephew, e.g. भ्रातृव्यस्य वषाय (Yv. I.18). If the initial syllable is *udātta*, then it would mean *a rival*, otherwise a nephew. In the Vedic text, the *udātta* is on the initial syllable, and hence it means a rival.

Neither Dayānanda, nor Mahīdhara or Uvaṭa discusses the subject of *accents* in details in their commentaries to avoid confusion and unnecessary extravagance. Mahīdhara and Uvaṭa give the names of the metres, mostly only where the Sarvānukrama Sūtras have given — not everywhere. Dayānanda, however, clearly assigns metres in all the Yajuh̥ verses. Mahīdhara exhaustively discusses the first mantra, इषेत्वोर्ज्जं त्वा - its grammar, the etymology, the *viniyoga*, but later on, he avoids all such details. In principle, he, however, agrees with other scholars that the interpretation of a verse should depend on what the *devatā* of the text is and what *chanda*, ṛṣi and *svara* are:

“तच्चाध्ययनं प्रतिमंत्रमृषिछन्दोदेवताज्ञानपूर्वकं विधेयमन्यथा दोषश्चवणात् ।”

In theory, it is all right, that the interpretation of a verse could depend on its metre, but in practice it is not usually so.

So far as the Yajuh̥ texts are concerned, we are forced to deal with several types of texts:-

- (a) Texts, actually in metrical verses (as in the *R̥gveda*), e.g. Yv. XXV.10-45; the usual metres are *pañkti*, *triṣṭubh*, *bṛhatī*, and *jagatī*; also Yv. XXVII.

1-44.

- (b) The metrical verses are interspersed with one of more prose-type of texts. They are not *verses* in the usual sense. One can, however, count the number of syllables, and assign them a metre accordingly. The number of syllables could be as high as 106. (*svarād-utkṛti* - e.g. (i) XXVII. 45 - nicṛdabhikṛti (निचृद्-अभिकृति) with $24 + 44 + 12 + 19 = 99$ (see संवत्सरोऽसि०). (ii) XXII. 22 - 106 syllables - *svarād-utkṛti* (see आब्रह्मन् ब्राह्मणो०)

- (c) In some of the Vedic texts, the number of syllables may exceed 106 even. Then as Dayānanda has done, a passage is broken into two or more fragments, and each fragment is given a relevant name of the metre, e.g.

(i) Yv. I.1. - इषे त्वा० etc.: (a) इषे to भागं (38) (b) प्रजावती to पाहि (42) = *svarāt- bṛhatī* + *brāhmī-uṣṇik*, $38 + 42 = 80$.

(ii) Yv. IX. 2 - ध्रुवसदं त्वा० = (i) ध्रुवसदं to जुष्टपदं (40) + अस्तुपदं to जुष्टतमम् (92) = *ārṣī-pankti* + *vikṛti* $40 + 92 = 132$.

(iii) X.4 - सूर्यत्वचसं स्थ० = (i) सूर्यत्वचसं to दत्त स्वाहा (48) + (ii) सूर्यत्वचसं to अमुष्मै दत्त (42) + (iii) वज्रक्षितं to अमुष्मै दत्त (56) + (iv) शविष्ठा to अमुष्मै दत्त (36) + (v) जनभृतं to अमुष्मै दत्त (30) + (vi) विश्वभृतं to अमुष्मै दत्त (45) + मधुमती (vii) to दधतीः = *jagatī* + *svarāt-pankti* + *svarāt-brāhmī-bṛhatī* + *svarāt-brāhmī bṛhati* + *ārcī-pankti* + *bhurik-triṣṭup* + *bhurik* - + (45) *triṣṭup* = $48 + 42 + 56 + 56 + 30 + 45 + 45 = 322$.

Mahīdhara (and also Uvaṭa) does not give the names of Yajuh - metres on his own. He has no hesitation in assigning the name to a metre in case the treatise *Sarvānukrama Sūtras* does so. For example:

Yv. XXXVII. 19 - हृदे त्वा० - *paroṣṇik* (or *virād-uṣṇik*)
 $7 + 7 + 12 = 26$

Yv. XL. 1 - ईशावास्य० - *anuṣṭup*, $16 + 16 = 32$

Yv. XL. 4 - अनेजदेकं - *triṣṭup*, $22 + 21 = 43$

Yv. XL. 8 - स पर्यगा० (*svarāt*) *jagatī* $23 + 27 = 50$

Vedic Metres and their Classification

Our classification of metres depends on the number of syllables in a verse. In counting syllables, only those letters are considered as end in a vowel. (Vowel, short or long, is itself a syllable for counting. A consonant without a vowel is out-right rejected); e.g.

ज्योत्स्ना - jyotsnā, J-YO-T-S-NĀ, has five letters in all but only two vowels — and the word has thus only 2 syllables (यो, ना ; *yo* and *nā*) अग्निज्योतिर्ज्योतिरग्निः -A-G-NI-R-J-YO-TI-R-J-YO-TI-RA-G-NIḤ The phrase has eight vowels, and hence it is of eight syllables. (iḥ in “agnih” is considered as one vowel, not two i and ḥ.)

Each metre of eight types

The gāyatrī metre belongs to eight types, known as ārsī-gāyatrī, daivī-gāyatrī, āsurī, gāyatrī, prājāpatya gāyatrī, yājuṣī gāyatrī, sāmṇī gāyatrī, ārcī gāyatrī, and brāhmī gāyatrī.

Similarly uṣṇik, anuṣṭup, bṛhatī, paṅkti, triṣṭup and jagatī have eight types:

ārsī, daivī, āsurī, prājāpatya, yājuṣa, sāmṇī, ārcī and brāhmī.

Thus in all we have $7 \times 8 = 56$ types of metres. The following table summarizes the classification.

Table I
Metres with number of syllables

	Gāyatrī	Uṣṇik	Anuṣṭup	Bṛhatī	Paṅkti	Triṣṭup	Jagatī	+ or-
Ārsī	24	28	32	36	40	44	48	+4
Daivī	1	2	3	4	5	6	7	+1
Āsurī	15	14	13	12	11	10	9	-1
Prājāpatya	8	12	16	20	24	28	32	+4
Yājuṣī	6	7	8	9	10	11	12	+1
Sāmṇī	12	14	16	18	20	22	24	+2
Ārcī	18	21	24	27	30	33	36	+3
Brāhmī	36	42	48	54	60	66	72	+6

Thus, by referring to the vertical and horizontal columns, one can easily find out the number of syllables

pertaining to any metre. For example;

- (i) sāmnī triṣṭup - 22 syllables.
- (ii) prājpatyā anuṣṭup - 16 syllables.
- (iii) brāhmī jagatī - 72 syllables.

We shall quote here a few examples from the Yajurveda text:

Ārṣī Gāyatrī - विश्वानि देव सवित दुहितानि परा सुव यद् भद्रं तन्न आ सुव
(XXX. 3)

-24 syllables

Daivī Gāyatrī-ओं (ओ३म्) -1 syllable,

Daivī Uṣṇik - भुवः -2 syllables

Daivī Bṛhatī - भूर्भुवः स्वः -4 syllables

Prājapatyā Gāyatrī - अग्निर्ज्योतिर्ज्योतिरग्निः

(Yv. III. 9) - 8 syllables.

Daivī Anuṣṭup - इषे त्वा -3 syllables (I.1)

ऊर्जे त्वा -3 syllables (I.2)

Daivī Bṛhatī वायवस्थ -4 syllables (I. 1)

Āsurī Gāyatrī - उपयामगृहीतोऽसि मित्रावरुणाभ्यां त्वा

(VII. 9) - 15 syllables

Ārṣī uṣṇik - उपयामगृहीतोऽस्यन्तर्व्यच्छ मघवन् पाहि सोमम् ।

उरुष्व रायऽएषो यजस्व ॥ (VII. 4) -28 syllables

Ārṣī-Triṣṭup—

अग्नेर्वोऽपन्नगृहस्य सदसि सादयामीन्द्रग्न्योर्भागधेयी स्थ मित्रावरुणयोर्भागधेयी स्थ विश्वेषां देवानां भागधेयी स्थ । (VI. 24; first fragment from अग्नेर्वो to भागधेयी स्थ) - 44 syllables

Brāhmī-uṣṇik (i) रक्षसां भागोऽसि निरस्त ध्रुवश्च इदमहं रक्षो ववाधऽइदमह रक्षोऽधमं तमो नयामि । (42 syllables)

(ii) घृतेन द्यवापृथिवी प्रोणुवाथां वायो वे स्तोकानामग्निराज्यस्य वेतु स्वाहा स्वाहाकृतेऽऊर्ध्वनभसं मारुतं गच्छतम् । (VI. 16) — 42 syllables

Nicṛt, Bhurik, Virāt and Svarāt

All the fifty-six types of metres tabulated above (Table I) have an assigned number of syllables with the least number in the *daivī* series : 1, 2, 3, 4, 5, 6, and 7; and the highest number in the *brāhmī* series : 36, 42, 48, 54, 60, 66, 72.

Of course, the number of syllables is prescribed, but the observation to this number is not rigid.

We have two Sūtras, given by Piṅgala in his *Chandaḥ-Śāstram*. (The first is):

ऊनाधिकेनैकेन निचृद्भुरिजौ । (III. 59)

i.e. (N-1) gives *nicṛt* and (N + 1) gives *bhurik*;
(One syllable less than usual gives *nicṛt*, and one syllable more gives *bhurik*). The second is:

द्वाभ्यां विराट्-स्वराजौ । (III. 60)

i.e. (N-2) gives *virāt*, and (N + 2) gives *svarāt*, (two syllables less than the usual gives *virāt*, and two syllables in excess gives *svarāt*).

(A) *Nicṛt* (N-1)

Any metre which is *deficient* by one syllable, is further known as *nicṛt*; e.g.

(i) *Jagatī* metre is of 48 syllables, and hence *nicṛt jagatī* has $48 - 1 = 47$ syllables.

अदित्ये रास्तासि, Yv. I.30 ; $24 + 23 = 47$

(ii) *Brāhmī brhaṭī* has 54 syllables, and hence *nicṛt brāhmī brhaṭī* has $54 - 1 = 53$ syllables, e.g. समिदसि सूर्यस्त्वा, Yv. II.5, $19 + 34 = 53$ syllables.

(B) *Bhurik* - (N + 1)

A metre with an extra syllable is known as *bhurik*;

(i) *Uṣṇik* metre has 28 syllables.

Bhurik-uṣṇik has $28 + 1 = 29$ syllables

वातो वा मनो वा गन्धर्वाः सप्तविंशतिः (14)

ते अगेऽश्वमयुज्जैस्तेऽ अस्मिन् जवमादधुः । (16) -Yv. IX.7.

$(14 + 15) = 29$

(ii) *Brāhmī brhaṭī* has 54 syllables.

Therefore *bhurik Brāhmī brhaṭī* has $54 + 1 = 55$ syllables, e.g.

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । (20)

उपांशो वीर्येण जुहोमि हतं रक्षः स्वाहा (15)

रक्षसां त्वा वधायावधिष्म (10)

रक्षो ऽ वधिष्मामुमसौ हतः ॥ (10)

$(20 + 15 + 10 + 10 = 55)$

-Yv. IX. 38

(C) *Virāt* - (N - 2)

Virāt metre is *deficient* by 2 syllables.

(i) *Brhaṭī* has 36 syllables, and therefore, *virāt brhaṭī* has $36 - 2 = 34$ syllables:

वस्यस्यदितिरस्यादित्यासि रुद्रासि चन्द्रासि । (16)

बृहस्पतिष्द्वा सुम्ने रग्णातु रुद्रो वसुभिराचके (18)

$(16 + 18 = 34)$

- Yv. IV.21

(ii) *Brāhmī triṣṭup* has 66 syllables, and hence *virāṭ brāhmī triṣṭup* has $66 - 2 = 64$ syllables,

अग्निं होतारं मन्ये दास्वन्तं वसुं सुनुं (14)

सहसो जातवेदसं विप्रं न जातवेदसम् (16)

य ऽ अर्ध्वया स्वध्वरो देवो देवाच्या कृषा । (14)

घृतस्य विभ्राष्टिमनु वष्टि (10)

शोचिषा ऽऽ जुह्वानस्य सर्पिषः ॥ (10)

(14 + 16 + 14 + 10 + 10 = 64)

—Yv. XV. 47

Svarāṭ - (N + 2)

Svarāṭ metre has two syllables in excess.

(i) *Anuṣṭup* has 32 syllables, and hence *svarāṭ anuṣṭup* has $32 + 2 = 34$ syllables.

चिदसि तया देवतयाङ्गिरस्वत् ध्रुवा सीद । (16)

परिचिदसि तया देवतयाङ्गिरस्वत् ध्रुवा सीद ॥ (18)

(16 + 18 = 34)

- Yv. 12.53

(ii) *Brāhmī triṣṭup* has 66 syllables, and therefore *svarāṭ brāhmī triṣṭup* has $66 + 2 = 68$ syllables.

देवान् दिवमगन्यज्ञस्ततो मा द्रविणमष्टु (16)

मनुष्यानन्तरिक्षमगन्यज्ञस्ततो मा द्रविणमष्टु (19)

पितृन् पृथिवीमगन्यज्ञस्ततो मा द्रविणमष्टु (17)

यं कं च लोकमगन्यज्ञस्ततो मे भद्रमभूत् ॥ (16)

(16 + 19 + 17 + 16 = 68) -Yv. VIII. 60

Some general rules of the metres

The unit of a metre is a syllable; the total number of syllables in a verse decides the type of the metre. Again a verse may be broken into a number of feet (*pāda*, पाद or *caraṇa*, चरण). This number may be one, two, three or four, but never more than four. Each *pāda* would have a definite number of syllables. Sometimes, though rarely, a poet takes a little license, and he may phonetically break up a syllable into two syllables to fulfil the requirements of the prescribed rule.

(इयादि पूरणः - Piṅgala III. 2) as

(i) तत्सवितुर्वरेण्यं

(7 syllables) is broken as

तत्सवितुर्वरेण्यं

(8 syllables). (XXX. 2)

(ii) दिवं गच्छ त्वं पत

(7 syllables) is changed to

दिवं गच्छ सुवं पत

(8 syllables). (XII.4)

- (a) In the *gāyatrī* metre, each *pāda* has eight syllables (गायत्र्या वसवः - *Piṅgala* III. 3) - *vasu* denotes the numerical figure 8, because *vasus* are said to be eight in number.
- (b) In the *Jagatī* metre, each *pāda* has twelve syllables (जगत्या आदित्या - *Piṅgala* II. 6) - *āditya* denotes the number 12, since *ādityas* said to be 12 number.
- (c) In the *virāj* metre, each *pāda* has ten syllables (विराजो दिक्षः - *Piṅgala* III. 5) - *dik* or directions are said to be 10 in number.
- (d) In the *triṣṭup* metre, each *pāda* has 11 syllables (त्रिष्टुभो रुद्रः - *Piṅgala* III. 6) - *rudra* stands for the number 11, since *rudras* are said to be 11.

Special Varieties of Gāyatrī

1. *Gāyatrī*, *Ārṣī Gāyatrī* - Normally, *Gāyatrī* is a three-footed metre, with 8 syllables in every *pāda*: 8 + 8 + 8 (i.e. three *gāyatra pādas*).

विश्वानि देव सवितर (8)

दुरितानि परा सुव । (8)

यद् भद्रं तन्न आ सुव ॥ (8) -Yv. XXX. 3

2. *Nicṛd gāyatrī* - 24 - 1; i.e., with one syllable less, a *gāyatrī* metre becomes *nicṛd gāyatrī*.

तत्सवितुर्वरेण्यं (7)

भर्गो देवस्य धीमहि (8)

धियो यो नः प्रचोदयात् (8)

(7 + 8 + 8 = 23) -Yv. XXX. 2

3. *Bhrik gāyatrī* - 24 + 1 = 25, i.e. with one syllable in excess to the usual 24 syllables.

उक्ताः सञ्चरा ऽ एताऽ (7)

ऐन्द्राग्नाः प्राशुक्ता माहेन्द्रा (9)

बहुरुपा वैश्वकर्मणाः (9)

(7 + 9 + 9 = 25) -Yv. XXIV. 17

4. *Virāt gāyatrī* - 24 - 2 = 22, i.e. with two syllables less than the usual syllables in the *gāyatrī*,

न यत्परो नान्तर ऽ- (7)

आदर्घषद् वृषण्वसू । (8)

दुःशंसो मर्त्यो रिपुः ॥ (7)

(7 + 8 + 7 = 22) -Yv. XX. 82

5. *Svarād gāyatrī* - 24 + 2 = 26, i.e. with two syllables extra,
 कृष्णा भीमा घृष्णाऽआन्तरिक्षा (10)
 बृहन्तो दिव्याः शुक्ला (8)
 वैद्युताः सिध्मास्तारकाः (8)
 (10 + 8 + 8 = 26) -Yv. XXIV. 10

6. *Dvipadā virāt gāyatrī* - The *gāyatrī* metre is usually *tripāda*, i.e. having three feet, but we have here a *dvipadā gāyatrī* (*virāt*, since, here we have two syllables less than the usual 24 ones, i.e. $24 - 2 = 22$).

क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसि । (14)

मा त्वा हिंसीन्मा मा हिंसीः (8)

(14 + 8 = 22 syllables) -Yv. XX. 1

7. *Pipīlikamadhyā nicṛd gāyatrī* - 8 + 7 + 8. This is also ordinary *nicṛd gāyatrī* (24 - 1) with the 7-syllable-metre placed in the middle (a special case of *nicṛd gāyatrī*).

देवस्य सवितुर्मति- (8)

मासुवं विश्वदेव्यम् (7)

धिया भगं मनामहे (8)

(8 + 7 + 8) -Yv. XXII. 14

8. *Pipīlikamadhyā gāyatrī* - In this variation of *gāyatrī*, the middle *pāda* (the second one) is of the least number of syllables (त्रिपादणिष्ठमध्या पिपीलिकमध्या - *Piṅgala* III. 57).

परि सुवानश्चक्षसे (8)

देवमादनः (5)

क्रतुरिन्दु विचक्षणः (8)

(8 + 5 + 8) -Rv. IX. 107.3

9. *Yavamadhyā (virāt) gāyatrī* - This variety of *gāyatrī* is reverse of the *pipīlikamadhyā* in the sense, that the first and the third *pādas* are short, whereas the middle *pāda* is the lon-

gest one (विपरीता यवमध्या -*Piṅgala* III. 58).

सुनावमारुहेय (7)

मस्रवन्तीमनागसम् । (8)

शतारित्राक्षस्वस्तये (7)

(7 + 8 + 7) -Yv. XXI. 7

Similarly

गन्तारा हि स्यो ऽ वसे (7)

हवं विप्रस्य मावतः (8)

धर्तारा चर्षणीनाम् (7) -Rv. I. 17.2.

Again—

सुदेवः समहासति (8)

सुवीरो नरो मरुतः स मर्त्यः (11)

यं त्रायध्वे स्याम ते ॥ (7) -Rv. v. 53.15

10. *Catuspāda gāyatrī* (6 + 6 + 6 + 6 = 24) - Usually the *gāyatrī* metre is of three *pādas*, but one may have a four-footed variety also: (आद्यचतुष्पाद् ऋतुभिः -*Piṅgala* III. 8)

दोषो गाय बृहद् (6)

गायद्यु मद्दे हि (6)

आयर्वण स्तुहि (6)

देवं सवितारम् ॥ (6) -Av. VI. 1.1

11. *Pāda nicṛt gāyatrī* - 7 + 7 + 7 — It is a three-footed *gāyatrī*, with every *pāda* short of one syllable (क्वचित् त्रिपादृषिभिः -*Piṅgala* II. 9); the term “*ṛṣi*” stands for numeral 7.

युवाकु हि शचीनां (7)

युवाकु सुमतीनाम् (7)

भूयाम वाजदाव्नाम् ॥ (7)

(7 + 7 + 7) -Rv. I. 17.4

12. *Pāda nicṛt gāyatrī* or a *atipāda nicṛt gāyatrī* - 6 + 8 + 7 — In this variety of *gāyatrī*, the *gāyatra pāda* (of eight syllables) is placed between a *pāda* of 6 syllables, and another (the last *pāda*) of 7 syllables.

सा पादनिचृत् । (10)

षट्क सप्तकयोर्मध्ये ऽष्टावतिपादनिचृत् - *Piṅgala* III. 10, 11.

प्रेष्ठ वो अतिथिं (6)

स्तुषे मित्रमिव प्रियम् (8)

अग्निं रथं न वेद्यम् (7) -Rv. VIII. 84.1

13. *Nāgi gāyatrī* - 9 + 9 + 6 - *Piṅgala* describes this *gāyatrī*, having the first two *pādas* of nine syllables each, followed by a *pāda* of six (9 + 9 + 6 = 24): (द्वौ नवकौ षट्कश्चनागी - III. 12).

अग्ने तमद्याश्वं न स्तोमैः (9)

क्रतुं न भद्रं हृदिस्पृशम् (9)

ऋद्ध्यामा त ओहैः ॥ (6) -Rv. IV. 10.1

14. *Vārāhī gāyatrī* - 6 + 9 + 9 - The converse of the *nāgi gāyatrī* is the *vārāhī*. (विपरीता वाराही, III. 13).

अग्ने मृड महौ (6)

असि य ईमा देवयुञ्जनम् (10)

इयेथ बहिरासदम् (8)

(6 + 10 + 8 = 24) -Rv. IV. 9.1

15. *Vardhamānā gāyatrī*, 6 + 7 + 8 = 21 - A metre in which the number of syllables stands in the progressive series of six, seven and eight, is called *vardhamānā gāyatrī*; (षट्क सप्तकाष्टकैर्वर्धमाना - *Piṅgala* III. 14).

त्वमग्ने यज्ञानां (6)

होता विश्वेषां हितः (7)

देवेभिर्मानुषे जने ॥ (8) -Rv. VI. 16.1

(6 + 7 + 8 = 21; this metre is also known as *ārcī uṣṇik*).

16. *Pratiṣṭhā gāyatrī* - 8 + 7 + 6 = 21; this is reverse of *vardhamānā gāyatrī*. (विपरीता प्रतिष्ठा - *Piṅgala* III. 15)

आपः पूणीत भेषजं

(8)

वरुषं तन्वे ३ मम (7)
 ज्योक् च सूर्य दृशे । (6) Rv. IX. 107.6
 इन्द्रस्य स्यूरसीन्द्रस्य (8)
 बुवोऽसि ऐन्द्रमसि (7)
 वैश्वदेवमसि । (6) Yv. V. 30
 (This is also known as *ārcī-uṣṇik*.)

17. *Dvipāda virāṭ gāyatrī* - $12 + 8 = 20$ syllables (तृतीयं द्विपाज्जागत गायत्राभ्याम् - *Piṅgala*, III. 16). This is a metre of 2 pādas, the first of which is a jāgata (of 12 syllables), and the second a gāyatra (of 8 syllables).

नृभिर्येमानो हर्यतो विचक्षणो (12)
 राजा देवः समुद्रियः (8) — Rv. X. 107.16
 This may also be classed as *pipīlikamadhyā gāyatrī*

नृभिर्येमानो हर्यतो (8)
 विचक्षणो (4)
 राजा देवः समुद्रियः (8)
 (8 + 4 + 8 = 20)

Uṣṇik Metres

The *Piṅgala Sūtras* III. 18 to III. 22 describe *uṣṇik* metres, which are usually of three pādas of $8 + 8 + 12$ syllables (उष्णिग् गायत्री जागतश्च, i.e. of two gāyatrās and one jāgata - II. 18). They may be of four pādas also.

1. *Ārṣa uṣṇik* or simply *uṣṇik* - $7 + 7 + 7 + 7 = 28$, but may be of 2 pādas or 3 pādas even.

(a) स्वयंभूरसि श्रेष्ठो (7)
 रश्मिर्वर्चोदाऽसि (7)
 वर्चो मे देहि । -सूर्य- (7)
 स्यावृतमन्वावर्ते (7) — Yv. II. 26

This may be written in two padas also of 19 + 9 syllables.

- (a) स्वयंभूरसि श्रेष्ठो रश्मिवर्चोदाऽअसि वर्चो मे देहि । (19)
सूर्यस्यावृतमन्वावर्त्त (1)
(b) प्रेद्धोऽअग्ने दीदिहि पुरो नोऽजस्रया सूर्या यविष्ठ । (18)
त्वा ऽंशश्चन्त ऽ उपयन्ति वाजाः । (10)
(18 + 10 = 28) -Yv. XVII. 76

2. *Nicṛd uṣṇik* - 28 - 1 = 27 syllables.

- अभ्यावर्त्तस्व पृथिवि यज्ञेन पयसा सह । (16)
वपां तेऽअग्निरिषितोऽअरोहत् ॥ (11)
(16 + 11 = 27) -Yv. XII. 103

3. *Bhurik uṣṇik* - (28 + 1 = 29) - One syllable in excess to the normal number.

- (i) अग्ने व्रतपते व्रतमचारिषं (12)
तदशकं तन्मेऽराधीदहं (11)
यऽएवाऽस्मि सोऽस्मि ॥ (6)
(12 + 11 + 6 = 29) -Yv. II. 28
(ii) परमस्याः परावतो रोहिदश्चऽइहागहि । (16)
पुरीष्यः पुरुष्रियोऽग्ने त्वं तरा मृधः ॥ (13)
(16 + 13 = 29) -Yv. XI. 72

4. *Virād uṣṇik* - 28 - 2 = 26 syllables.

- होता यक्षत्रजापतिं सोमस्य महिम्नः । (14)
जुषतां पिबतु सोमं होतर्यज ॥ (12)
(14 + 12 = 26 syllables) -Yv. XXIII. 64

5. *Svarād uṣṇik* - 28 + 2 = 30 syllables.

- देवा गातुविदो गातुं विश्वा गातुमित । (14)
मनसस्पतऽइमं देव यज्ञं स्वाहा वाते धाः ॥ (16)
(14 + 16 = 30) -Yv. VIII. 21

6. *Kakubh uṣṇik* - Whereas $8 + 8 + 12$ is the common *uṣṇik* (one *jāgata* between two *gāyātras*), in *kakubh uṣṇik*, there is a *jāgata* between two *gāyātra pādas*: $8 + 12 + 8$:

युष्माकं स्मा रथौ अनु- (8)

मुदे दधे मरुतो जीरदानवः । (12)

वृष्टी घावो यतोरिव ॥ (8)

($8 + 12 + 8$ syllables) -Rv. V. 53.5

7. *Puraḥ uṣṇik* पुर उष्णिक्- When the first *pāda* is *jāgata* (i.e. of 12 syllables), and then followed by the two *gāyātras* (8) (8), then it is *purah- uṣṇik* = $12 + 8 + 8$:

अप्स्वन्तरमृतमप्सु मेषजम् - (12)

पावृत प्रशस्तये । (7)

देवा भवत वाजिनः ॥ (8)

($12 + 7 + 8$, निचृद् पुर उष्णिक् = 27) -Rv. I. 23.19

8. *Paroṣṇik* - $8 + 8 + 12 = 28$, i.e. the *jāgata pāda* (of 12 syllables) is the last one, the first two being the *gāyātras* (परोष्णिक् परः- *Piṅgala*, III. 21) -This is not a new type, since it refers to the very definition of common *uṣṇik* (उष्णिग्गायत्री जागतश्च, III. 18)

9. *Catuṣpāda uṣṇik*, i.e. $7 + 7 + 7 + 7 = 28$

नदं व ओदतीनां (7)

नदं योयुवतीनाम् । (7)

पतिं वो अघ्न्यानां (6)

धेनूनामिषुध्यसि ॥ (7) -Rv. VIII. 69.2.

(An extra-syllable has been provided in the third quarto (license according to ह्यादिपूरणः -*Piṅgala* III.2); otherwise the whole verse may be called as *nicṛd - catuṣpāda - uṣṇik*.

Anuṣṭup Metres

1. *Ārṣī anuṣṭup* or merely *Anuṣṭup* - They have the four *pādas* of 8 syllables each : $8 + 8 + 8 + 8 = 32$ syllables (अनुष्टुप् गायत्री - the word *gāyātra* denotes 8 syllables -*Piṅgala*, III. 23).

ततो विराडजायत (8)

विराजो ऽ अधिपूरुषः । (8)

स जातो ऽ अत्यरिच्यत (8)

पश्चाद् भूमिमयो पुरः ॥ (8) —Yv. XXXI. 5

2. *Nicrd anuṣṭup* - (32 - 1) = 31 syllables, i.e. one syllable less.

पुरुष ऽ एवेदं सर्व (8)

यद्भुतं यच्च भाव्यम् । (7)

उतामृतत्वस्येशानो (8)

यदन्नेनातिरोहति ॥ (8) (Yv. XXX 1.2)

(8 + 7 + 8 + 8 = 31)

3. *Bhurik anuṣṭup* - (32 + 1) = 33 syllables, i.e. one syllable more than usual.

त्वे ऽ अग्ने स्वाहुत (7)

प्रियासः सन्तु सूरयः । (8)

यन्तारो ये मघवानो (8)

जनानामूर्वान्दयन्त गोनाम् । (10) —Yv. XXXIII.14

(7 + 8 + 8 + 10 = 33 syllables)

4. *Virāt anuṣṭup* - (32 - 2) = 30 syllables, i.e. 2 syllables less than usual.

तस्माद्यज्ञात् सर्वहुतः (8)

सम्भृतं पृषदाज्यम् । (7)

पशून्स्तृश्चक्रे वायव्या- (8)

नारण्या ग्राम्याश्च ये ॥ (7) —Yv. XXXII.6

(8 + 7 + 8 + 7 = 30 syllables)

5. *Svarād anuṣṭup*, 32 + 2 = 34, i.e. 2 syllables more than usual.

अनङ्वाहमन्वारभामहे (10)

सौरभेयं स्वस्तये । (7)

स न ऽ इन्द्र ऽ देवेभ्यो (9)

वह्निः सन्तरणो भव ॥ (8) (Yv. XXXV. 13)

(10 + 7 + 9 + 8 = 34 syllables).

6. *Tripāda anuṣṭup* - Sometimes, one may have an anuṣṭup of three pādas, i.e. with two jāgata lines (of twelve syllables each) and one gāyatra line of eight syllables: $12 + 12 + 8 = 32$; or $12 + 8 + 12$ or $8 + 12 + 12$. (त्रिपात्क्वचिज्जागताभ्यां च (24) मध्ये ऽन्ते च (25) — *Piṅgala*, III. 24-25)

पर्युषु प्रधन्व वाजसातये (11)

परि वृत्राणि सक्षणिः (8)

द्विषस्तरध्या ऋणया न ईयसे ॥ (12)

(11 + 8 + 12, nicrd) (Rv. IX. 110.1)

7. *Pipīlikamadhyā virāt anuṣṭup* - Virāt anuṣṭup has $32 - 2 = 30$ syllables. In the following verse, these are divided as follows in 3 pādas;

अजीजनो हि पवमान सूर्य (11)

विधारे शक्मना पयः । (8)

गोजीरया र॑ हमाणः पुरन्ध्या ॥ (11)

(11 + 8 + 11 = 30) — Yv. XX11.18

Kātyāyana's *Sarvānukramaṇī* of the R̥gveda gives the following eight variations of the anuṣṭup-metre:

Anuṣṭup - $8 + 8 + 8 + 8 = 32$ syllables.

Mahāpada pañkti, महापदपङ्क्ति, $5 + 5 + 5 + 5 + 5 + 6 = 31$ syllables,

Virāt, विराट्, $10 + 10 + 10, 11 + 11 + 11 = 33$ syllables.

Naṣṭarūpi, नष्टरूपी, $9 + 10 + 13 = 32$ syllables.

Kṛti, कृति, $12 + 12 + 8 = 32$ syllables.

Pipīlikāmadhyā, पिपीलिकामध्या, $12 + 8 + 12 = 32$ syllables.

Kāvīrāt, काविराट्, $9 + 12 + 9 = 30$ syllables.

Bṛhaṭī Metres

According to *Piṅgala*, one jāgata line followed by three gāyatra lines constitute the bṛhaṭī metre : $12 + 8 + 8 + 8 = 36$ syllables in all - बृहती जागतस्त्रयश्च गायत्राः - III. 26.

Thus the bṛhaṭī metre has normally 36 syllables :

one syllable less means *nicṛd - bṛhaṭī* ($36 - 1 = 35$); one syllable more means *bhurik-bṛhāṭī* ($36 + 1 = 37$); two syllables less ($36 - 2 = 34$) means *virāt - bṛhaṭī*, and two syllables more means *svarāt - bṛhaṭī* metre.

1. *Ārṣī bṛhaṭī*, or simply *bṛhaṭī* - 36 syllables:

अपामिदं न्ययन् स मुद्रस्य निवेशनम् । (15)

अन्याँस्ते ऽअस्मत्तपन्तु हेतयः पावको ऽअस्मभ्य ऋशिवो भव ॥ (21)

(15 + 21 = 36)

—Yv. XVII.7

2. *Nicṛd bṛhaṭī* - $36 - 1 = 35$ syllables, i.e. one syllable less than usual.

मेघां मे वरुणो ददातु मेधामग्निः प्रजापतिः । (17)

मेधामिन्द्रश्च वायुश्च मेघां धाता ददातु मे स्वाहा ॥ (18)

(17 + 18 = 35)

—Yv. XXXII.15

3. *Bhurik bṛhaṭī* - $36 + 1 = 37$ syllables, i.e. one syllable more than usual.

नमस्ते हरसे शोचिषे नमस्ते ऽ अस्त्वचिषे । (16)

अन्याँस्ते अस्मत्तपन्तु हेतयः (11)

पावको ऽ अस्मभ्य ऋशिवो भव ॥ (10)

(16 + 11 + 10 = 37)

—Yv. XXXVI. 20

4. *Virāt bṛhaṭī* $36 - 2 = 34$, i.e. 2 syllables less than the usual.

शारदेन ऋतुना देवा ऽ एक वि ऋश्वः ऋभवस्तुताः । (18)

वैराजेन श्रिया श्रिय ऋविरिन्द्रे वयो दधुः ॥ (16)

(18 + 16 = 34)

—Yv. XX1.26

5. *Svarāt bṛhaṭī* - $36 + 2 = 38$ syllables, i.e. two syllables more than usual.

आजुह्वान ऽ ईड्यो वन्द्यश्वा (9)

याह्वग्ने वसुभिः सजोषाः । (9)

त्वां देवानामसि यह्व होता (10)

स ऽ एनान्यक्षीषितो यजीयान् (10)

(18 + 20 = 38 = 9 + 9 + 10 + 10)

—Yv. XXIX. 28

6. *Pipīlkāmadhyā Brhaṭī* - 14 + 8 + 14; the shortest pāda being at the centre.

पृथिव्या ऽ अहमुदन्तरिक्षमारुहम्-(14)

न्तरिक्षादिवमारुहम् । (8)

दिवो नाकस्य पृष्ठात् स्वर्ग्योत्तरिगामहम् (14)—Yv. XVII. 67

7. *Pathyā Brhaṭī* - 8 + 8 + 12 + 8 = 36 syllables. Here in this metre, the first two and the fourth pādas are gāyatra (of 8 syllables) and third pāda is jāgata (of 12 syllables): पथ्या पूर्वश्चेत् तृतीया । -*Piṅgala*, III. 27.

कदाचन स्तरीरसि (8)

नेन्द्र सश्वसि दाशुषे । (8)

उपोपेन्नु मघवन् भूय ऽ इन्नुते (12)

दानं देवस्य पृच्यते ॥ (8) —Yv. III. 34

8. *Nyaṅku sārīṇī brhaṭī* - 8 + 12 + 8 + 8 = 36 syllables i.e. the jāgata pāda (of 12 syllables) comprises the second pāda; whereas the first, third and the fourth pādas are gāyatra (of 8 syllables). (न्यङ्कुसारिणी द्वितीयः - *Piṅgala*, III. 28). Krauṣṭuka Ācārya has named the same metre as *skandho-grīvī* (स्कन्धोग्रीवी कौष्ठुके: - *Piṅgala*, III. 29) स्कन्धोग्रीवी = a neck between two shoulders.

According to Yāska, the same metre is known as *urobrhaṭī* (उरोबृहती यास्कस्य - *Piṅgala*, III. 30)

9. *Upariṣṭād brhaṭī* - 8 + 8 + 8 + 12 = 36, the jāgata pāda (of 12 syllables) is the fourth one, the first three being the gāyatra pādas of 8 syllables. (उपरिष्टाद् बृहत्त्यन्ते - *Piṅgala* III. 31). Here we have a *nicṛd* upariṣṭād brhaṭī.

अश्विनकृतस्य ते (7)

सरस्वतिकृतस्येन्द्रेण (9)

सुत्राम्णा कृतस्य उप (8)

हूत ऽ उपहूतस्य भक्षयामि ॥ (11)

(7 + 9 + 8 + 11 = 35)

—Yv. XX. 35

Here is another illustration of *bhurik-upariṣṭād brhaṭī*:

सं वां मनां सिसं वता (8)

समुचितान्याकरम् । (7)

अग्ने पुरीष्याधिपा भव (9)

त्वं न ऽ इषमूर्जं यजमानाय धेहि । (13)

(8 + 7 + 9 + 13 = 37)

-Yv. XII. 58

An upariṣṭād br̥hatī:

ऊर्ध्वं ऽ ऊ षु ण ऽ ऊतये (8)

तिष्ठा देवो न सविता । (8)

ऊर्ध्वो वाजस्य सनिता (8)

यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥ (12)

(8 + 8 + 8 + 12 = 36)

-Yv. XI.42

10. *Purastād Br̥hatī* - 12 + 8 + 8 + 8 - In this, the Jāgata pāda (of 12 syllables) becomes the first one, the second, third and fourth being the gāyatra pādas (पुरस्ताद् बृहती पुरः - *Piṅgala*, III. 32).

10.(a) *Catuspāda br̥hatī* I - 9 + 9 + 9 + 9 = 36 syllables - It has four pādas of nine syllables each - क्वचिन्निवकाश्चत्वारः - *Piṅgala*, III. 33

युवं ह्यास्तं महो रन्धुवं (9)

वा यन्निरततंसतम् । (8)

ता नो वसू सुगोपा स्यात (9)

पातं नो वृकादघायोः ॥ (8)

(9 + 8 + 9 + 8 = 34)

-Rv. I. 120.7

This catuspāda virāḍ br̥hatī (virāḍ since 36 - 2 = 34) it may also be called svarāḍ ārṣī anuṣṭup, svarāḍ since 32 + 2 = 34.

(b) *Catuspāda Br̥hatī* II - 10 + 10 + 8 + 8 = 36. The first two are the vairāja pādas (of 10 syllables), and the last two are the gāyatra pādas (of 8 syllables each) (वैराजौ गायत्री च - *Piṅgala*, III. 34)

अग्ने विवस्वदुषसश् (8)

चित्रं राधो अमर्त्य । (7)

आ दाशुषे जातवेदो (8)

वहा त्वमद्या देवौ उषर्बुधः ॥ (11)

(8 + 7 + 8 + 11 = 34) -Rv. I. 44.1

This is known as upariṣṭād virāḍ bṛhatī, or catuṣpāda virāḍ bṛhatī (upariṣṭād, since it has first three gāyātras and the fourth a jāgata).

Again, it is virāḍ, since 2 less syllables ($36 - 2 = 34$), and catuṣpāda, since the verse has four pādas.

11. *Mahābṛhatī* - $12 + 12 + 12$, i.e. having three pādas, each of which is a jāgata (i.e. of 12 syllables)- त्रिभिर्जागतैर्महाबृहती (*Piṅgala*, III. 35)

The metre is also known as *satobṛhatī*, according to Tāṇḍin Ācārya (सतोबृहती ताण्डिनः).

अथ यदिमे पवमान रोदसी (12)

इमा च विश्वा भुवनामि मज्मना । (12)

यूये न निष्ठा वृषभो वि तिष्ठसे ॥ (12)

($12 + 12 + 12 = 36$) - Rv. IX. 110.9

Paṅkti Metres

The Paṅkti metre is supposed to be containing 40 syllables, equivalent to two jāgata (12 syllables) and two gāyātra pādas (8 syllables) $12 + 12 + 8 + 8 = 40$ syllables. (पङ्क्ति र्जागती गायत्री च - *Piṅgala*, III. 37). Ārṣi paṅkti, or merely paṅkti has thus 40 syllables in each verse.

1. *Ārṣi paṅkti* or *paṅkti* = $12 + 12 + 8 + 8$ or $10 + 10 + 10 + 10 = 18 + 22 = 40$ syllables.

(a) गृहा मा बिभ्रत मा वेपध्वमूर्जं बिभ्रत ऽ एमसि । (18)

ऊर्जं बिभ्रद्वः सुमनाः सुमेधा गृहानैमि मनसा मोदमानः ॥ (22)

($18 + 22 = 40$)

-Yv. III. 41

(b) एतत्तै रुद्रावसं तेन (9)

परो मूजवतो ऽ तीहि । (8)

अवततधन्वा पिनाकावसः (11)

कृत्तिवासा ऽ अहिं सन्नः शिवोतीहि ॥ (12)

($17 + 23 = 40$ or $8 + 9 + 11 + 12$)

-Yv. III. 61

2. *Nicṛd (ārṣi) Paṅkti* - $40 - 1 = 39$ syllables, i.e. one less than usual.

मधुमतीर्न इषस्कृधि यत्ते (11)

सोमादाभ्यं नाम जागृवि (9)

तस्मै ते सोम सोमाय । (8)

स्वाहा स्वाहोर्वन्तरिक्षमन्वेमि ॥ (11)

(11 + 9 + 8 + 11 = 28 + 11 = 39)

-Yv. VII.2

3. *Bhurik (ārṣī) Paṅkti* - 40 + 1 = 41, one syllable more than usual.

त्वमग्ने द्रतपाऽअसि (8)

देव ऽ आ मर्त्येष्व, त्वं यज्ञेष्वीड्यः । (11)

रास्वेयत्सोमा भूयो भर (9)

देवो नः सविता वसोर्दाता वस्वदात् ॥ (13)

(8 + 11 + 9 + 13 = 19 + 22 = 41)

-Yv. IV. 16

4. *Virāt paṅkti* - 40 - 2 = 38, i.e. 2 syllables less than usual.

राज्यसि प्राची दिग्विराडसि (10)

दक्षिणा दिक् सम्राडसि (8)

प्रतीची दिक् स्वराडस्यु- (8)

दीची दिगधिपत्यसि बृहती दिक् ॥ (12)

(10 + 8 + 8 + 12 = 38 syllables in all) -Yv. XIV. 13

5. *Svarād (ārṣī) paṅkti* - 40 + 2 = 42 syllables, i.e. 2 syllables more than usual.

विश्वकर्मा ह्यजनिष्ट देवऽआदिद् (12)

गन्धर्वोऽअभवद् द्वितीयः । (9)

तृतीयः पिता जनितीषधीनामपां (13)

गर्भं व्यदधात् पुरुत्रा ॥ (8)

(12 + 9 + 13 + 8 = 21 + 21 = 42)

-Yv. XVII. 32

6. *Sataḥ paṅkti* - 12 + 8 + 12 + 8 = 40; in the first and third pāda, we have jāgata syllables (12), and in the second and fourth pādas, the gāyatra (8) syllables (पूर्वी चेदयुजौ सतः पंक्तिः - *Piṅgala*, III. 38 i.e. jāgata and gāyatra alternatively - see पंक्ति-र्जागती गायत्री च - *Piṅgala*, III. 37)

आ यं नरः सुदानवो ददाशुषे (12)

दिवः कोशमच्युयवुः । (8)

वि पर्जन्यं सृजन्ति रोदसीअनु (12)
 धन्वना यन्ति वृष्टयः ॥ (8)
 (12 + 8 + 12 + 8 = 40)

7. *Viparīta sataḥ paṅkti* - Reverse of the sataḥ-paṅkti is also sataḥ paṅkti (8 + 12 + 8 + 12) i.e. the first and the third pādas have gāyatra syllables and the second and the fourth jāgata syllables (विपरीती च -*Piṅgala*, III. 39).

य ऋष्वः श्रावयत्सखा (8)
 विश्वेत्स वेद जनिमा पुरुष्टुतः (12)
 तं विश्वे मानुषा युगे-(8)
 न्द्रं हवन्ते तविषं यतमुचः ॥ (11)
 (8 + 12 + 8 + 11 = 39; i.e. निचृद् सतः पङ्क्ति, nicṛd sataḥ paṅkti)
 -Rv. VIII. 46.12

8. *Prastāra paṅkti* - 12 + 12 + 8 + 8 = 40 with two jāgatas (of 12 syllables each) followed by two gāytras (of 8 syllables each)- (प्रस्तार पङ्क्तिः पुरतः -*Piṅgala*, III. 40).

भूरसि भूमिरस्यदितिरसि (11)
 विश्वधाया विश्वस्य भुवनस्य धर्त्री । (13)
 पृथिवीं यच्छ पृथिवीं (8)
 दृष्ट्वं ह पृथिवीं मा हिंसीः (8)
 (11 + 13 + 8 + 8 = 40)
 -Yv. XIII. 18

9. *Āstāra paṅkti* - 8 + 8 + 12 + 12 = 40, two gāytras are followed by two jāgatas (आस्तार पङ्क्तिः परतः - *Piṅgala*, III. 41)

प्रतूर्तं वाजिन्नाद्रव (8)
 वरिष्ठामनु संवतम् । (8)
 दिवि ते जन्म परममन्तरिक्षे (12)
 तव नाभिः पृथिव्यामधि योनिरित् (12)
 (8 + 8 + 12 + 12 = 40)
 -Yv. XI. 12

10. *Viṣṭāra paṅkti* - 8 + 12 + 12 + 8 = 40; two jāgata pādas in the middle, and preceded and followed by a gāyatra pāda each (विष्टारपङ्क्तिरन्तः -*Piṅgala*, III. 42; *antaḥ* here means the middle twos).

अग्ने तव श्रवो वयो (8)

महि भ्राजन्ते अर्चय विभावसो । (12)

बृहदभानो शवसा वाजमुक्थ्यं (11)

दधासि दाशुषे कवे ॥ (8)

(8 + 12 + 11 + 8 = 39; nicṛd viṣṭāra pañkti)-Rv. X. 144.6

11. *Sanstāra pañkti* - 12 + 8 + 8 + 12 = 40 syllables, here the two jāgata pādas (12) are on extreme ends with two gāyātras (8) in the middle: (संस्तार पङ्क्तिर्बीहः - *Piṅgala* III. 43)

इष्कतरिमध्वरस्य प्रचेतसे (12)

क्षयन्तं राधसो महः (8)

राति वामस्य सुभगां (8)

महीमिषं दधासि सानसि रयिम् ॥ (12)

(12 + 8 + 8 + 12 = 40)

Rv VIII. 140.5

12. *Akṣara pañkti or ardha pañkti* - 5 + 5 + 5 + 5 = 20 syllables = 1/2 x 40 (ardha pañkti)- (अक्षर पङ्क्तिः पञ्चकाशचत्वारः, i.e. with four pādas of five syllables).

पश्वा न तायुं (5)

गुहा चतन्तम् । (5)

नमो युजानं (5)

नमो वहन्तम् ॥ (5)

(5 + 5 + 5 + 5 = 20

-Rv. I.65.1

13. *Pada pañkti*- 5 + 5 + 5 + 5 + 5 = 25 syllables (five pādas of 5 syllables each) (पदपङ्क्तिः पञ्च - *Piṅgala* III. 46). Here is a bhu-rik pada Pañkti (25 + 1 = 26), which may be regarded as virāḍ uṣṇik also: 28 - 2 = 26):

घृतं न पूतं (5)

तनुररेपाः (5)

शुचि हिरण्यम् । (5)

तत्ते रुक्मो न (5)

रोचत स्वधावः ॥ (6)

(5 + 5 + 5 + 5 + 6 = 26)

-Rv. IV. 10.6

14. *Pañca-paḍā pañkti* - 4 + 6 + 5 + 5 + 5 = 25 syllables, the first of 4, second of 6, and three pādas of 5 (चतुष्क षट्कौ त्रयश्च,

-*Piṅgala*, III. 47; here ca, च, denotes *pañcaka*, lines i.e. of 5 syllables). There is no rigidity in respect to the order of *catuṣka* (group of four), *pañcaka* (group of five) or *ṣaṭka* (group of six);

- (a) अथा ह्यग्ने (4)
 क्रतोर्मद्वस्य (5)
 दक्षस्य साधोः । (5)
 रथीर्कृतस्य (5)
 बृहतो बभूव ॥ (6)
 $(4 + 5 + 5 + 5 + 6 = 25)$. This may be also called *bhurik-gāyatrī* $(24 + 1 = 25)$.
 —Rv. IV.10.2

- (b) एभिर्नो अर्कं (5)
 र्धवा नो अर्वाङ् (5)
 स्वर्णं ज्योतिः । (4)
 अग्ने विश्वेभिः (5)
 सुमना अनीकैः ॥ (6)
 $(5 + 5 + 4 + 5 + 6 = 25)$
 —Rv. IV. 10.3

16. *Pathyā pañktiḥ* - $8 + 8 + 8 + 8 + 8 = 40$ (5 lines of *gāyatra* syllables (8) each (पथ्या पञ्चभिर्गायत्रैः -*Piṅgala*, III. 48).

यो अर्यो मर्तं भोजनं (8)
 परा ददाति दाशुषे । (8)
 इन्द्रो अस्मभ्यं शिक्षतु (8)
 विभजा भूरि ते वसु (8)
 भक्षीय तव राघसः ॥ (8)
 $(8 + 8 + 8 + 8 + 8 = 40)$
 —Rv. I.81.6

17. *Jagatī pañkti* - $8 + 8 + 8 + 8 + 8 + 8 = 48$ syllables. The metre has six *gāyatra* (8) *pādas*. This is in fact a special *jagatī* of six *pādas*. (जगती षड्भिः -*Piṅgala*, III. 49). (It is *jagatī*, since the total number of syllables is 48).

महि वो महतामवो (8)
 वरुण मित्र दाशुषे (8)
 यमादित्या अभि द्रुहो (8)
 रक्षया नेमघं नश- (8)
 दनेहसो व ऊतयः (8)

सुऊतयो व ऊतयः ॥ (8)

(8 + 8 + 8 + 8 + 8 + 8 = 48)

-Rv. VIII. 47.1

Triṣṭubh Metres

Piṅgala treats of triṣṭup (or triṣṭubh) and jagatī metres in 5 aphorisms:

(i) एकेन त्रिष्टुब् ज्योतिष्मती । (50)

(ii) तथा जगती । (51)

(iii) पुरस्ताज् ज्योतिः प्रथमेन । (52)

(iv) मध्येज्योतिर्मध्यमेन । (53)

(v) उपरिष्टाज्ज्योतिरन्तेन । (54)

Pañca-pād Triṣṭup and Jagatī Metres

A pañca-pād metre means a five-footed. The Sūtras from Piṅgala *Chandaḥ-Sāstra* III. 50-54 in their connection have already been given above.

They are a combination of four lines of gāyatra plus one line of triṣṭubha or jāgata as the case may be.

They are called *jyotiḥ triṣṭup* or *jyotiṣmāṇi triṣṭup* in one case and *jyotiḥ jagatī* or *jyotiṣmāṇi jagatī* in the other.

(i) *Pañcapād jyotiṣmāṇi triṣṭup*-

4 gāyatra + 1 triṣṭubha = 8 + 8 + 8 + 8 + 11 = 43 syllables in five lines.

(ii) *Pañcapād jyotiṣmāṇi jagatī*

4 gāyatra + 1 jāgata = 8 + 8 + 8 + 8 + 12 = 44 syllables in five lines, just as a pāda of 8 syllables is known as gāyatra (गायत्र) a pāda of 12 is known as jāgata (जागत), so a pāda of 11 syllables is known as triṣṭubha (त्रिष्टुभ); and also known as rudra. In further description, ज्योतिः = ज्योतिष्मती *jyotiḥ* = *jyotiṣmāṇi*.

Pañcapād purastād - jyotiḥ triṣṭup - 11 + 8 + 8 + 8 + 8 = 43

This is of five feet.

The first pāda is triṣṭubha (of 11 syllables), and the rest four gāyatra (of 8 syllables).

कृधी नो अहयो देव सवितः (11)
 स च स्तुषे मघोनाम् (7)
 सहो न इन्द्रो वह्निभि - (8)
 न्येषां चर्षणीनां (6)
 चक्रं रश्मि न योयुवे ॥ (8)

—Rv IV. 93.9

To meet the requisites of the metre, the second and fourth anomalous lines may be read as:

Second —स च स्तुषे मघोनाम् (8)

Fourth —नियेषां चरषणीनाम् (8)

(This verse, Rv. IV. 93.9 is also known as akṣara pañkti).

Pañcapād purastād - jyotiḥ jagatī - 12 + 8 + 8 + 8 + 8 = 44.

Similar to the above triṣṭubh metre, if the first pāda be jāgata (of 12 syllables), the metre is known as *pañcapād purastād jyotiḥ jagatī*.

नमोवाके प्रस्थिते अध्वरे नरा (12)

विवक्षणस्य पीतये (8)

आयातमश्विना गत - (8)

मवस्युर्वामहं हुवे (8)

घत्तं रत्नानि दाशुषे ॥ (8)

Pañcapād madhye jyotiṣmatī jagatī - 8 + 8 + 12 + 8 + 8 = 44.

This metre has five feet, of which first, second, fourth and fifth are gāyatra pādas, whereas the third or the middle one is a jāgata pāda.

इन्द्राय त्वा वसुमते (8)

रुद्रवतऽइन्द्राय त्वा- (8)

दित्यवतऽइन्द्राय त्वाभिमातिघ्ने । (12)

श्वेनाय त्वा सोमभृतेऽ- (8)

-ग्नये त्वा रायस्योषदे ॥ (8)

(8 + 8 + 12 + 8 + 8 = 44)

—Yv. VI. 32

Pañcapād madhye jyotiḥ triṣṭup - 8 + 8 + 11 + 8 + 8 = 43 syllables. This is also five-footed triṣṭup metre. The *traiṣṭubha*

pāda (of 11 syllables) is in the middle, with two gāyatra pādas each on either side.

बृहद्भिरग्ने अर्चिभिः (8)

शुक्रेण देव शोचिषा (8)

भरद्वाजे समिधानो यविष्ठ्य (11)

रेवन्नः शुक्र दीदिहि (8)

धुमत्पावक दीदिहि ॥ (8)

—Rv. IV. 48.7

Four-footed Ārṣī Triṣṭup Metres- Now we shall give normal *triṣṭup* (triṣṭubh) metres:

1. *Triṣṭup*- 11 + 11 + 11 + 11 = 44 syllables.

तनूपाऽअग्नेऽसि तन्वं मे पाहा - (11)

युर्दाऽअग्नेऽस्यायुर्मं देहि वर्चो- (11)

दाऽअग्नेऽसि वर्चो मे देहि । अग्ने (11)

यन्मे तन्वाऽऊनं तन्मऽआपृण ॥ (11)

—Yv. III. 17

2. *Nicṛt triṣṭup* - 44 - 1 = 43 syllables i.e. one syllable less than usual.

या ते धामानि हविषा यजन्ति (11)

ता ते विश्वा परिभूरस्तु यज्ञम् (11)

गयस्कानः प्रतरणः सुवीरोऽ- (11)

वीरहा प्रचरा सोम दुर्व्यान् ॥ (10)

(11 + 11 + 11 + 10 = 43 syllables)

—Yv. IV. 37

3. *Bhurik Triṣṭup* - 44 + 1 = 45 syllables (one more syllable than usual).

अयमिह प्रथमो धायि धातु- (11)

मिर्होता यजिष्ठोऽअध्वरेष्वीद्वयः । (11)

यमज्जवानो भृगवो विरुचु- (12)

वनेषु चित्रं विभ्वं विशे विशे ॥ (11)

(11 + 11 + 12 + 11 = 45)

Yv. II. 15

4. *Virāt triṣṭup* - 44 - 2 = 42 syllables i.e. two syllables less than usual.

उभा वामिन्द्राग्नीऽआहुवध्याऽ (10)

उभा राधसः सह मादयध्वै । (11)

उभा दाताराविषा ऽरयीणा- (10)

मुभा वाजस्य सातये हुवे वाम् ॥ (11)

(10 + 11 + 10 + 11 = 42)

—Yv. III. 13

5. *Svarāt triṣṭup* - 44 + 2 = 46 syllables i.e. two syllables more than usual.

धाता रातिः सवितेदं जुषन्तां (11)

प्रजापतिर्निधिषा देवोऽअग्निः । (11)

त्वष्टा विष्णुः प्रजया स रराणा (11)

यजमानाय द्रविणं दधात स्वाहा ॥ (13)

(11 + 11 + 11 + 13 = 46)

—Yv. VIII. 17

(Normally this verse, as the other two verses VIII. 20 and VIII. 62 must have been pure and simple *triṣṭup* (11 x 4 = 44 syllables), the ending *Svāhā* (the common ending when an *āhuti* is given after reciting a *mantra*, *svāhoccāra*). has made them *svarāt*.

An illustration of normal *svarāt triṣṭup*, is the following:

नाभा पृथिव्याः समिधानेऽअग्नी (11)

रायस्योषाय बृहते हवामहे । (12)

इरम्मदं बृहदुक्थं यजत्रं (11)

जेतारमग्निं पृतनासु सासहिम् (12)

(11 + 12 + 11 + 12 = 46)

—Yv. XI. 76

Jagatī Metres

Along with the five-footed *jyotiṣmatī triṣṭups*, we have given an account of the five-footed *jyotiṣmatī jagatī*.

1. *Ārṣī jagatī* or *jagatī* - 48 syllables.

स त्वमग्ने सूर्यस्य वर्चसागथाः (12)

समृषीणाऽस्तुतेन (7)

सं प्रियेण धाम्ना समहमायुषा सं वर्चसा (15)

सं प्रजया सं रायषोषेण निमषीय ॥ (13)

(12 + 7 + 16 + 13 = 48)

—Yv. III. 19

2. *Nicṛd-Jagatī* - 48 - 1 = 47. i.e. one syllable less than usual.

अदित्यै रास्नासि विष्णोर्वैष्णोस्मूर्जे (12)

त्वाऽदव्येन त्वा चक्षुषावक्ष्यामि । (12)

अग्नेर्जिह्वासि सुहृद्वैष्णो धाम्ने (12)

धाम्ने मे भव यजुषे यजुषे ॥ (11)

(12 + 12 + 12 + 11 = 47)

—Yv. I. 30

3. *Bhurik jagatī* - 48 + 1 = 49, i.e. one syllable more than usual.

वसोः पवित्रमसि शतधारं (11)

वसोः पवित्रमसि सहस्रधारम् । (12)

देवस्त्वा सविता पुनातु वसोः (11)

पवित्रेण शतधारेण सुप्वा कामधुक्षः (15)

(11 + 12 + 11 + 15 = 49)

—Yv. I.3

4. *Virāt jagatī* - 48 - 2 = 46 syllables, i.e. two syllables less than usual.

मनो जूतिर्जुषतामाज्यस्य बृहस्पति - (14)

र्यज्ञमिमं तनोत्विरिष्टं यज्ञं समिमं दधातु । (17)

विश्वे देवासऽ इह मादयन्तामोऽ मतिष्ठ ॥ (15)

(14 + 17 + 15 = 46)

—Yv. II. 13

5. *Svarāt jagatī* - 48 + 2 = 50, i.e. two syllables more than usual.

भूताय त्वा नारातये स्वरभिविख्येषं (14)

दृहन्तां दुर्याः पृथिव्यामुर्वन्तरिक्षमन्वेमि । (16)

पृथिव्यास्त्वा नाभौ सादयाम्य- (10)

दित्याऽउपस्थेऽग्नेहव्यं रक्ष ॥ (10)

(14 + 16 + 10 + 10 = 50)

—Yv. I.11

6. *Madhye jyotiḥ jagatī* - 12 + 12 + 8 + 12 or 12 + 8 + 12 + 12 = 44. This is a four-footed metre, with the first and the last pādas as jāgata (of 12 syllables), and one gāyatra pāda and one jāgata pāda in the middle.

यद्वा यज्ञं मनवे संमिमिक्षु- (12)

रेवेत्काण्वस्य बोधतम् (8)

बृहस्पति विश्वान्देवीं अहं हुव (12)

इन्द्राविष्णू अश्विनावाशुहेषता ॥ (12)

(12 + 8 + 12 + 12 = 44)

—Rv. VII. 10.2.

Special Types of Metre

Piṅgala gives an account of four special types of metres:

- (i) *Śaṅkumārī*-एकस्मिन् पञ्चके छन्दः शंकुमती (III. 55).
- (ii) *Kakudmārī*-षट्के ककुदमती (III. 56).
- (iii) *Pipīlikamadyā*-त्रिपादणिष्ठमध्या पिपीलिकमध्या (III. 57).
- (iv) *Yavamadyā*-विपरीता यवमध्या (the reverse of *Pipīlika - madyā* (III. 58).

1. *Śaṅkumārī* - 5 + 6 + 6 + 6 = 23 syllables. Of the four pādas, any one of them is of 5 syllables, and all the other three of six syllables each, then it is *śaṅkumārī gāyatrī*. Similarly for other metres; if any pāda is of five syllables, and the rest following usual rule, the metre is 'śaṅkumārī paṅkti', 'śaṅkumārī bṛhatī' etc.

2. *Kakudmārī* (or *Kakumārī*)- In this type, any one pāda should be of six syllables, and the rest of the pādas following the usual rules of the metre.

3. *Pipīlikamadyā* - All the metres of three pādas, having the middle pāda unusually a short one (the shortest) the metre is called *pipīlikamadyā*. For example,

नृभिर्येमानो हर्यतो (8)

विचक्षणो (4)

राजा देवः समुद्रियः (8)

(8 + 4 + 8 = 20). —Rv. IX. 107.16

4. *Yavamadyā*- It is the reverse of *pipīlikamadyā*, i.e. middle pāda of the three should be the longest. For example,

सुदेवः समहासति (8)

सुवीरो नरो मरुतः स मर्त्यः (11)

यं त्रायध्वं स्याम ते । (7)

(8 + 11 + 7 = 26) — Rv. V. 53.15

Long Metres from Atijagatī to Utkṛti

In the *Chandaḥ Śāstra* of Piṅgala, we have the following sūtras in the Fourth Chapter.

1. चतुःशतमुत्कृतिः (IV. 1)

The utkṛti metre has 104 syllables.

2. चतुरश्चतुरस्त्यजेदुत्कृतेः (IV. 2).

By decreasing the above number 104 of syllables each time by *four*, we get the succeeding metres.

104 — 4 = 100; 100 — 4 = 96; 96 — 4 = 92 and so on.

3. तान्यभिसंव्याङ्ग्रेभ्यः कृतिः (अभि, सम्, वि, आङ्, प्र (IV. 3).

4. प्रकृत्या चोपसर्गवर्जितः (IV. 4).

The metres thus formed in the series would be named by the use of prefixes (i) अभि (ii) सम् (iii) वि (iv) आङ् (v) प्र to the root-term and (vi) finally *kṛti* itself. (without the prefix).

उत्कृतिः - 104, अभिकृतिः - 100, संकृतिः - 96, आकृतिः - 88, प्रकृतिः - 84, कृतिः 80.

(Utkṛti, abhikṛti, saṅkṛti, vikṛti, ākṛti, prakṛti, and kṛti).

5. धृत्यष्टिशक्वरीजगत्यः (IV. 5). Then follow the four sets of धृति, अष्टि, शक्वरी and जगती, each a set of two: (1) atidhṛti (76) and dhṛti (72); (ii) ati-aṣṭi (68) and aṣṭi (64); (iii) ati-śakvarī (60) and sakvarī (56); (iv) atijagatī (52) and jagatī (48).

Thus from gāyatrī (24) to Utkṛti (104), we have 21 classes of metres (7 + 7 + 7 in three groups) i.e. three types.

Type I	Type II	Type III
Gāyatrī - 24	Ati-jagatī - 52	Kṛti - 80
Uṣṇik - 28	Śakvarī - 56	Prakṛti - 84
Anuṣṭup - 32	Ati-śakvarī - 60	Ākṛti - 88
Bṛhatī - 36	Aṣṭi - 64	Vikṛti - 92
Pañkti - 40	Ati-aṣṭi - 68	Saṅkṛti - 96
Triṣṭup - 44	Dhṛti - 72	Abhikṛti - 100
Jagatī - 48	Ati-dhṛti - 76	Utkṛti - 104

Let N be the prescribed number of syllables.

N - 1 gives the corresponding *nicṛt*.

N + 1 gives the corresponding *bhurik*.

N - 2 gives the corresponding *virāṭ*.

N + 2 gives the corresponding *svarāṭ*.

Illustrations

(i) Here we have a *Rk* verse, I. 133.6:

अवर्मह इन्द्र दादृहि शुधी नः शुशोच हि । (16)

द्यौः क्षा न भीषीं अद्रिवोघृणान्न भीषीं अद्रिवः । (16)

शुष्मिन्तमो हि शुष्मिभिर्वधैरुगेभिरियते । (16)

अपूरुषघ्नो अप्रतीत शूर सन्त्वभिस्त्रिप्तैः शूर सत्वभिः । (22)

(16 + 16 + 16 + 22 = 70)

This metre may be called *virāṭ dhṛti* (72 - 2 = 70), or *virāṭ brāhmī jagafi*, or *svarāṭ-atyasṭi* (68 + 2 = 70).

(ii) अद्भ्यः स्वाहा दार्भ्यः स्वाहोदकाय स्वाहा । (13)

तिष्ठन्तीभ्यः स्वाहा स्रवन्तीभ्यः स्वाहा स्यन्दमानाभ्यः स्वाहा । (19)

कूप्याभ्यः स्वाहा सृद्याभ्यः स्वाहा धार्याभ्यः स्वाहा - (15)

र्णवाय स्वाहा समुद्राय स्वाहा सरिराय स्वाहा ॥ (17)

(13 + 19 + 15 + 17 = 64)

(Yv. XXII. 25)

This is *aṣṭi* metre.

(iii) वाताय स्वाहा धूमाय स्वाहा घ्राय स्वाहा मेघाय स्वाहा (19)

विद्योतमानाय स्वाहा स्तनयते स्वाहावस्फूर्जते स्वाहा (20)

वर्षते स्वाहाववर्षते स्वाहागं वर्षते स्वाहा (17)

शीघ्रं वर्षते स्वाहोद्गृह्णते स्वाहोद्गृहीताय स्वाहा (18)

पृष्णते स्वाहा शीकायते स्वाहा पृष्णाभ्यः स्वाहा (16)

हादुनीभ्यः स्वाहा नीहाराय स्वाहा । (12)

(19 + 20 + 17 + 18 + 16 + 12 = 102) - Yv. XXII. 26

Since *abhikṛti* has hundred (100) syllables, the present mantra is *svarāṭ abhikṛti* (100 + 2 = 102).

Long metres broken into fragments

Old commentators on the Śukla Yajurveda, like Uvāṭa and Mahīdhara are not particular in assigning the names of metres to each and every *kaṇḍikā* (commonly known as *mantra*). These *kaṇḍikās* are not necessarily verses or chan-

das as we have in the Ṛgveda or even the Sāmaveda. Strictly speaking, they are not even prose. They belong to a category, quite different from others — they may be specifically called *Yajus* (*yajumṣi*). So often, they are appended to a verse also, and frequently they freely make use of verses, so common with the verses of the Ṛgveda.

The very first *mantra* of the Yajurveda has 80 syllables, with its own characteristic texture. We could have assigned the term *Kṛti* to this metre on the basis of the number of syllables. Dayānanda, however, prefers to break up the text into two fragments, the first one of which becomes *svarāt br̥hatī* (38 syllables), and the second one as *br̥hāmī-uṣṇik* (42).

I. इषे त्वोर्जे त्वा वायवस्थ (9)

देवो वः सविता प्रार्पयतु (10)

श्रेष्ठतमाय कर्मणः (8)

आप्यायध्वमध्व्याऽइन्द्राय भागम् । (11)

(9 + 10 + 8 + 11 = 38 — *svarāt br̥hatī*).

II. प्रजावतीरनमीवाऽअयक्ष्मा (11)

मा व स्तेनऽईशत माघशंसो (11)

ध्रुवाऽअस्मिन् गोपतौ स्यात (9)

ब्रह्मीर्यजमानस्य पशून् पाहि ॥ (11)

(11 + 11 + 9 + 11 = 42 *br̥hāmī-uṣṇik*)

Here is another illustration, where Dayānanda breaks up even a short verse into two fragments (Yv. IV. 28).

I. परि माग्ने दुश्चरिताद् (8)

बाधस्त्वा मा सुचरिते भज (10)

(8 + 10 = 18 — *sāmnī-br̥hatī*).

II. उदायुषा स्वायुषो (7)

दस्थाममृतो २ ऽ अनु ॥ (7)

(7 + 7 = 14 — *sāmnī-uṣṇik*).

Sometimes, a very long text has been broken up into four fragments (Yv. VII.47).

I. अग्नये त्वा मह्यं वरुणो ददातु (12)

सोऽमृतत्वमशीयायुर्दात्र ऽ (10)

एधि मयो मह्यं प्रतिगृहीत्रे । (11)

(12 + 10 + 11 = 33 , (*Bhurik-Prājāpatya Jagatī*))

II. रुद्राय त्वा मह्यं वरुणो ददातु (12)

सोऽमृतत्वमशीय प्राणो दात्रऽ (11)

एषि वयो महं प्रतिगहीत्रे । (11)

(12 + 11 + 11 = 34, Svarād - Prā jāpatya-Jagatī)

III. बृहस्पतये त्वा महं वरुणो ददातु (14)

सोऽमृतत्वमशीय त्वग् दात्रऽ (10)

एषि मयो महं प्रतिगहीत्रे । (11)

(14 + 10 + 11 = 35 - nicrd-ārcī-jagatī)

IV. यमाय त्वा महं वरुणो ददातु (12)

सोऽमृतत्वमशीय हयो दात्रऽ (11)

एषि वयो महं प्रतिगहीत्रे ॥ (11)

(12 + 11 + 11 = 34 - virād ārcī jagatī)

There is an anomaly in regards to the verse XXXII.2, and XXXII.3.

Vedic Text

सर्वे निमेषा जज्ञिरे (8)

विद्युतः पुरुषादधि । (8)

नैनमूर्ध्वं न तिर्यङ् च (8)

न मध्ये परि जगभत् ॥ (8)

न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः (16)

हिरण्यगर्भऽइत्येष मा मा हिंसीदित्येषा यस्मान्न जातऽ इत्येषः ॥ (23)

(16 + 23 = 39-nicrt paṅkti)

Upaniṣadic Text

नैनमूर्ध्वं न तिर्यङ् च न मध्ये परिजगभत् (16)

न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः ॥ (16)

(8 + 8 + 8 + 8 = 32 -Anuṣṭup) Śvetaśvatra, IV. 19

In fact हिरण्यगर्भः, मा मा हिंसी, and यस्मान्न जातः are the *Pratīkas* (the initial words) of the mantras which are to be repeated or recited after the text (an instruction in the Karma Kāṇḍa).

हिरण्यगर्भः — XIII.4; XXIII.1; XXV.10

मा मा हिंसीः — XII. 102

यस्मान्न जातः — VIII.36

The *pratīkas* are similarly quoted along with several other verses in the Yajurveda, but they are not considered as a part of the verse in deciding the metre:

Nicrd-gāyatrī - आसुते सिञ्चतः — XXXIII.21 *Pratika*: तं प्रलया; अयं वेनः
Virāt-tristup - कुतस्त्वमिन्द्र — XXXIII. 27 — *Pratika* : महौं ऽ इन्द्रो य ऽ
ओजसा (VII. 40); कदाचन स्तरीरसि० VIII.2; कदाचन प्रयुच्छसि० (VIII. 3).

OUR TRANSLATION

The translation of the Śukla Yajurveda, of the reputed school of the Vājasaneyins was included in our project of translating the four Vedic Samhitās, the R̥k, the Yajuh̥, the Sāma and the Atharva, and as soon as we had almost completed our translation of the R̥gveda, we took up this venture also. In the first volume of the R̥gveda, which has been published by the *Veda Pratishthana*, we have given an extensive introduction outlining the details of the Vedic Studies. The present work on the Yajurveda has also been taken up on the same lines, with some basic differences. While the R̥gveda for most of the part (rather the whole of it) runs through well-characterised Vedic meters, the Yajurveda has the text for the major part in the form of *yajūṁṣi* (the *yajus*), or “the sacrificial formulae” — a very inappropriate English rendering of the term *yajuh̥*. The *yajuh̥s* include the first *prose* given to man; they are neither the *aphorisms* developed in the Sūtra age of the *vedāṅgas* and the *upāṅgas*, nor the symbolic formulas of our mathematics and physical sciences. The *vinīyoga* associated with them in the context of sacrifices is also of much later date, when the ritual—*yajñas* became very common. The original purpose of the literary form could in no case have been so narrow or insignificant. The *yajuh̥s* form a vital part of the linguistic expression, the Divine Speech, *vāk* or Voice, with which man alone has been blessed. The Atharvaveda has also the *yajuh̥s* in its Samhitā. These *yajuh̥s* enrich man’s vocabulary in a simple and concise style — the vocabulary which later on became a basis of systematic disciplines of study. Through these *yajuh̥s*, the earliest concept of lexiconography was given to man, and as the culture grew, the man enriched the stock of his vocabulary also. Giving names to the surrounding

objects, coining different words from a common root, enriching terminology with the help of prefixes and suffixes, the concept of numerals, and modified terms derived from the basic numbers—these are the features of the *yajuhṣ*. The Yajurveda texts can very well be enjoyed and appreciated if looked from this angle.

The Yajurveda has several *sarvānukramaṇīs* which give the traditional *ṛṣis*, *devatās*, and metres (wherever possible). These *anukramaṇīs** are quite valuable and helpful, though they are not very old. For a general discussion, on metres, *ṛṣis* and accents on the Vedic texts, reader may be referred to my Chapters in the Volume I of the Rgveda.

As regards to the present translation of ours, I may add a few simple notes.

- (i) We have tried to take help from the several translations available in Sanskrit, Hindi and English languages, and occasionally from the Śatapatha Brāhmaṇa and the Śrauta Sūtras.
- (ii) We have translated the texts, *independent* of the *vinīyogas*, traditionally assigned to the *mantras*. The *vinīyogas* are the later impositions on the text. For example, the particular chapter used for the performance of the Vājapeya Yajña has no indications of the performance of this *yajña*— but since the word *vājam* occurred at a number of places, the traditionalists used this chapter for the performance of this sacrifice.

The *viniyogas* are known as *rūpa samṛddha* (रूपसम्पद्ध), where the text directly or appropriately refers to the performance or the ritualistic detail; most of the *viniyogas* are, however, inappropriate; the relevancy is only in reference to one or two words occurring in the text— a far-fetched relevancy. Whenever a scripture is utilized for a ritual (oriental, or occidental or semetic ritual), the *viniyogas* are always of this nature. Every day, our growing society is introducing new *viniyogas* for such purposes. A few striking *viniyogas* from the Yajurveda are given below :

* See Yājñavalkya Śikṣā, Sarvānukrama Sūtram (Kātyāyana) and Anuvāka Sutrādhyāya appended to the Nirṇaya Sāgar edition of the *Śukla Yajurveda Samhita* (Ūvaṭa and Mahīdhara).

- (a) भद्रं कर्णेभिः शृणुयाम देवाः (Yv. XXV.21)
(May we hear good, not evil, with ears) — used for ear-ring ceremony of a child on account of the word *karṇa* (ear) occurring in the text.
- (b) शन्नो देवीरभिष्टय आपो भवन्तु पीतये (Yv. XXXVI.12)
for the *ācamana*, or water-sipping purposes at the start of a ritual, since the word *āpah* may also mean water.
- (c) भस्मान्तं शरीरम्. (The body finally returns to dust) for the cremation ceremony (Yv. XL.15).
- (d) तद्यक्षुर्देवहितम्. (The rising sun is the cosmic eye) in the marriage ceremony. (Yv. XXXVI.24)
- (e) अन्नपतेऽन्नस्य नो देहि (O Lord of food, give us nourishment,) (Yv. XI.83), recited when the baby is first fed with food at the *anna-prāśana* ceremony, or as a text of grace at the start of a dinner.
- (f) द्यौः शान्तिः. (Yv. XXXVI.17) — at the conclusion of any assembly; this is a new innovation known as *śānti-pāṭha*.
- (g) आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामराष्ट्रे (Yv. XXII.22) as a National Anthem.

On account of our reverential attitude towards our sacred texts, we shall always discover new *vinīyogas*, for each sacred ritual, as an appropriate text for graceful repetition.

Since the text of the *saṁhitā* was not particularly handed down to us for these rituals, we have totally avoided a reference to these *vinīyogas* in our translation; each verse or *yajuh* is to be taken on its own merit.

It is not that only the Yajuh Saṁhitā was used as a text of Karmakāṇḍa, the texts of the R̥k and the Atharva were also used for similar purposes by different Vedic schools. Sāyaṇa, Mahīdhara and other scholiasts have laid particular emphasis on these *vinīyogas*. Dayānanda has been the first pioneer in this direction to show, that the texts should be studied on their merits, exclusive of the traditional *vinīyogas*. Aurobindo supported him in his venture of introducing the Vedas for their secret and sacred meanings.

(iii) It has been accepted by all oriental authorities that a good part of the Vedic verses are capable of being interpre-

ted in multiple parameters. This presents a particular difficulty to the translators of the Vedic verses. Sometimes implicitly and so often explicitly, a verse may be interpreted on a physical plane and a metaphysical plane. Thus a verse may have an *adhyātma* meaning or the spiritual sense, an interpretation in relation to sense-organs, i.e. *adhi-deva* meaning, an interpretation, in respect to Nature's dominant forces, a social interpretation, *samāja-pakṣa*, including defence and administration (*rājya-nīti-pakṣa*); and teaching and administration (*śikṣā-pakṣa*), trade, technology and business (*kalā-pakṣa* and *śilpa-pakṣa*); and then *itihāsa-pakṣa* (the story of creation, *sṛṣṭi-pakṣa* or the eternal natural history, *śāśvata-itihāsa*). According to Dayānanda, the Veda does not give an account of traditions, human history or mythology. In our translation also, we have closely followed this concept. Of course, the Veda has created history; it has given rise to the Vedic and even antivedic concepts both (as in Zoroastrian theology and Greek mythology, and the Middle-East concepts), but the Vedic verses in their content are free from such human history and mythology. Sāyaṇa, Mahīdhara and other scholiasts perhaps maintained the same views, but in their translations, they could not do justice to this Vedic concept, and occasionally they refer to the traditional mythology.

(iv) The modern Vedic scholars, particularly from the West, have taken a keen interest in our literature but from another angle. They have immensely worked on comparative philology, anthropology, social history and archaeology, and have drawn peculiar conclusions. Their studies are alluring and their findings astonishing. Aurobindo has extensively written on this subject. Unfortunately, these scholars have not been able to appreciate the spirit in which the Vedas were studied and held supreme so far. There is no coherency in the Western findings, and having taken a few words or phrases from here and there, they have raised an imaginative structure with shaky foundations. The scholars of their own schools and methodology would repudiate their claims.

(v) The entire text of the Yajurveda is divided into forty Chapters (*adhyāyas*) and each chapter has a number of

kaṇḍikās. These *kaṇḍikās* at number of places are divided into mantras. We have maintained this division of *kaṇḍikās* into mantras in our translation. Śrīpāda Damodar Satavalekar, in his text of the Yajurveda has given this classification and we have followed this. In our prose order (*anvaya*), we have not confused or mingled one *mantra* with the other in the same *kaṇḍikā*. This has been our speciality in this translation.

(vi) Usually, a Sanskrit or the Vedic term has three categories of meanings. First, based on etymology of the word; a noun has to be derived from some verb (*ākhyāta*); this is the *yaugika* (यौगिक) mode of interpretation. This has been the speciality of the *Nirukta* school of Yāska, and has been closely followed by Dayānanda. In the course of time, the *yaugika* terms became *yoga-rūḍhi* (योगरूढि); they, in usage, became the terms of restricted plasticity. The third category is of the *rūḍhi* (रूढि) terms where the term has only a restricted sense. The more the meaning of a term is *yaugika* (etymological), it is nearer the Vedic sense. The *aitihāsikās* or the traditionalists occasionally adhere to this last mode of interpretation. In our translation, we have followed the *Nairuktas*, basing their interpretation on etymological derivations (taking the terms to be *yaugika* and *yoga-rūḍhi*). Thus we do not restrict the Vedic words to the *rūḍhi* school. The Yajurveda deals with activity in general, and we believe, that originally, the words were not meant for the *karma-kāṇḍa viniyogas* i.e. for the performance of rituals. We do not thus subscribe to the school of Mahīdhara and Uvaṭa.

(vii) In very special cases, we have in our translation given the untranslated Vedic terms, particularly where the text stresses it, or has some speciality or significance. We shall illustrate this by giving some examples.

- (a) May the mother earth bless me. I am fire, being the kindler of fire; *Svāhā* (II.10) (Here the Vedic term *Svāhā* is retained), but when the same term occurs in the middle of a *mantra*, the word has been translated.

- (b) O earth, I surround you with the Gāyatrī metre; I encompass you with the Trīṣṭubha metre. (I.27)
- (c) May the fire whose name is non-shining (*nabhas*) know it. (V.9)
O glowing fire, who are on the earth, come with your name as alive (*āyu*) (V.9).
- (d) You have been duly accepted (उपयामगृहीतोऽसि). I take you for the month of Madhu (Caitra).
You have been duly accepted; I take you for the month of Mādhava (Vaiśākha). (VII.30)

Here Madhu, Mādhava, Śukra, Śuci, Nabhas, Nabhasya, Iṣa, Ūrja, Sahas, Sahasya, Tapas, Tapasya, and *amhasaspati* are the names of the twelve months, (now known by the names Caitra, Vaiśākha, Jyestha, Āṣadha, Śrāvaṇa, Bhādrapada, Aśvina, Kārtika, Mārgasīrṣa, Pauṣa, Māgha and Phālguna, and the intercalary month, the thirteenth (names on the basis of constellations). Etymologically the word Madhu stands for sweet; Mādhava means one pertaining to sweet; Śukra means dry, shining or bright and Śuci means pertaining to dry or shining, and, hence sanctity; Nabhas means "not visible"; Nabhasya pertaining to "sun not visible", *firmament*. Iṣa means food and Ūrjā energy. Sahas means tolerance or forbearance; Sahasya pertaining to tolerance. Tapas means austerity; Tapasya means pertaining to austerity. Amhas means sin, and amhasaspati means lord of sin, and thus the evil-month or intercalary month.*

- (e) Accentuate the praise-song (*stoma*) with Rk verses, *rathantara* with Gāyatrī metre and the *brhat-sāman* that runs similar to Gāyatrī. (XI.8).

* मधु प्रमुखमन्त्रं वसन्ते उत्पद्यते इति मधु-माधवी मासौ । शुक्राय शुचये ग्रीष्मौ मासौ । उभावपि शोचतेः शुष्यत्यर्थस्य । नभसे नभस्याय वार्षिकौ मासौ । नक्षत्र सूर्यो भाति मेघप्रचुरत्वात्; तस्मान्नभो नभस्यश्च । इषे-ऊर्जे शारदौ मासौ । इषमन्त्रमूर्जं तदुपसेचनं दध्यादि तदिह प्रचुरं भवति इति मतुब् लोपादभेदोपचारात् द्वौ मासावुच्येते । सहसे सहत्याय हैमन्तिकौ मासौ । सहसेः प्रसहनार्थस्य । अभिभवति ह्यसौ शीतेन । तपसे तपस्याय शैशिरौ मासौ । एतयोर्हि बलिष्ठं तपति सूर्यः । अश्वहसस्पतये त्रयोदशो मासः । अंहः पापं तस्य पतिः । अयं च द्वादशस्त्वपि पतति । (Uvata on Yv. VII.30)

Dayānanda translates *ṛcā*, by the R̥gveda, *rathantaram* as “excellent chariot”. (ऋचा) ऋग्वेदेन (स्तोमं) स्तूयते यस्तम् (सम् अर्घ्यम् । (गायत्रेण) गायत्री प्रभृति छन्दसैव (रथन्तरं) रथैः रमणीयैर्यनैस्तरन्ति येन तत् (गायत्रवर्त्तनं) गायत्रस्य वर्त्तनमार्गो वर्त्तनं यस्मिन् तत् (बृहत्) महत् ।

For various Sāmans, see also XII.4. We have retained the terms as *gāyatra*, *rathantara*, *stoma*, *vāmadeva* and *yajñāyajñiyam*. For metres and *sāmans*, see also XIII. 53-58, where technical terms have been retained in our translation.

(viii) The Yajurveda text refers to a large number of *devatās*, sometimes explicitly and often implicitly, particularly when collation or parallelism (the *samhitā tarka*) is implied. A list of the *devatās* is appended here from Adhyāya XXIV as an illustration.

Deities, Devatās and the Terms of Abstract Connotations

Whosoever goes through the texts of the Yajurveda is confronted with the difficulties of certain terms of most general usage and most common occurrence. They are like the a, b, c, ..., or x, y, z terms of algebraic notations, standing for a variety of features, ranging from very concrete ideas and terminating into fine abstract concepts. Such terms are known as *devas*, *devatās* (deities and gods), of the cosmic realm, some belonging to the terrestrial region (पृथिवी), some to the middle region (अन्तरिक्ष) and some to the celestial region (द्यौः); some representing man's own physical body (अन्नमय), some the vital body (प्राणमय), some the mental region (मनोमय) and some the spiritual region (विज्ञानमय and आनन्दमय). Even Nature's bounties like fire, air, wind, cloud-bearing winds, lightning are also represented by the same terms. Simultaneously, they may refer to our Supreme Lord's attributes, nature and functions. The same terms may refer to the principle office-holders in an organized society, or the departments of a state. Again on the mystic side, the same represents our strata of consciousness and the channels of our spiritual activity. We have discussed some of these details in our introduction to the translation of the R̥gveda (Vol.I), in the light of the interpretations given by Dayānanda,

Aurobindo and our other thinkers of the present age, drawing inspiration from the work of Yāska as outlined in his Nirukta. The *yajūmṣi* abound in such terms, as is seen from the texts of Chapter XXIV, a chapter dealing with the fauna (wild life, marine creatures, animals, insects, pets and cattle).

1. Prajāpati, Agni, Sarasvatī, Aśvins, Soma-Pūṣan, Sūrya Yama, Tvaṣṭṛ, Vāyu, Indra, Viṣṇu.
2. Soma, Varuṇa, Savitr, Bṛhaspati, Mitrā-Varuṇa.
3. Aśvins, Rudra-Paśupati, Yama, Rudra, Parjanya.
4. Marut, Sarasvatī, Tvaṣṭṛ, Indra-Agni, Uṣas.
5. Viśve-devāḥ, Vāk, Aditi, Deva-patnī.
6. Vasus, Rudras, Ādityas, Parjanya.
7. Indra-Viṣṇu, Indra-Bṛhaspati, Agni-Marut, Pūṣan.
8. Indra-Agni, Agni-Soma, Agni-Viṣṇu, Mitra-Varuṇa, Mitra.
9. Agni, Soma, Vāyu, Aditi, Dhatṛ, Deva-patnī.
10. Bhūmi, Antarikṣa, Dyau, Vidyut, Tāraka.
11. Vasanta, Grīṣma, Varṣā, Śarad, Hemanta, Śisira.
12. Gāyatrī, Tristubh, Jagatī, Anuṣṭup, Uṣṇik.
13. Virāj, Bṛhatī, Kakubha, Paṅkti, Aticchandas.
14. Agni, Soma, Savitr, Sarasvatī, Pūṣan, Marut, Viśve-devāḥ, Dyāvā-prthivī.
15. Indra-Agni, Varuṇa, Marut, Ka (Prajāpati).
16. Agni, Santapana, Marut, Gṛha-Medhī.
17. Indra-Agni, Mahendra, Viśvakarmā.
18. Somavat-pitṛgaṇa, Barhiṣad-pitṛgaṇa, Agniśvāta-pitṛgaṇa.
19. Śunāsīra, Vāyu, Sūrya.
20. Vasanta, Grīṣma, Varṣā, Śarad, Hemanta, Śisira.
21. Samudra, Parjanya, Mitra, Varuṇa.
22. Soma, Vāyu, Indra-Agni, Mitra, Varuṇa.
23. Agni, Vanaspati, Agni-Soma, Aśvins, Mitra-Varuṇa.
24. Soma, Tvaṣṭṛ, Devapatnī, Deva-Jāmi, Gṛhapati.
25. Ahan, Rātri, Ahorātri, Sandhi, Māsa, Samvatsara.
26. Bhūmi, Antarikṣa, Divaḥ, Diśāḥ, Avāntara-diśā.
27. Vasu, Rudra, Āditya, Viśvedevāḥ, Sādhyāḥ.
28. Īśāna, Mitra, Varuṇa, Bṛhaspati, Tvaṣṭṛ.
29. Prajāpati, Vāk, Cakṣu, Śrotra.
30. Prajāpati, Vāyu, Varuṇa, Yama, Manuṣyarājā, Śārdūla,

- Rṣabha, Kṣipra-śyena, Samudra, Himavān.
 31. Prajāpati, Dhatṛ, Diśā, Agni, Tvaṣṭṛ, Vāk.
 32. Soma, Pūṣan, Mayu, Indra, Anumati, Pratiśrutka.
 33. Mitra, Sarasvatī, Manyu, Sarasvat.
 34. Parjanya, Vāyu, Bṛhaspati, Vācaspati, Antarikṣa, Nādīpati, Dyāvā-prthivī.
 35. Candramas, Vanaspati, Savitr, Akupāra, Hrī.
 36. Ahah, Aśvins, Rātri, Itara jana, Viṣṇu.
 37. Ardha-māsa, Apsarā, Mṛtyu.
 38. Rtu, Vasu, Nirṛti, Varuṇa.
 39. Āditya, Mati, Aranya, Rudra, Vājin, Kāma.
 40. Viśvedevāḥ, Rakṣas, Indra, Marut, Śaravya, Viśvedevāḥ.

The entire chapter XXIV of the Yajurveda gives a long list of over 90 deities or *devatās*, which have been invoked along with animals — wild and domesticated, including worms and insects. Some of these *devatās* are very often referred to repeatedly in all the four Vedic Samhitās, e.g. Agni, Aditi, Āditya, Aśvins, Bṛhaspati, Dhātṛ, Indra, Marut, Mitra, Mṛtyu, Nirṛti, Prajāpati, Puṣan, Rudra, Sarasvatī, Savitr, Soma, Tvaṣṭṛ, Varuṇa, Vasu, Viśvedevāḥ, Vanaspati, Viṣṇu and Yama. They represent on one hand Nature's Bounties, on the other hand, they become the names of the Lord Supreme, or the attributes of the Lord. In social contexts, they represent the various offices and the presiding officers of a constituted organization.

In addition to these deities, in some of the verses the six names of seasons have been invoked like Vasanta (spring), Grīṣma (summer), Varṣā (rains) Śarad (autumn), Hemanta (winter, dewy) and Śiśira (the chilly winters). In certain verses, we have the invocations to the names of seven or more metres; Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhatī, Pañkti, Triṣṭup, and Jagatī, and also the metres, Virāj, Kakubha, and Atic-chandas. Sometimes, regions or bodies ranging from terrestrial to celestial are invoked, Bhūmi (earth), Antarikṣa (mid-space), Dyau (celestial region), Vidyut (lightning) and Tāraka (stars).

To work out the rationale of associating particular cattle to the assigned *devatās* is extremely difficult task, Dayānanda merely suggests that one should seek out the parallelism in the attributes of the animals and the deities assigned.

12

Appendix I

Rk-Yajuh Concordance

A large number of verses in the Yajurveda have very much in common with the verses of the Rgveda, sometimes with verbal alterations, at other times with considerable variations. Verses from Books I and X of the Rgveda show this concordance very much.

<i>Adhyāya III</i>	<i>Rgveda</i>	<i>Adhyāya IV (Contd.) Rgveda</i>	
2	V.5.1	37	I.91.19
8-9	X.189.3	<i>Adhyāya V</i>	<i>Rgveda</i>
12	VIII.44.16	14	V.81.1
14	III.29.10	15	I.22.17
15	IV.7.1	16	VII.99.3
16	IX.54.1	18	I.154.1
22-24	I.1.7-9	20	I.154.2
25-26	V.24.1-2	29	I.10.12
28-30	I.18.1-3	36	I.189.1
31-33	X.185.1-2	<i>Adhyāya VI</i>	<i>Rgveda</i>
34	<i>Val.</i> 3.7	3	I.154.6
35	III.62.10		I.105.10
46	I.173.12	4	I.22.19
51-52	I.82.2-3	17	I.23.22; X.9.8
53-56	X.57.3-6	24	I.23.17
60	VII.59.12	29	I.27.7
<i>Adhyāya IV</i>	<i>Rgveda</i>	37	I.84.19
2	X.17.10	<i>Adhyāya VII</i>	<i>Rgveda</i>
8	V.50.1	7	VII.92.1
16	VIII.11.1	8	I.2.4
29	VI.51.16	9	II.41.4
30	VIII.42.1	10	IV.42.10
31	V.85.2	11	I.22.3
35	X.37.1		

<i>Adhyāya VII (Contd.) Rgveda</i>		<i>Adhyāya IX (Contd.) Rgveda</i>	
12	V.44.1	29	X.141.2
16	X.123.1	33	IX.11
17	X.61.3		(प्रिवृतस्तोम)
19	I.139.11	37	III.24.1
22	VI.46.1-2		<i>Rgveda</i>
24	VI.7.1	<i>Adhyāya X</i>	V.62.8
26	X.17.12	16	X.121.10
33	I.3.7	20	V.33.3
34	II.41.13	22	IV.40.5
35	III.51.7	24	I.25.10
36	III.47.5	27	X.131.2
37	III.47.2	32	X.131.4-5
39	VI.19.1	33, 34	
40	VIII.6.1	<i>Adhyāya XI</i>	<i>Rgveda</i>
41	I.50.1	4	V.81.1
42	I.115.1	5	X.13.1
43	I.189.1	6	V.81.3
<i>Adhyāya VIII Rgveda</i>		14	I.30.7
2	Val. III.7	23	II.10.4-5
3	Val. IV.7	25	IV.15.3
4	I.107.1		(X.87.22
6	VI.71.6		and II.1.1)
15	V.42.4	32	VI.16.13
23	I.24.8	33	VI.16.14
31	I.86.1	34	VI.16.15
32	I.22.13	35	III.29.8
33	I.84.13	36	II.9.1
34	I.10.3	37	I.36.9
35	I.84.2	41	Cf. VIII.23.5
39	VIII.65.10	42	I.36.13
40	I.50.3	43	X.1.2
41	I.50.1	49	III.15.1
44	X.152.4	50-52	X.9.1-3
53	I.132.6	57	IX.101.13;
<i>Adhyāya IX Rgveda</i>			X.171.2
6	I.23.19	62	III.59.6
14	IV.40.4; 3	67	V.50.1
16	VII.38.7	70	II.7.6
17	X.64.6	71	VIII.64.15
18	VII.38.8	73	VIII.91.20
26	X.141.3	74	VIII.91.21
27	X.141.5	<i>Adhyāya XII</i>	<i>Rgveda</i>
28	X.141.1	1	X.45.8

Adhyāya XII (Contd.) Rgveda

2	I.96.5
3	V.81.2
6	X.45.4
11	X.173.1
12	I.24.15
13	X.1.1
14	IV.40.5
18-29	X.45.1-12
34	VII.8.4
36	VIII.43.9
42	I.147.2; II.6.4
45	X.14.9
47-51	III.21.11-5
52	III.29.10
55	VIII.58.3
56	I.11.1
66	X.139.3
67-68	X.101.4; 3
69	IV.57.8
75-96	X.97.1-22
107-111	X.140.2-6
112	I.91.16; IX.31.4
113, 114	I.91.18; 17
115	VIII.11.7
116	VIII.43.18

Adhyāya XIII

	<i>Rgveda</i>
4	X.121.1
5	X.17.11
9-13	IV.4.1-5
14	VIII.44.16
15	X.8.6
27-29	I.90.6-8
32	I.22.13
33	I.22.19
36	VI.16.43
37	VIII.75.1
38	IV.58.6-5
46	I.115.1
52	VIII.84.3

Adhyāya XV

20	<i>Rgveda</i> VIII.44.16
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Adhyāya XV (Contd.) Rgveda

21	VIII.75.4
22	VI.16.13
23	X.8.6
24	V.1.1
25	V.1.12
26	IV.7.1
27	V.11.1
28	V.11.6
29	V.7.1
30	X.191.1
31	I.45.6
32	VII.16.1
33-37	I.79.4-6
38	VIII.19.19
41	V.6.1; 2; 9
44-46	IV.10.1-3
47	I.127.1
48	V.24. 1, 2, 4
56	III.29.10
62	VII.3.2

Adhyāya XVI

	<i>Rgveda</i>
15-16	I.114.7, 8
48	I.114.1
50	II.33.14

Adhyāya XVII

	<i>Rgveda</i>
8	V.26.1
9	VI.15.5
16	VI.16.28
17-23	X.81.1-7
25-31	X.82.1-7
33-44	X.103.1-12
45	VI.75.16
46	X.103.13
48-49	VI.75.17, 18
58	X.139.1
59	X.139.2
60	V.47.3
61	I.11.1
70	I.96.5
75	II.9.3
76	VII.1.3
77	IV.10.1

<i>Adhyāya XVII</i> (Contd.)	<i>Ṛgveda</i>	<i>Adhyāya XX (Contd.)</i>	<i>Ṛgveda</i>
88	II.3.11	21	I.50.10
89-99	IV.58.1-11	22	I.23.24
		29	VII.78.1
<i>Adhyāya XVIII</i>	<i>Ṛgveda</i>	47	IV.21.1
49	I.24.11	48	IV.20.1
66	III.26.7	49	IV.20.2
68	III.37.1	50-52	VI.47.11-13
69	III.30.8	53	III.45.1
70	X.152.4	54	VII.23.6
71	X.180.2	78	X.91.14
74	VI.5.7	79	X.91.15
75	III.14.5	81-83	II.41.7-9
<i>Adhyāya XIX</i>	<i>Ṛgveda</i>	84-89	I.3.10-12; 4-6
4	IX.1.6		
6	X.131.2	<i>Adhyāya XXI</i>	<i>Ṛgveda</i>
12	X.131.4	1	I.25.19
38	IX.66.19	2	I.24.11
39	IX.67.27	3-4	IV.1.4-5
41	IX.67.23	6	X.63.10
42	IX.67.22	8	III.62.16
43	IX.67.25	9	VII.62.5
47	X.88.15	<i>Adhyāya XXII</i>	<i>Ṛgveda</i>
49	X.15.1	10	I.22.5
51	X.15.8	16	III.11-2
52	I.91.1	17	VIII.44.3
53	IX.96.11	18	IX.110.3
54	VIII.48.13		
55	X.15.4	<i>Adhyāya XXIII</i>	<i>Ṛgveda</i>
56	X.15.3	5	I.6.1
57	X.15.5	6	I.6.2
59	X.15.11	16	I.162.2/ X.17.4
60	X.15.14		
62	X.15.6	32	IV.39.6
64	V.20.1	61-62	I.164.34-35
65	X.16.11	65	X.121.10
66	X.15.12	<i>Adhyāya XXV</i>	<i>Ṛgveda:</i>
67	X.15.13	10	X.121.1
68	X.15.2	11	X.121.3
69	IV.2.16	12	X.121.4
70	X.16.12	13	X.121.2
71	VIII.14.13	14-23	I.89.1-10
<i>Adhyāya XX</i>	<i>Ṛgveda</i>	46	X.157.1; 3; 2
2	I.26.10		

<i>Adhyāya XXVI</i>	<i>Rgveda</i>	<i>Adhyāya XXX</i>	<i>Rgveda</i>
3	II.23.15	(Contd.)	
7	I.98.1	3	V.82.5
9	IX.66.20	4	I.22.7
11	VIII.77.1	<i>Adhyāya XXXI</i>	<i>Rgveda</i>
12	V.25.7	1-5	X.90.1-5
13	VI.16.16	6-8	X.90.8-10
15	VIII.6.28	9	X.90.7
16	IX.61.10	10-13	X.90.11-14
17	IX.61.12	14	X.90.6
18	IX.61.11	15-16	X.90.15-16
20	I.22.9	<i>Adhyāya XXXII</i>	<i>Rgveda</i>
21	I.15.3	6	X.121.5
22	I.15.9	10	X.82.3
23	III.35.6	13	I.18.6
25	IX.1.1	<i>Adhyāya XXXIII</i>	<i>Rgveda</i>
26	IX.1.2	1	X.46.7
<i>Adhyāya XXVII</i>	<i>Rgveda</i>	2	VIII.43.4
23-24	VII.91.3;	3	I.75.5
	90.3	4	VI.16.43
25-26	X.121.7; 8	5	I.95.1
27-28	VII.92.3; 5	6	IV.7.1
29	VI.41.2	7	III.9.9
30	IV.47.1	8	VI.7.1
32	II.41.1	9	VI.16.34
34	VIII.28.21	11	I.71.8
35	VII.32.22	12	V.28.3
36	VII.32.23	13	VI.4.7
37	VI.46.1	14	VII.16.7
38	VI.46.2	15	I.44.13
39-41	IV.31.1-3	16	IV.1.20
42	VI.48.1	17	IV.1.20
43	VIII.60.9	18	VII.23.4
44	VI.48.2	19	VIII.61.12
<i>Adhyāya XXIX</i>	<i>Rgveda</i>	20	VII.66.4
12-24	I.163.1-13	21	VIII.61.13
25, 26	X.110.1; 2	22	III.38.4
28-36	X.110.3-11	23	X.50.1
37	I.6.3	24	VIII.45.2
38-51	VI.75.1-14	25	I.9.1
52	VI.47.26-31	26	III.34.3
<i>Adhyāya XXX</i>	<i>Rgveda</i>	27	I.165.3
2	III.62.10	28	X.74.4

<i>Adhyāya XXXIII</i> (Contd.)	<i>R̥gveda</i>	<i>Adhyāya XXXIII</i> (Contd.)	<i>R̥gveda</i>
29	I.102.1	75	III.2.7
30	X.170.1	76	VII.94.11
31	I.50.1	77	VI.52.9
32	I.50.6	78	I.165.4
33	VIII.61.13	79	I.165.9
34	I.186.1	80	X.120.1
35	VIII.82.4	81	VIII.3.3
36	I.50.4	83	VIII.3.4
37	I.115.4	85	VIII.90.9
38	I.115.3	86	X.141.4
39	VIII.90.11	87	VIII.90.1
40	VIII.90.12	88	VII.74.3
41	VIII.88.3	89	I.40.3
42	I.115.6	90	I.105.1
43	I.35.2	91	VIII.27.13
44	VII.39.2	93	VI.59.6
45	I.14.3	94	VIII.27.14
46	I.23.6	95	VIII.78.2
47	VIII.83.7	96	VIII.78.3
48	V.46.2	97	VIII.3.8
49	V.44.3		
50	VIII.63.12	<i>Adhyāya XXXIV</i>	<i>R̥gveda</i>
51	II.29.6	7	I.187.1
52	X.35.13	10	II.32.6
53	VI.52.13	12	I.31.1
54	IV.54.2	13	I.31.12
55	VI.49.4	14-15	III.29.3, 4
56	I.2.4	16-17	I.62.1-2
57	I.2.7	18-19	III.30.1-2
58	I.3.3	20-23	I.91.21,
59	III.31.6		20; 24
60		24-27	I.35.8-11
61	VI.60.5	28	I.46.15
62	IX.11.1	29-30	I.112.24-25
63	III.47.4	33	I.92.13
64	X.73.1	34-40	VII.41.1-7
65	IV.32.1	41	VI.44.9
66-67	VIII.88.5-6	42	VI.49.8
69	VI.71.3	43	I.22.18
74	X.129.5	44	I.22.21
		45	VI.70.1
		46	X.128.9
		47	I.34.11

<i>Adhyāya XXXIV</i> (Contd.)	<i>Rgveda</i>	<i>Adhyāya XXXV</i> (Contd)	<i>Rgveda</i>
48	I.165.15	21	I.22.15
49	X.130.7	<i>Adhyāya XXXVI</i>	<i>Rgveda</i>
53	VI.50.14	7	VIII.82.19
54	II.27.1	9	I.90.9
56	I.40.15	14	VII.35.1
58	II.23.19	24	VII.66.16
<i>Adhyāya XXXV</i>	<i>Rgveda</i>	<i>Adhyāya XXXVII</i>	<i>Rgveda</i>
4	X.97.5	17	I.164.31
6	I.97.1-8 (burden of)	<i>Adhyāya XXXVIII</i>	<i>Rgveda</i>
7	X.18.1	5	I.164.49
10	X.53.8	24	I.50.10
18	X.15.5	<i>Adhyāya XL</i>	<i>Rgveda</i>
		16	I.189.1

Atharva — Yajuh Concordance

<i>Yajurveda</i>	<i>Atharvaveda</i>	<i>Yajurveda</i>	<i>Atharvaveda</i>
V.19	VII.26.8	XVIII.59-60	VI.123.1-2
VI.17	VII.89.3	XX.20	VI.115.3
VIII.14	VI.53.3	XXI.5.6	VII.6.2-3
VIII.17	VII.17.4	XXVII.1-3	II.6.1-3
VIII.18-19	VII.97.3-4	XXVII.4	VII.82.3
VIII.20	VII.97.1	XXVII.5	II.6.4
VIII.59	VII.25.1	XXVII.6	II.6.5
IX.6	I.4.4	XXVII.7	VII.84.1
XI.17	VII.82.5	XXVII.8	VII.16.1
XI.75	XIX.54.1	XXXI.19	X.8.13
XI.81	III.19.1	XXXII.9	II.1.2
XI.82	III.19.3	XXXIV.32	XIX.47.1
XII.69	III.17.5	XXXIV.51	I.35.1
XII.70	III.17.9	XXXIV.52	I.35.2
XII.71	III.17.3	XXXV.19	XII.2.8
XIII.3	IV.1.1	XXXVI.10	VII.69.1
XV.55	IX.5.17	XXXVI.17	XIX.9.4
XVII.47	III.2.6	XXXVII.11	V.27.1
XVII.67	IV.14.3-5		

Appendix II

DIACRITICAL MARKS FOR TRANSLITERATION

Vowels

अ a	आ ā	इ i	ई ī
उ u	ऊ ū	ऋ ṛ	ॠ ṝ
ऌ ḷ	ॡ ḹ		
ए e	ऐ ai	ओ o	औ au
अनुस्वार (◌ं) m̐	विसर्ग (◌ः) — h̐		

Consonants

Guttural

क k	ख kh	ग g	घ gh	ङ ṅ
-----	------	-----	------	-----

Palatal

च c	छ ch	ज j	झ jh	ञ ñ
-----	------	-----	------	-----

Lingual

ट ṭ	ठ ṭh	ड ḍ	ढ ḍh	ण ṇ
-----	------	-----	------	-----

Dental

त t	थ th	द d	ध dh	न n
-----	------	-----	------	-----

Labial

प p	फ ph	ब b	भ bh	म m
-----	------	-----	------	-----

Others

य y	र r	ल l	व v
श ś	ष ṣ	स s	ह h
(s) ,			

वाजसनेयि-माध्यन्दिन-शुक्ल

यजुर्वेद-संहिता ।

अथ प्रथमोऽध्यायः।

॥ओ३म्॥ इषे त्वो'—जं त्वी वायव स्थं देवो बः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण
आप्यायध्व मध्या इन्द्राय मागं प्रजावतीरनमीवा अयस्मा मा ब स्तेन ईशत माघशांसो
ध्रुवा अस्मिन् गोपती स्याते बह्वीर्यजमानस्य पशून्पाहि ॥१॥

वसोः पवित्रमसि' द्यौरसि पृथिव्यसि' मातरिश्चनो घर्मोऽसि विश्वधा असि ।
परमेण धाम्ना दधईस्व मा हारमा ते यज्ञपतिर्हवर्षीत ॥२॥

Iṣe tvo-(i) rje tvā (ii) vāyava stha (iii) devo vaḥ savitā
prārpayatu śreṣṭhatamāya karmaṇa' āpyāyadhvamaghnya
indrāya bhāgam prajāvatīranamīvā'ayakṣmā mā va stena'
īśata māghaśaṁso dhruvā' asmin gopatau syāta (iv) bahvīrya-
jamānasya paśūnpāhi (v). ॥ 1 ॥

Vasoḥ pavitramasi (i) dyaursi pṛthivyasi (ii) mātariśvano
gharmo'si viśvadhā' asi. Parameṇa dhāmnā dṛmhasva mā
hvārma te yajñapatiṛhvārṣīt (iii). ॥ 2 ॥

Vajasaneyi-Madhyandina-Śukla

YAJURVEDA SAMHITĀ

CHAPTER ONE

1. We invoke you O Lord, for food.⁽¹⁾
We invoke you for vigour.⁽²⁾
You are the vital breaths.⁽³⁾
May the creator Lord depute you, O sacrificers, to the noblest accomplishments.
O cows, may you flourish with the blessings of the resplendent Lord.
May you be free from disease and consumption and bear good progeny.
May no thief nor a slaughterer be in possession of you.
May you permanently multiply in large numbers in the house of the master of cattle.⁽⁴⁾
O Lord, preserve the cattle of the sacrificer.⁽⁵⁾
2. You are the purifier of riches.⁽¹⁾ You are heaven; earth you are as well.⁽²⁾ You are the warmth of the wind. You are the sustainer of the world. Remain firm in your supreme abode. Don't you forsake, nor may the sacrificer forsake you.⁽³⁾

वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारम् ।
देवस्त्वा सविता पुनातु वसोः पवित्रेण शतधारेण सुप्वं कामधुक्षः ॥३॥

सा विश्वार्युः सा विश्वकर्मा सा विश्वधारी ।
इन्द्रस्य त्वा भ्रातृ सोमेनातनन्मि विष्णो हव्यं रक्षे ॥४॥

अग्ने व्रतपते व्रतं चरिष्यामि तच्छक्रेयं तन्मे राध्यताम् ।
इदमहमनृतात्सत्यमुपैमि ॥५॥

कस्त्वा युनक्ति स त्वा युनक्ति कस्मै त्वा युनक्ति तस्मै त्वा युनक्ति ।
कर्मणे वां वेपाय वाम् ॥६॥

प्रत्युष्टं रक्षः प्रत्युष्टा अरातयो निष्टप्यं रक्षो निष्टप्या अरातयः ।
उर्वन्तरिक्षमन्वेमि ॥७॥

Vasoḥ pavitramasi śatadhāram vasoḥ pavitramasi
sahasradhāram (i). Devas tvā savitā punātu vasoḥ pavitreṇa
śatadhāreṇa supvā(ii) kāmadhukṣaḥ(ii). ॥ 3 ॥

Sā viśvāryuḥ (i) sā viśvakarmā (ii) sā viśvadhāyāḥ (iii). Indra-
sya tvā bhāgarṇsomenātanacmi (iv) viṣṇo havyaṁ rakṣa (v).
॥ 4 ॥

Agne vratapate vratam cariṣyāmi tacchakeyam tanme
rādhyatām (i). Idamahamanṛtātsatyamupaimi (ii). ॥ 5 ॥

Kastvā yunakti sa tvā yunakti kasmai tvā yunakti tasmai tvā
yunakti (i). Karmaṇe vām veṣāya vām (ii). ॥ 6 ॥

Pratyusṭaṁ rakṣaḥ pratyusṭā' arātayo niṣṭaptaṁ rakṣo
niṣṭaptā' arātayaḥ (i). Urvantarikṣamanvemi (ii). ॥ 7 ॥

3. You are the purifier of riches passing down in a hundred streams. You are the purifier of riches in a thousand streams.⁽¹⁾ Let the Creator God purify you with a hundred streamed strainer of riches by purifying means.⁽²⁾ Which of the cows would you like to milk?⁽³⁾

4. That cow is the longevity of all.⁽¹⁾ She is the activity of all.⁽²⁾ She is the nourisher of all as well.⁽³⁾ The share of the resplendent Lord, I hereby curdle with the herbal juice for you.⁽⁴⁾ O omnipresent Lord, protect the materials of sacrifice.⁽⁵⁾

5. O adorable Lord, upholder of vows, I have determined to observe a vow. May I be able to accomplish it with success.⁽¹⁾ Renouncing falsehood, I hereby embrace truth.⁽²⁾

6. Who appoints you? He appoints you. For what does he appoint you? For that he appoints you.⁽¹⁾ Both of you, for work as well as dressing up and finish.⁽²⁾

7. Demons have been burnt and so are burnt the enemies. Demons have come to grief and so have the enemies come to grief.⁽¹⁾ Now I move freely in the vast mid-space.⁽²⁾

धूरसि धूर्ध्वं धूर्ध्वन्तं धूर्ध्वं तं योऽस्मान्धूर्ध्वति तं धूर्ध्वं यं वयं धूर्ध्वमः ।
 देवानामसि वह्नितमं सस्नितमं पप्रितमं जुष्टतमं देवहृतममं ॥८॥
 अहृतमसि हविर्धानं हृष्टहृष्टं मा ह्वामा ते यज्ञपतिर्हविर्धानं ।
 विष्णुस्त्वा क्रमतो मुरु वातायां पहतं रक्षो यच्छन्तां पञ्च ॥९॥
 देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पुष्णो हस्ताभ्याम् ।
 अग्रे जुष्टं गृह्णाम्यग्नीषोमाभ्यां जुष्टं गृह्णामि ॥ १० ॥
 भूताय त्वा नारातये स्वरभिविह्येषं हृष्टहन्तां दुर्याः
 पृथिव्यां मरुन्तरिक्षमन्वेमि पृथिव्यास्त्वा नामौ सादयाम्यदित्या
 उपस्थेऽग्ने हव्यं रक्षो ॥ ११ ॥

पवित्रे स्थो वैष्णव्यौ सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।
 देवीरापो अग्रेगुवा अग्रेपुवोऽग्रं इममद्य यज्ञं नयताग्रे यज्ञपतिं सुधातुं यज्ञपतिं देवयुवम् ॥१२॥

Dhūrasi dhūrva dhūrvantam dhūrva tam yo'smāndhūrvati
 tam dhūrva yam vayam dhūrvāmaḥ (i). Devānāmasi vahni-
 tam sasnitamam papritamam juṣṭatamam devahūtamam
 (ii). ॥ 8 ॥

Ahrutamasi havirdhānam dṛṇhasva mā hvārmā te yajñapa-
 tirhvārṣīt (i). Viṣṇustvākramatā -(ii) muru vātāyā-(iii)paha-
 tarṇ rakṣo (iv) yacchantām pañca (v) ॥ 9 ॥

Devasya tvā savituḥ prasave'svinorbāhūbhyām pūṣṇo
 hastābhyām (i). Agnaye juṣṭam gr̥hṇāmya—(ii)
 gnīṣomābhyām juṣṭam gr̥hṇāmi (iii). ॥ 10 ॥

Bhūtāya tvā nārātaye (i) svarabhivikhyeṣam (ii) dṛṇhantām
 duryāḥ pṛthivyā—(iii) murvantarikṣamanvemi (iv) pṛthi-
 vyāstvā nābhau sādāyāmyadityā' upasthe'gne havyaṇ rakṣa
 (v). ॥ 11 ॥

Pavitre stho vaiṣṇavyau (i) saviturvaḥ prasava utpunāmyac-
 chidreṇa pavitreṇa sūryasya rāsmibhiḥ (ii). Devīrāpo' agre-
 guvo' agrepuvo 'gra imamadya yajñam nayatāgre yajñapatiṇ
 sudhātum yajñapatim devayuvam (iii). ॥ 12 ॥

8. O Lord, you are the destroyer. Destroy the destroyer. Destroy him who wants to destroy us. Destroy him, whom we try to destroy.⁽¹⁾ Of all gods, you are the greatest bestower of blisses, best purifier, ablest preceptor, most welcome and, therefore, most worthy of worship by the learned.⁽²⁾

9. O Lord, you are the receiver of oblations free from crookedness. Be steady. Do not totter; nor may this sacrificer forsake you.⁽¹⁾ Let the all pervading Lord approach you.⁽²⁾ For abundant wind.⁽³⁾ May the demons be driven away.⁽⁴⁾ Let it be grasped by the five.⁽⁵⁾

10. O sacrificial material, at the impulsion of the Creator God, with the arms of the healers and with the hands of the nourisher;⁽¹⁾ I take you, that are pleasing to the adorable Lord.⁽²⁾ I take you, that are pleasing to the Lord adorable and blissful both.⁽³⁾

11. O sacrificial fire, I invoke you for the happiness of all and not for miseries.⁽¹⁾ May I see the celestial light on all sides.⁽²⁾ May our houses be firm on the earth.⁽³⁾ Whereas I travel in the vast mid-space.⁽⁴⁾ I place you in the navel of the earth and in the lap of the Eternity. Guard the sacrificial material.⁽⁵⁾

12. O waters divine (O physical and mental activities), both of you (those on the earth and those in the clouds) belong to all-pervading God.⁽¹⁾ At the impulsion of the impeller Lord, I purify you with sun's rays as if a strainer without pores.⁽²⁾ Flowing forward and purifying forward, now lead this sacrifice forward as well as the sacrificer, who is of good character and devoted to gods.⁽³⁾

युष्मा इन्द्रोऽवृणीत वृज्रतूर्ये ययमिन्द्रमवृणीध्वं वृज्रतूर्ये' प्रोक्षिता स्थ । अग्नये त्वा जुष्टं प्रोक्षाम्यै—ग्रीषोमाभ्यां त्वा जुष्टं प्रोक्षामि । देव्याय कर्मणे शुन्धध्वं देवयज्याये यद्वोऽकुन्धाः पराजघ्नुरिदं वस्तच्छुन्धामि ॥ १३ ॥

शर्मस्यै—वधूतं रक्षोऽवधूता अरातयो' ऽदित्यास्त्वगांसि प्रति त्वादितिर्वक्तुं ।

अद्विरसि वानस्पत्यो ग्रवाऽसि पृथुबुध्नः प्रति त्वाऽदित्यास्त्वग्वक्तुं ॥ १४ ॥

अग्नेस्तनूरसि वाचो विसर्जनं देववीतये त्वा गृह्णामि बृहद्वावाऽसि वानस्पत्यः स इदं देवेभ्यो हविः शमीष्व सुशामि शमीष्वै । हविष्कृदेहि हविष्कृदेहि ॥ १५ ॥

कुक्कुटोऽसि मधुजिह्व इषमूर्जमावव त्वया वयं संघातं संघातं जेष्मं वर्षवृद्धमसि' प्रति त्वा वर्षवृद्धं वेचुं परापूतं रक्षः परापूता अरातयो' ऽपहतं रक्षो वायुर्वो विविनक्तुं देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वच्छिद्रेण पाणिना ॥ १६ ॥

Yušmā' indro 'vr̥ṇīta vṛtratūrye yūyamindramavṛṇīdhvam vṛtratūrye (i) prokṣitā stha (ii). Agnaye tvā juṣṭam prokṣāmya-(iii) gñīṣomābhyām tvā juṣṭam prokṣāmi (iv). Daivyāya karmaṇe śundhadhvam devayajyāyai yadvo 'śuddhāḥ parājaghnuridam vastacchundhāmi (v). ॥ 13 ॥

Śarmāsyā (i) vadhūtaṁ rakṣo 'vadhutā' arātayo (ii) 'dityāstvagasi prati tvāditirvettu (iii). Adrirasi vānaspatyo grāvāsi pṛthubudhnaḥ prati tvā 'dityāstvagvettu (iv). ॥ 14 ॥

Agnestanūraṣi vāco visarjanam devavītaye tvā gr̥hṇāmi (i) bṛhadgrāvā'si vānaspatyaḥ (ii) sa'idam devebhyo haviḥ śamīṣva suśami śamīṣva (iii). Haviṣkṛdehi haviṣkṛdehi (iv) ॥ 15 ॥

Kukkuṭo'si madhujihva'iṣamūrjamāvada tvayā vayaṁ samghātāṁ samghātam jeṣma (i) varṣavṛddhamasi (ii) prati tvā varṣavṛddham vettu (iii) parāpūtaṁ rakṣaḥ parāpūtā arātayo'-(iv) pahataṁ rakṣo (v) vāyurvo vivinaktu (vi) devo vaḥ savitā hiraṇyapāṇiḥ pratigr̥bhṇātvacchidreṇa pāṇinā (vii). ॥ 16 ॥

13. At the time of struggle against ignorance, the resplendent Lord selected you and at the same time you selected the resplendent Lord.⁽¹⁾ You have been consecrated.⁽²⁾ I sprinkle you to be favoured by the adorable Lord.⁽³⁾ I sprinkle you to be favoured by the Lord adorable and blissful.⁽⁴⁾ For this divine function, for pleasing gods, get purified. Whatever part of yours has become impure by pollution, that I hereby purify.⁽⁵⁾

14. You are the bestower of happiness.⁽¹⁾ The evil powers have been driven away and so are the inimical tendencies.⁽²⁾ You are the skin of the eternity. May the eternity receive you.⁽³⁾ You are the cloud, nourisher of vegetation. You are the broad-based cloud. May the skin of eternity receive you.⁽⁴⁾

15. You are the fire embodied and the source of speech. I take you up for satisfaction of Nature's bounties.⁽¹⁾ You are a big cloud nourisher of vegetation.⁽²⁾ Now prepare oblation for Nature's bounties.⁽³⁾ Prepare it carefully. O offerer of oblations, come; O offerer of oblations, come here. ⁽⁴⁾

16. O God, you are a cock with a sweet tongue. Crow aloud for bringing food and vigour to us. With your assistance may we win each and every battle.⁽¹⁾ You are old in years.⁽²⁾ May the old in years receive you.⁽³⁾ Evil powers have been thrown back and thrown back are the inimical tendencies.⁽⁴⁾ Evil powers have been defeated.⁽⁵⁾ May the wind disperse you.⁽⁶⁾ May the golden-handed sun receive you with hands without a leak.⁽⁷⁾

धृष्टिरस्ये'पांस्ये अग्निमामादं जहि निष्क्रव्यादं^१ सेधो देवयजं वहं ।
भुवमसि पृथिवीं दृं^२ह ब्रह्मवनिं त्वा क्षत्रवनिं सजातवन्युपदधामि भ्रातृव्यस्य वधाय^३ ॥१७॥

अग्रे ब्रह्म गृष्णीष्वं धरुणमस्यन्तरिक्षं दृं^२ह ब्रह्मवनिं त्वा क्षत्रवनिं
सजातवन्युपदधामि भ्रातृव्यस्य वधाय^३ । ध्रुवमसि द्विवं दृं^२ह ब्रह्मवनिं त्वा क्षत्रवनिं
सजातवन्युपदधामि भ्रातृव्यस्य वधाय^३ । विश्वाभ्यस्त्वाशोभ्य उपदधामि^४
चित् स्थो^५ध्वंचितो^६ भृगूणामङ्गिरसां तपसा तप्यध्वमं ॥ १८ ॥

शमस्ये'वधूतं^१ रक्षोऽवधूता अरातयो'—ऽदित्यास्त्वर्गांसि प्रति त्वाऽदितिर्वेतुं ।
धिषणांसि पर्वती प्रति त्वाऽदित्यास्त्वर्गवेत्तुं दिवस्कम्भनीरंसि धिषणांसि पार्वतेयी
प्रति त्वा पर्वती वेत्तुं ॥१९॥

धोन्त्यमसि धिनुहि देवान् प्राणाय त्वो दानाय त्वो न्यानाय त्वा ।
दीर्घामनु प्रसितिमारुये धां देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वच्छिद्रेण प्राणिनां
चक्षुषे त्वा महीनां पयोऽसि^२ ॥२०॥

Dhr̥ṣṭirasya'-(i) pāgne' agnimāmādam jahi niṣkravyādaṁ
sedhā (ii) devayajam vaha (iii). Dhruvamasī pṛthivīm dṛm̐ha
brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyā-
sya vadhāya (iv). ॥ 17 ॥

Agne brahma gr̥bhñīṣva (i) dharuṇamasyantarikṣam dṛm̐ha
brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyā-
sya vadhāya (ii). Dhartramasī divam dṛm̐ha brahmavani tvā
kṣatravani sajātavanyupadadhāmi bhrātṛvyāsya vadhāya.
(iii). Viśvābhyastvāśābhya'upadadhāmi (iv) cita sthordhva-
cito (v) bhr̥gūṇāmaṅgirasām tapasā tapyadhvam (vi). ॥ 18 ॥

Śarmāsyā-(i) vadhūtam rakṣo' vadhūtā arātayo'-(ii) dityāstva-
gasi prati tvāditiṛvettu (iii). Dhiṣaṇā, si parvatī prati tvā-
dityāstvagvettu (iv) divaskambhanīrasi (v) dhiṣaṇāsi pārva-
teyī prati tvā parvatī vettu (vi). ॥ 19 ॥

Dhānyamasī dhinuhi devān (i) prāṇāya tvo-(ii) dānāya tvā
(iii) vyānāya tvā (iv). Dīrghāmanu prasitimāyuṣe dhām devo
vaḥ savitā hiraṇyapāṇiḥ pratigr̥bhñātvacchidreṇa pāṇinā
(v) cakṣuṣe tvā (vi) mahīnām payo'si (vii) ॥ 20 ॥

17. O fire, you are superb.⁽¹⁾ Discard the fire that cooks food; discard the fire that consumes corpses.⁽²⁾ Bring the one that carries oblations to Nature's bounties.⁽³⁾ You are steady. Make this earth steady. You are pleasing to men of intellect, pleasing to men of defence and to other persons like us.-I place you here for destruction of our enemy.⁽⁴⁾

18. O fire divine, protect men of intellect.⁽¹⁾ You are the sustainer. Make the mid-space firm. You are pleasing to men of intellect; pleasing to men of defence and to other persons like us. I place you here for the destruction of our enemy.⁽²⁾ You are the support. Make the heaven steady. You are pleasing to men of intellect; pleasing to men of defence and other persons like us. I place you here for destruction of the enemy.⁽³⁾ I place you here for protection of all the regions.⁽⁴⁾ Q-fires, you have been piled up, piled up high.⁽⁵⁾ Blaze with the force of the cosmic elements and of all cosmic breath.⁽⁶⁾

19. O Lord, you are the source of happiness.⁽¹⁾ Evil powers have been driven away and so are the inimical tendencies.⁽²⁾ You are the skin of the eternity. May eternity receive you.⁽³⁾ You are the speech full of knowledge. May the skin of Eternity receive you.⁽⁴⁾ You are the support of the celestial worlds.⁽⁵⁾ You are the speech full of knowledge. May the speech full of knowledge receive you.⁽⁶⁾

20. You are foodgrain. Feed the sense organs.⁽¹⁾ We cherish you for in-breath.⁽²⁾ You for out-breath;⁽³⁾ and for diffused breath.⁽⁴⁾ We take you for getting a long and energetic life span. May the golden-handed sun receive you with his hands without a leak.⁽⁵⁾ We cherish you for good eye-sight.⁽⁶⁾ You are the essence of sublime faculties.⁽⁷⁾

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पुष्णो हस्ताभ्याम् । सं वपामि
समाप ओषधीभिः समोषधयो रसेन । सधं रेवतीर्जगतीभिः पृच्यन्ताधं
सं मधुमतीर्मधुमतीभिः पृच्यन्ताम् ॥ २१ ॥

जनयत्यै त्वा संयौमी दमग्ने विदमग्नीषोमयो रिषे त्वा
घर्मोऽसि विश्वायुं कुरुप्रथा उरु प्रथस्वोक ते यज्ञपतिः प्रथर्ता मग्निहे त्वष्ट मा
हिंसी देवस्त्वा सविता अंपयतु वर्षिष्ठेऽधि नाके ॥ २२ ॥

मा भर्मा संविकथा अतमेरुर्यज्ञोऽतमेरुर्यजमानस्य प्रजा भूयाते जिताय त्वा
द्विताय त्वै कृताय त्वा ॥ २३ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पुष्णो हस्ताभ्याम् । आददेऽध्वरकृतं
देवेभ्य इन्द्रस्य बाहुरासि दक्षिणः सहस्रमृष्टिः शततेजा वायुरसि त्रिगतेजा द्विषतो वधः ॥ २४ ॥

Devasya tvā savituḥ prasave' śvinorbāhubhyām pūṣṇo
hastābhyām (i). Sam vapāmi (ii) samāpa'oṣadhībhiḥ
samoṣadhayo rasena. Saṁ revatīrjagatībhiḥ prcyantāṁ sam
madhumatīrmadhumatībhiḥ prcyantām (iii). ॥ 21 ॥

Janayatyai tvā samyaumī-(i) damagne-(ii) ridamagnīṣomayo-
(iii) riṣe tvā (iv) gharmo'si viśvāyu-(v) ruruprathā uru pra-
thasvoru te yajñapatiḥ prathatā- (vi) magniṣṭhe tvacam mā
hiṁsī- (vii) ddevastvā savitā śrapayatu varṣiṣṭhe-dhi nāke
(viii). ॥ 22 ॥

Mā bhermā samvikthā' (i) atameruryajño' tameruryajamāna-
sya prajā bhūyāt (ii). Tritāya tvā (iii) dvitāya tvai-(iv) katāya
tvā (v). ॥ 23 ॥

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo
hastābhyām. Ādade' dhvarakṛtam devebhya' (i) indrasya
bāhurasī dakṣiṇaḥ sahasrabhrṣṭiḥ śatatejā vāyurasī tigmatejā
dviṣato vadhaḥ (ii). ॥ 24 ॥

21. At the impulsion of the Creator God, with arms of the healers and hands of the nourisher,⁽¹⁾ I sow you.⁽²⁾ May the waters mix with herbs and the herbs with saps. May the waters mix with medicines and the sweet tasting waters with sweet tasting medicines.⁽³⁾

22. I mix you for an easy delivery.⁽¹⁾ This of the adorable Lord.⁽²⁾ This of the Lord adorable and blissful.⁽³⁾ I invoke you for food.⁽⁴⁾ You are heat and warmth and bestower of longevity on all.⁽⁵⁾ Expanding far and wide, may you expand farther and wider. May you make the sacrificer prosper far and wide.⁽⁶⁾ May fire not injure your skin.⁽⁷⁾ May the Creator God cause you to ripen in the highest heaven.⁽⁸⁾

23. Don't be frightened; don't waver.⁽¹⁾ May the sacrificer be not depressing and the offspring of the sacrificer also be not languid.⁽²⁾ I dedicate you for trinity.⁽³⁾ You for duality.⁽⁴⁾ You for unity.⁽⁵⁾

24. At the impulsion of the Creator God, I take you with arms of the healers and hands of the nourisher to perform sacrifice for Nature's bounties.⁽¹⁾ You are the right hand of the resplendent Lord, capable of killing thousands of enemies, glittering with hundreds of lustres. You are the wind of fierce power, killer of malicious.⁽²⁾

पृथिवि देवयजनयोषध्यास्ते मूलं मा हिंसासिषं व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बभान देव सवितः परमस्यां पृथिव्यां शतेन पाशैर्युष्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक् । २५ ॥

अपारुं पृथिव्ये देवयजनाद्ध्यासं व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बभान देव सवितः परमस्यां पृथिव्यां शतेन पाशैर्युष्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक् । अररो दिवं मा पतो द्रप्सस्ते द्यां मा स्कन् व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बभान देव सवितः परमस्यां पृथिव्यां शतेन पाशैर्युष्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक् । २६ ॥

गावत्रेण त्वा चन्दसा परिगृह्णामि त्रैष्टुभेन त्वा चन्दसा परिगृह्णामि जागतेन त्वा चन्दसा परिगृह्णामि । सुक्ष्मा चासि शिवा चासि स्योना चासि सुषदा चास्युर्जस्वती चासि पयस्वती च ॥ २७ ॥

पुरा क्रूरस्य विस्पों विरप्सिन्नूदायाय पृथिवीं जीवदानुम् । यामैर्यैश्चन्द्रमसि स्वधाभिस्ताम् धीरांसो अनुदिश्य यजन्ते । प्रोक्षणीरासादयं द्विषतो वधोऽसि ॥ २८ ॥

Pr̥thivi devayajanyoṣadhyāste mūlam mā hiṁsiṣam (i) vrajam gaccha goṣṭhānam (ii) varṣatu te dyau-(iii) rbadhāna deva savitaḥ paramasyām pr̥thivyām śatena pāśairyo' smāndveṣṭi yam ca vayam dviṣmastamato mā mauk (iv). ॥ 25 ॥

Apārarum pr̥thivyai devayajanādvadhyāsam (i) yrajam gaccha goṣṭhānam (ii) varṣatu te dyau-(iii) rbadhāna deva savitaḥ paramasyām pr̥thivyām śatena pāśairyo' smāndveṣṭi yam ca vayam dviṣmastamato mā mauk (iv). Araro divam mā panto (v) drapsaste dyām mā skan (vi) vrajam gaccha goṣṭhānam (vii) varṣatu te dyau-(viii) rbadhāna deva savitaḥ paramasyām pr̥thivyām śatena pāśairyo' smāndveṣṭi yam ca vayam dviṣmastamato mā mauk (ix). ॥ 26 ॥

Gāyatrena tvā chandasā parigr̥hṇāmi (i) traiṣṭubhena tvā chandasā parigr̥hṇāmi (ii) jāgatena tvā chandasā parigr̥hṇāmi (iii). Suksmā cāsi śivā cāsi (iv) syonā cāsi susadā cāsyū-(v) rjasvatī cāsi payasvatī ca (vi). ॥ 27 ॥

Purā krūrasya viṣpo virapśinnudādāya pr̥thivīm jīvadānum. Yamarirayamscandramasi svadhābhīstāmu dhīrāso' anudīśya yajante (i). Prokṣaṇīrāsādāya (ii) dviṣato vadho'si (iii). ॥ 28 ॥

25. O earth, the place of divine worship, may I not destroy the root of your herbs.⁽¹⁾ Go to pen, the cow-shed.⁽²⁾ May heaven send rain for you.⁽³⁾ O Creator God, here on this earth, bind with a hundred fetters the enemy, who is hostile to us and whom we hate. Don't you release him from the same.⁽⁴⁾

26. May I drive away the devilish enemy from this earth, the place of divine worship.⁽¹⁾ Go to the pen, the cow-shed.⁽²⁾ May heaven send rain for you.⁽³⁾ O creator God, here on this earth bind with a hundred fetters the enemy, who is hostile to us and whom we hate. Don't you release him from the same.⁽⁴⁾ O devilish enemy, may you not attain light and bliss.⁽⁵⁾ May your progeny also be deprived of light and bliss.⁽⁶⁾ Go to the pen, the cow-shed.⁽⁷⁾ May heaven send rain for you.⁽⁸⁾ O Creator God, here on this earth bind with a hundred fetters the enemy, who is hostile to us and whom we hate. Don't you release him from the same.⁽⁹⁾

27. O earth, I surround you with the *gāyatrī* metre.⁽¹⁾ I encompass you with the *triṣṭubh* metre.⁽²⁾ I enclose you with the *jagatī* metre.⁽³⁾ You are the earth, beautiful, propitious.⁽⁴⁾ You are pleasing and a good seat to rest upon.⁽⁵⁾ You are full of invigorating foods and milk.⁽⁶⁾

28. O mighty God, in anticipation of the struggle for existence on this life-bestowing earth, this is, as if, raised to the pleasure-giving moon by accumulating food and comforts. The sages perform sacrifice with the same aim in view.⁽¹⁾ Bring here the sprinkling water.⁽²⁾ You are the death of the hateful enemy.⁽³⁾

प्रत्युष्टं रक्षः प्रत्युष्टा अरांतयो' निष्टप्ता रक्षो निष्टप्ता अरांतयः ।

अनिशितांसि सपत्नक्षिद्वाजिनं त्वा वाजेध्याये सम्मार्जिम् ।

प्रत्युष्टं रक्षः प्रत्युष्टा अरांतयो' निष्टप्ता रक्षो निष्टप्ता अरांतयः ।

अनिशितांसि सपत्नक्षिद्वाजिनीं त्वा वाजेध्याये सम्मार्जिम् ॥ २९ ॥

अर्वित्यै रास्नासि' विष्णोर्विष्णोऽस्यु'—र्जे त्वा' ऽदब्धेन त्वा चक्षुषावपश्यामि ।

अग्नेर्जिह्वासिं सुहृदेभ्यो धाम्ने धाम्ने मे भव यजुषे यजुषे ॥ ३० ॥

सवितुस्त्वा' प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।

सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।

तेजोऽसि शुक्रमस्यमृतमसि' धाम नामासि प्रियं देवानामनाधृतं देवयजनमसि ॥ ३१ ॥

[अध्यायः १, कणिकाः ११, मंत्र-संख्या ११७]

इति प्रथमोऽध्यायः ।

Pratyusṭaṁ rakṣaḥ pratyusṭā' arātayo' (i) niṣṭaptaṁ rakṣo niṣṭaptā arātayaḥ (ii). Anīśito'si sapatnakṣidvājinam tvā vājedhyāyai sammārjmi (iii). Pratyusṭam rakṣaḥ pratyusṭā' arātayo (iv) niṣṭaptaṁ rakṣo niṣṭaptā' arātayaḥ (v). Anīśitā'si sapatnakṣidvājinīm tvā vājedhyāyai sammārjmi (vi). ॥ 29 ॥

Adityai rāsnāsi (i) viṣṇorveṣyo' syū-(ii) rje tvā'-(iii) dabdhena tvā cakṣuṣāvapaśyāmi. Agnerjihvāsi suhūrdevebhyo dhāmne dhāmne me bhava yajuṣe yajuṣe (iv). ॥ 30 ॥

Savitustvā prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ. (i). Saviturvaḥ prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ (ii). Tejo'si śukramasyamṛtamasi (iii) dhāma nāmāsi pṛiyam devānāmanādhrṣṭam devayajana-masi (iv). ॥ 31 ॥ (K = 31; M = 137)

29. Evil powers have been burnt and so are burnt the inimical tendencies.⁽¹⁾ Evil powers have come to grief and so have the inimical tendencies come to grief.⁽²⁾ You (the sacrificer) are not of violent temper, still you destroy the enemies. Full of vigour you are. I purify you for the glory of the vigour.⁽³⁾ Evil powers have been burnt and so are burnt the inimical tendencies.⁽⁴⁾ Evil powers have come to grief and so have the inimical tendencies come to grief.⁽⁵⁾ You (the wife of the sacrificer) are not of violent temper, still you destroy the enemies. Full of vigour you are. I purify you for the glory of vigour.⁽⁶⁾

30. You are the girdle of the earth.⁽¹⁾ You are the waist-belt of the sun.⁽²⁾ I wear you for vigour.⁽³⁾ I look at you with pleased eyes. You are the tongue of fire. For me become a good invoker of Nature's bounties at every place in every sacrifice.⁽⁴⁾

31. At the impulsion of the Creator God, I purify you with the sun's rays, the strainer without pores.⁽¹⁾ At the impulsion of the Creator God, I purify you with sun's rays, the strainer without pores.⁽²⁾ You are the brilliance; you are the splendour; you are the nectar.⁽³⁾ You are the beloved and unconquered home of the Nature's bounties and you are the means of their worship.⁽⁴⁾

अथ द्वितीयोऽध्यायः ।

कृष्णोऽस्याखरेप्सोऽग्नये त्वा जुष्टं प्रोक्षामि वेदिरसि बर्हिषे त्वा जुष्टां प्रोक्षामि बर्हिरसि
स्रुग्भ्यस्त्वा जुष्टं प्रोक्षामि ॥ १ ॥

अदित्ये व्युन्दनमसि विष्णोः स्तुपोऽस्य—णीम्प्रदसं त्वा स्तृणामि स्वासस्थां देवेभ्यो
भुवंपतये स्वाहा भुवंपतये स्वाहा भूतानां पतये स्वाहा ॥ २ ॥

गन्धर्वस्त्वा विश्वावसुः परिदधातु विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिष्ट ईदितः ।
इन्द्रस्य बाहुरसि दक्षिणो विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिष्ट ईदितः । मित्रावरुणौ
त्वोत्तरतः परिधत्तां ध्रुवेण धर्मणा विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिष्ट ईदितः ॥ ३ ॥

Kṛṣṇo'syākhareṣṭho' gñaye tvā juṣṭam prokṣāmi (i) vedirasi
barhiṣe tvā juṣṭam prokṣāmi (ii) barhirasi sruग्भ्यastvā
juṣṭam prokṣāmi (iii). ॥ 1 ॥

Adityai vyundanamasi (i) viṣṇoḥ stupo'syū-(ii) ṇamrada-
sam tvā strṇāmi svāsasthām devebhyo (iii) bhuvapataye
svāhā (iv) bhuvanapataye svāhā (v) bhūtānām pataye svāhā
(vi). ॥ 2 ॥

Gandharvastvā viśvāvasuḥ paridadhātu viśvasyāriṣṭyai ya-
jamānasya paridhirasyagnirida' īditaḥ (i). Indrasya bāhurasī
dakṣiṇo viśvasyāriṣṭyai yajamānasya paridhiragnirida' īditaḥ
(ii). Mitrāvaruṇau tvottarataḥ paridhattām dhruveṇa dhar-
maṇā viśvasyāriṣṭyai yajamānasya paridhirasyagnirida' īditaḥ
(iii). ॥ 3 ॥

CHAPTER TWO

1. You are attractive fire-wood, obtained from the hardest of trees, pleasing to fire; I sprinkle you.⁽¹⁾ You are the altar, pleasing to sacred grass. I sprinkle you too.⁽²⁾ You are the sacred grass pleasing to ladles. I sprinkle you.⁽³⁾

2. You are moistener of the earth.⁽¹⁾ You mound of the sacrifice.⁽²⁾ I cover you with the sacred grass, which is soft as wool, so that learned persons may sit comfortably on you.⁽³⁾ Dedications to the Lord of the earth.⁽⁴⁾ Dedications to the Lord of the worlds.⁽⁵⁾ Dedications to the Lord of beings.⁽⁶⁾

3. May the all-rich sustainer of the earth place you around for the protection of all. You are the protective peg for the sacrificer, O adorable Lord; you are praiseworthy as well as praised.⁽¹⁾ You are the right hand of the resplendent Lord for the protection of all. You are the protective peg for the sacrificer, O adorable Lord. You are praiseworthy as well as praised.⁽²⁾ May the wind and the sun place you on the left with the eternal law for the protection of all. You are the protective peg for the sacrificer, O adorable Lord; you are praiseworthy as well as praised.⁽³⁾

वीतिहोत्रं त्वा कवे द्युमन्तं॑ समिधीमहि । अग्ने बृहन्तमध्वरे॑ ॥ ४ ॥

समिदसि॑ सूर्यस्त्वा पुरस्तात् पातु कस्याश्चिदुभिशस्यै॑ । सवितुर्बाहू स्थै ऊर्णम्म्रदसं॑
त्वा स्तृणामि स्वासस्थं देवेभ्य॑ आ त्वा वसवो रुद्रा आकृत्याः सदन्तु॑ ॥ ५ ॥

घृताच्यसि जुहूर्नाम्ना सेदं प्रियेण धाम्ना प्रियं॑ सवु आसीदं॑ घृताच्यस्युपमृन्नाम्ना सेदं प्रियेण
धाम्ना प्रियं॑ सवु आसीदं॑ घृताच्यसि ध्रुवा नाम्ना सेदं प्रियेण धाम्ना प्रियं॑ सवु आसीदं॑
प्रियेण धाम्ना प्रियं॑ सवु आसीदं॑ । ध्रुवा असदन्नृतस्य योनौ ता विष्णो पाहि॑ पाहि यज्ञं
पाहि यज्ञपतिं पाहि मां यज्ञन्यम् ॥ ६ ॥

अग्ने वाजजिद्राजं त्वा सारिष्यन्तं वाजजितुं॑ सम्मार्जिभे ।

नमो देवेभ्यः॑ स्वधा पितृभ्यः॑ सुयमे मे भूयास्तम् ॥ ७ ॥

—अस्कन्नमद्या देवेभ्य अज्यं॑ संभ्रियासं॑—मङ्गिघ्रणा विष्णो मा त्वावक्रमिषं॑ वसुमतीमग्ने ते
छायामुपस्थेयं विष्णो स्थानमसीत इन्द्रो॑ वीर्यमकृणोदूर्ध्वोऽध्वर आस्थानं॑ ॥ ८ ॥

Vītihotram tvā kave dyumantaṁ samidhīmahi. Agne bṛhan-
tamadhvare (i). ॥ 4 ॥

Samidasi (i) sūryastvā purastāt pātu kasyāscidabhiśastyai
(ii). Saviturbāhū stha' (iii) ūṇammradasam tvā strṇāmi
svāsastham devebhya' (iv) ā tvāvasavo rudrādityāḥ sadantu
(v). ॥ 5 ॥

Ghṛtācyasi juhūrnāmnā sedam priyeṇa dhāmnā priyaṁ sada'
āsīda (i) ghṛtācyasyupabhrñnāmnā sedam priyeṇa dhāmnā
sada' āsīd (ii) ghṛtācyasi dhruvā nāmnā sedam priyeṇa
dhāmnā priyaṁ sada' āsīda (iii) priyeṇa dhāmnā priyaṁ sada'
āsīda (iv). Dhruvā' asadannṛtasya yonau tā viṣṇo pāhi (v) pāhi
yajñam pāhi yajñapatim pāhi mām yajñanyam (vi). ॥ 6 ॥

Agne vājajidvājam tvā sariṣyantam vājajitaṁ sammārjmi (i)
Namo devebhyaḥ (ii) svadhā pitṛbhyaḥ (iii) suyame me
bhūyāstam (iv). ॥ 7 ॥

Askannamadya devebhya' ājyāṁ sambhriyāsa (i) mañ ghrīṇā
viṣṇo mā tvāvakramiṣam (ii) vasumatīmagne te cchāyāmu-
pastheṣam viṣṇoḥ sthānamasīta' indro vīryamakṛṇodūrdhvo'
dhvara' āsthāt (iii). ॥ 8 ॥

4. O fire divine, who are fond of sacrifice, glowing bright, O great and far-sighted one, we enkindle you in the sacrifice.(1)

5. You are the sacrificial fire-wood.(1) May the sun protect you from the front from evils whatsoever.(2) You are the arms of the Creator Lord.(3) You are soft as wool, pleasing to sit upon. I spread you around for the learned ones.(4) May the young, adult and old sages sit upon you.(5)

6. O ladle, you are full of melted butter; pourer of oblations is your name; be seated on this pleasing seat in this pleasing place.(1) You are full of melted butter; holder of oblations is your name; be seated on this pleasing seat in this pleasing place.(2) You are full of melted butter; immovable is your name; be seated on this pleasing seat in this pleasing place.(3) Be seated on this pleasing seat in this pleasing place.(4) Being seated immovably in the lap of truth, O omnipresent Lord, guard it.(5) Guard this sacrifice, guard the sacrificer and guard me, the priest of this sacrifice, too.(6)

7. O adorable Lord, winner of inner battles, I worship you, moving towards battle for winning battle.(1) My obeisance to enlightened ones.(2) My reverence to elders.(3) May both of them be our strength in discipline.(4)

8. Today I have offered unspilt melted butter to Nature's bounties.(1) O sacrifice, may I not violate you with my feet.(2) O adorable Lord, may I reach your wealth-bestowing shade and remain at the place of sacrifice. From here the resplendent Lord manifests his valour and the glory of the sacrifice is enhanced.(3)

अग्रे वेहोत्रं वेदं युमवतां त्वां द्यावापृथिवी अव त्वं द्यावापृथिवी स्विष्टकृद्देवेभ्य इन्द्र आज्येन
हविषा भुत्स्वाहा मं ज्योतिषा ज्योतिः ॥९॥

मयीदमिन्द्र इन्द्रियं दधात्वस्मान् रायो मघवानः सचन्ताम् । अस्माकं सन्त्वाशिषः सत्या
नः सन्त्वाशिष उपाहूता पृथिवी मातोप मां पृथिवी माता ह्वयतामग्निराग्नीध्रात्स्वाहा ॥ १० ॥

उपाहूतो द्यौष्पितोप मां द्यौष्पिता ह्वयतामग्निराग्नीध्रात्स्वाहा । देवस्य त्वा सवितुः प्रसवे
ऽश्विनोर्बाहुभ्यां पुष्णो हस्ताभ्याम् । प्रतिगृह्णामवे ग्नेष्ट्वास्येन प्राश्नामि ॥ ११ ॥

एतं ते देव सवितर्यज्ञं प्रादुर्बृहस्पतये ब्रह्मणे । तेन यज्ञमेव तेन यज्ञपतिं तेन मामर्च ॥ १२ ॥

मनो जतिर्जुषतामार्ज्यस्य बृहस्पतिर्यज्ञमिमं तनोत्वर्षिष्टं यज्ञं समिमं दधातु ।
विश्वे देवास इह मावयन्तामोश्मपतिष्ठ ॥ १३ ॥

Agne verhotram verdūtyamavatām tvām dyāvāpṛthivī ava
tvam dyāvāpṛthivī sviṣṭakṛddevebhya' indra' ājyena haviṣā
bhūtsvāhā sam jyotiṣā jyotiḥ (i). ॥ 9 ॥

Mayīdamindra indriyam dadhātvasmān rāyo maghavānaḥ sa-
cantām. Asmākaṁ santvāśiṣaḥ satyā naḥ santvāśiṣa (i)
upahūtā pṛthivī mātōpa mām pṛthivī mātā
hvayatāmagnirāgnīdhrātsvāhā (ii). ॥ 10 ॥

Upahūto dyauspitopa mām dyauspitā
hvayatāmagnirāgnīdhrāt svāhā (i). Devasya tvā savituḥ prasa-
ve' śvinorbāhubhyām pūṣṇo hastābhyām (ii).
Pratiḡrñāmya-(iii) gneṣṭvāsyena prāśnāmi (iv). ॥ 11 ॥

Etam te deva savitaryajñam prāhurbṛhaspataye brahmaṇe.
Tena yajñamava tena yajñapatim tena māmaya (i). ॥ 12 ॥

Mano jūtirjuṣatāmājyasya bṛhaspatir yajñamimam
tanotvariṣṭam yajñam samimam dadhātu. Viśve devāsa
iha mādayantām om pratiṣṭha (i) ॥ 13 ॥

9. O fire, undertake duties of the priest and those of the messenger. May heaven and earth protect you. Protect heaven and earth. May the resplendent Lord be gracious to learned people by this oblation of melted butter. *Svāhā*. May the light mingle with light.⁽¹⁾

10. May the resplendent Lord bestow my sense-organs with their respective powers. May bestowers of wealth provide me with abundant wealth. May the blessings be ours; may the blessings, we have received, come true.⁽¹⁾ We have invoked the mother earth. May the mother earth bless me. I am fire being the kindler of fire. *Svāhā*.⁽²⁾

11. Heaven, our father, has been invoked. May heaven, our father bless us. I am fire being the kindler of fire. *Svāhā*.⁽¹⁾ At the impulsion of the Creator God, with arms of the healers and hands of the nourisher.⁽²⁾ I take you.⁽³⁾ I eat you with mouth of the fire.⁽⁴⁾

12. O Creator Lord, they say that this sacrifice is meant for you, who are the Lord supreme, the divine supreme. Promote this sacrifice and by it protect the sacrificer and me also.⁽¹⁾

13. Let the swift-moving mind enjoy the oblations of melted butter. May the Lord supreme expand this sacrifice and may He get it completed unimpaired. May all the bounties of Nature rejoice here. O Lord Om, may you ever be with us.⁽¹⁾

एवा ते अग्ने समित्तया वर्धस्व चा च व्यायस्व । वर्धिषीमहि च वयमा च व्यासिषीमहि ।
अग्ने वाजजिह्वाजं त्वा ससृवाधंसं वाजजित्थं सम्मार्ज्मि ॥ १४ ॥

अग्नीषोमयोऽज्जितिमनूजेषं वाजस्य मा प्रसवेन प्रोहामि । अग्नीषोमौ तमपनुवतां
युऽस्मान्देहि यं च वयं द्विष्मो वाजस्यैनं प्रसवेनापोहामि । इन्द्राग्न्योरुज्जितिमनूजेषं वाजस्य
मा प्रसवेन प्रोहामि । इन्द्राग्नी तमपनुवतां युऽस्मान्देहि यं च वयं द्विष्मो वाजस्यैनं
प्रसवेनापोहामि ॥ १५ ॥

वसुभ्यस्त्वा रुद्रेभ्यस्त्वा ऽऽदित्येभ्यस्त्वा संजानाथां द्यावापृथिवी मित्रावरुणौ त्वा
वृष्ट्यावताम । व्यन्तु वयोक्तं रिहाणो मरुतां पृथतीर्गच्छ वशा पृथिभुत्वा दिव्यं गच्छ
ततो नो वृष्टिमावह । चक्षुषा अग्नेऽसि चक्षुर्मै पाहि ॥ १६ ॥

यं परिक्षिं पर्यधत्था अग्ने देव पुणिमिर्गुह्यमानः ।

तं त एतमनु जोषं भराम्येष नेस्वधं पचेतयाता अग्नेः प्रियं पाथोऽपीतम् ॥ १७ ॥

Eṣā te agne samittayā vardhasva cā ca pyāyasva.
Vardhiṣīmahi ca vayamā ca pyāsiṣīmahi (i). Agne
vājajidvājam tvā sasṛvāṁsam vājajitarṁ sammārjmi (ii). ॥ 14 ॥

Agnīṣomayorujjitimanūjjeṣam vājasya mā prasavena
prohāmi (i). Agnīṣomau tamapanudatām yo'smāndveṣṭi yam
ca vayam dviṣmo vājasyainam prasavenāpohāmi (ii).
Indrāgnyorujjitimanūjjeṣam vājasya mā prasavena prohāmi
(iii). Indrāgnī tamapanudātām yo'smāndveṣṭi yam ca vayam
dviṣmo vājasyainam prasavenāpohāmi (iv). ॥ 15 ॥

Vasubhyastvā (i) rudrebhayastvā(ii) "dityebhyastvā (iii)
samjānāthām dyāvārṣhivī mitrāvaruṇau tvā vṛṣṭyāvatām
(iv). Vyantu vayo'ktam rihāṇā (v) marutām pṛṣatīrgaccha
vaśā pṛṣnirbhūtvā divam gaccha tato no vṛṣṭimāvaha.
Cakṣuṣpā agne'si cakṣurme pāhi (vi). ॥ 16 ॥

Yam paridhim paryadhatthā agne deva
paṇibhirguhyamānaḥ. Tam ta etamanu joṣam bharāmyeṣa
nettavadapacetayātā (i) agneḥ priyam pātho'pītam (ii). ॥ 17 ॥

14. O adorable Lord, this is your kindling wood. Grow strong with it and further expand. May we also grow and prosper.⁽¹⁾ O adorable Lord, winner of battles, I adore you, who have gone to the battles and won them.⁽²⁾

15. May I win glorious victory following the glorious victories of the Lord adorable and blissful. I advance forward at the impulsion of battle.⁽¹⁾ May the Lord adorable and the blissful drive him away who cherishes malice against us and whom we do hate. By the impulse of battle I drive him away.⁽²⁾ May I win glorious victory following the glorious victories of the Lord resplendent and adorable. I advance forward at the impulsion of battle.⁽³⁾ May the Lord resplendent and adorable drive him away who cherishes malice against us and whom we do hate. By the impulse of the battle, I drive him away.⁽⁴⁾

16. I dedicate you to the young sages.⁽¹⁾ You to the adult sages.⁽²⁾ You to the old sages.⁽³⁾ May the heaven and earth recognize you. May the sun and the oceans save you with the rains.⁽⁴⁾ Go like birds licking mid-space.⁽⁵⁾ Go like deer to the cloud-bearing winds. Like a tame small cow go to heaven. From there bring rains for us. O foremost adorable, you are the protector of vision; protect my vision.⁽⁶⁾

17. O foremost adorable Lord, to hide yourself from the speculators you have put an enclosure around you; this enclosure I reinforce for your pleasure. May it, however, never keep me away from you.⁽¹⁾ The favourite food of the fire divine is thus obtained.⁽²⁾

स॒स्रव॑भा॒गा स्तेषा॑ बृ॒हन्तः॑ प्र॒स्तरे॑ष्ठाः परि॒धेया॑श्च दे॒वाः ।

इ॒मा ता॒चम॑भि वि॒श्वे गु॑णन्त॒ आस॑द्यास्मिन् ब॒र्हिषि॑ मा॒दय॑ध्व॒ऽऽ स्वा॒हा वा॒ट् ॥ १८ ॥

घृ॒ताची॑ स्थो धु॒र्यी पा॑त॒ऽऽ सु॒म्ने स्थः॑ सु॒म्ने मा॑ धत्त॒म ।

य॒ज्ञ न॑र्मश्च त॒ उ॒प च॑ य॒ज्ञस्य॑ शि॒वे संति॑ष्ठस्व स्वि॒ष्टे मे॑ संति॑ष्ठस्व ॥ १९ ॥

अ॒ग्नेऽद॑ब्धायोऽशी॒तम॑ पा॒हि मा॑ वि॒द्योः पा॒हि प्र॑सि॒त्यै पा॒हि दु॑रि॒ष्ट्यै पा॒हि दु॑र॒घ्न्या अ॑विषं नः
पि॒नु कृ॑णु सुष॒वा यो॒नौ स्वा॒हा वा॑—ड॒ग्नये॑ सं॒वे॒शप॑तये स्वा॒हा सर॑स्व॒त्यै यशो॑भ॒गिन्यै॑ स्वा॒हा ॥ २० ॥

वे॒दोऽसि॑ येन त्वं दे॒व वे॒द वे॒देभ्यो॑ वे॒दोऽभ॑व॒स्तेन॑ म॒ह्यं वे॒दो भू॑याः ।

दे॒वा गा॑तुवि॒दो गा॑तु वि॒त्त्वा गा॑तुमि॒त । मन॑सस्प॒त इ॒मं दे॒व य॒ज्ञं स्वा॒हा वा॑ते धाः ॥ २१ ॥

स॒व॒र्हिर्ऽङ्का॑ऽ ह॒विषा॑ घृ॒तेन॑ स॒मादि॑त्यैर्व॒सुभिः॑ स॒म्प्रकृ॑द्भिः ।

स॒मिन्द्रो॑ वि॒श्वदे॒वभि॑र॒ङ्क्तां दि॒व्यं न॑भो गच्छ॒तु य॑न स्वा॒हा ॥ २२ ॥

Samśravabhāgāḥ stheṣā bṛhantaḥ prastareṣṭhāḥ
paridheyāśca devāḥ. Imām vācamabhi viśve grṇanta
āsadyāsmiṇ barhiṣi mādayadhvaṁ svāhā vāt. (i) ॥ 18 ॥

Ghṛtācī stho dhuryau pātām sumne sthaḥ sumne mā dhat-
tam (i). Yajña namaśca ta upa ca yajñasya śive samtiṣṭhasva
sviṣṭe me samtiṣṭhasva (ii). ॥ 19 ॥

Agne'dabdhāyo'śītama pāhi mā didyoḥ pāhi prasityai pāhi
duriṣṭyai pāhi duradmanyā aṣam naḥ pitum kṛṇu. Suśadā
yonau svāhā vāt (i) agnaye samveśapataye svāhā (ii) sarasva-
tyai yaśobhaginyai svāhā (iii) ॥ 20 ॥

Vedo'si yena tvam veda devebhyo vedo'bhavastena mahyam
vedo bhūyāḥ (i) Devā gātuvido gātum vittvā gātumita. Mana-
saspatha imam deva yajñam svāhā vāte dhāḥ (ii). ॥ 21 ॥

Sambarhiraṅktām haviṣā ghṛtena samādityairvasubhiḥ sam-
marudbhiḥ. Samindro viśvadevebhirāṅktām divyam nabho
gacchatu yat svāhā (i). ॥ 22 ॥

18. O learned persons, you are partakers of the progressive knowledge. You are strong with good nourishment. You participate in sacrifice and guard its enclosure. May all of you, applauding this speech of mine, come and sit upon the grass-mat and enjoy. I dedicate; you carry.⁽¹⁾

19. O capable executives (fire and wind), you two are pourers of rain water. Protect me. Both of you are happiness incarnate; lead me to happiness.⁽¹⁾ O sacrifice, our regards to you. Make my worship complete; fulfil all my good desires.⁽²⁾

20. O adorable Lord, bestower of uninjured long life, omnipresent, protect us from terrible sufferings; protect us from bondage; protect us from technical defects; protect us from bad food. Make our food free from poison. May we live in good houses. *Svāhā vāt*.⁽¹⁾ I dedicate it to the adorable Lord, the Lord of affectionate embraces.⁽²⁾ I dedicate it to the divine intellect, the sister of glories.⁽³⁾

21. You are the divine knowledge; O Lord knowledge embodied, by which you become knowledge for the enlightened ones, by that may you become knowledge for me too.⁽¹⁾ O enlightened ones, who know the pathways well, having known of this sacrifice, come to attend this performance. O divine, Lord of mind, I dedicate. Sustain this sacrifice in the air. *Svāhā*.⁽²⁾

22. May this place of sacrifice be filled with sacred food and melted butter. May the resplendent Lord, along with the suns, the worlds, the winds and all the bounties of Nature unite. May our dedicated oblations rise up to the blazing sky.⁽¹⁾

कस्त्वा विमुञ्चति स त्वा विमुञ्चति कस्मै त्वा विमुञ्चति तस्मै त्वा विमुञ्चति ।

पोषायै रक्षसां भ्रागोऽसि ॥ २३ ॥

सं वचसां पर्यसा सं तनूभिरगन्महि मनसा सखं शिवेन ।

त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम् ॥ २४ ॥

दिवि विष्णुर्व्यक्रंस्त जागतेन चन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मो' इन्तरिक्षे
विष्णुर्व्यक्रंस्त वैश्वभूतं चन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मः पृथिव्या
विष्णुर्व्यक्रंस्त गायत्रेण चन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मो' अस्मा-
दन्ना' वृक्षं प्रतिष्ठायां अगन्म स्तुः सं ज्योतिषाभूमं ॥ २५ ॥

स्वयंभूमि श्रेष्ठो रश्मिर्वचोदा' अमि वचो' म देहि' । सूर्यस्यावृतमन्वावर्ते' ॥ २६ ॥

अग्नें गृहपते' सुगृहपतिस्त्वयाऽग्नेऽहं गृहपतिना भूयासं' सुगृहपतिस्त्वं मयाऽग्ने गृहपतिना
भूयाः । अस्थुरि णी' गार्हपत्यानि सन्तु शतं' हिमाः सूर्यस्यावृतमन्वावर्ते' ॥ २७ ॥

Kastvā vimuñcati sa tvā vimuñcati kasmai tvā vimuñcati tas-
mai tvā vimuñcati. Poṣāya (i) rakṣasām bhāgo'si (ii). ॥ 23 ॥

Sam varcasā payasā sam tanūbhiraganmahī manasā saṁ śi-
vena. Tvaṣṭā sudatro vidadhātu rāyo'numārṣtu tanvo
yadviliṣtam (i). ॥ 24 ॥

Divi viṣṇurvyakraṁsta jāgatena chandasā tato nirbhakto yo-
'smāndveṣṭi yam ca vayam dviṣmo' (i) -ntarikṣe viṣṇurvyak-
raṁsta traīṣṭubhena chandasā tato nirbhakto yo' smāndveṣṭi
yam ca vayam dviṣmaḥ (ii) pṛthivyām viṣṇurvyakraṁsta
gāyatrenā chandasā tato nirbhakto yo' smāndveṣṭi yam ca
vayam dviṣmo' (iii) -smādannād (iv) asyai pratiṣṭhāyā' (v)
aganma svah (vi) sam jyotiṣābhūma (vii). ॥ 25 ॥

Svayambhūrasi śreṣṭho raśmirvarcodā' asi varco me dehi (i).
Sūryasyāvṛtamanvāvarte (ii) ॥ 26 ॥

Agne gr̥hapate sugr̥hapatistvayā'gne'ham gr̥hapatinā
bhūyāsaṁ sugr̥hapatistvam mayā'gne gr̥hapatinā bhūyāḥ.
Asthūri ṇau gārhapatyāni santu śataṁ himāḥ (i)
sūryasyāvṛtamanvāvarte (ii). ॥ 27 ॥

23. Who unfetters you? He unfetters you. For whom does He unfetter you? For Him He unfetters you. You are now a part of our defence for prosperity.⁽¹⁾

24. May we be blessed with intellectual lustre, vigour, bodies and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.⁽¹⁾

25. Our sacrifice performed with the *Jagatī* metre pervades the high heaven; therefrom is excluded the one, who hates us and whom we hate.⁽¹⁾ Our sacrifice performed with the *triṣṭubh* metre pervades the mid-space; therefrom is excluded the one, who hates us and whom we hate.⁽²⁾ Our sacrifice performed with the *gāyatrī* metre pervades the earth; therefrom is excluded the one, who hates us and whom we hate.⁽³⁾ From this food,⁽⁴⁾ and from this place of sacrifice,⁽⁵⁾ we have attained the abode of bliss,⁽⁶⁾ and we have become one with light.⁽⁷⁾

26. O Lord, you are self-existent; you are the most sublime ray and bestower of lustre.⁽¹⁾ May you bestow lustre on me. May I follow the path of the sun.⁽²⁾

27. O adorable Lord, Master of the household, you being a householder, by your grace, may I also be a good householder. O Lord, due to my being a householder, you become a good householder. May the household functions of both of us be free from neglect, for a hundred winters.⁽¹⁾ May I follow the path of the sun.⁽²⁾

अग्ने व्रतपते व्रतमचारिषं तदाशकं तन्मेऽराधी दमहं य एवास्मि सोऽस्मि ॥ २८ ॥

अग्नये कव्यवाहनाय स्वाहा सोमाय पितृमते स्वाहा ।

अपहता अमुरा रक्षांसि वेदिषदाः ॥ २९ ॥

ये रूपाणि प्रतिमुञ्चमाना अमुराः मन्तः स्वधया चरन्ति ।

परापुरो निपुरो ये भरन्त्यग्निष्टालोकात्प्राणुदन्त्यस्मात् ॥ ३० ॥

अत्र पितरो मादयध्वं यथाभागमावृषायध्वम् ।

अमिमदन्त पितरां यथाभागमावृषायिषन् ॥ ३१ ॥

नमो वः पितरो रसायै नमो वः पितरः शोषायै नमो वः पितरो जीवायै नमो वः
पितरः स्वधायै नमो वः पितरां घोरायै नमो वः पितरो मन्यवे नमो वः पितरः पितरो नमो वो
गृहान्नः पितरा दत्त मतो वः पितरो देष्टमैतद्द्वः पितरो वाम आधेत्स ॥ ३२ ॥

Agne vratapate vratamacāriṣam tadaśakam tanme' rādhi- (i)
damaham ya' evā'smi so' smi (ii). ॥ 28 ॥

Agnaye kavyāvāhanāya svāhā (i) somāya pitṛmate svāhā (ii).
Aparatā' asurā rakṣāṁsi vediṣadaḥ (iii). ॥ 29 ॥

Ye rupāṇi pratimuñcamānā'asurāḥ santaḥ svadhayā caranti.
Parāpuro nipuro ye bharantyaagniṣṭāṁ llokātpraṇudātyasmāt
(i). ॥ 30 ॥

Atra pitaro mādayadhvam yatābhāgamāvṛṣāyadhvam (i).
Amīmadanta pitaro yathābhāgamāvṛṣāyīṣata (ii). ॥ 31 ॥

Namo vaḥ pitaro rasāya (i) namo vaḥ pitarāḥ śoṣāya (ii) namo
vaḥ pitaro jīvāya (iii) namo vaḥ pitarāḥ svadhāyāi (iv) namo
vaḥ pitaro ghorāya (v) namo vaḥ pitaro manyave namo vaḥ pi-
tarāḥ pitaro namo vo (vi) grhānnāḥ pitaro datta sato vaḥ pi-
taro deṣmaita-(vii) dvaḥ pitaro vāsa'ādhatta (viii). ॥ 32 ॥

28. O adorable Lord, upholder of vows, I have observed the vow. I was able to observe it with success.⁽¹⁾ Whatever I am, I am.⁽²⁾

29. Let this be dedicated to the adorable Lord, who distributes gifts to the enlightened ones.⁽¹⁾ Let this be dedicated to the blissful Lord, who is the support of the elders.⁽²⁾ The evil powers and the devilish tendencies, who had captured the altar, have now been ousted.⁽³⁾

30. May the adorable Lord drive away from our world those selfish souls, who camouflage their true form and thought being evil-minded, pose to be honest workers and who plan to snatch other's wealth unjustly or acquire wealth by unfair means.⁽¹⁾

31. Let the elders make merry here and enjoy to the full what has been allotted to them.⁽¹⁾ The elders have made merry here and enjoyed to the full what had been to their lot.⁽²⁾

32. O elders, we bow in reverence to you for the sake of sap of the spring.⁽¹⁾ O elders, we bow in reverence to you for the sake of dryness of the summer.⁽²⁾ O elders we bow in reverence to you for the life of the rains.⁽³⁾ O elders, we bow in reverence to you for harvest of the autumn.⁽⁴⁾ O elders, we bow in reverence to you for the intensity of cold weather.⁽⁵⁾ O elders, we bow in reverence to you for the wrath of the winter. Elders, we bow in reverence to you; to you we bow in reverence O elders.⁽⁶⁾ O elders, give homes to us. Having got, we shall give you the same.⁽⁷⁾ O elders, this accommodation is verily yours.⁽⁸⁾

आधत्त पितरो गर्भं कुमारं पुष्करस्रजम् । यथेह पुरुषोऽसन् ॥ ३३ ॥

ऊर्जं वहन्तीरमृतं घृतं पयः किलालं परिसृतम् । स्वधा स्था तर्पयत मे पितॄन् ॥ ३४ ॥

[अ० २, मं० ३४, सं० सं० १५]

इति द्वितीयोऽध्यायः ।

Ādhatta pitaro garbham kumāram puṣkarasrajam. Yatheha puruṣo'sat. ॥ 33 ॥

Ūrjam vaḥantīramṛtam ghṛtam payaḥ kīlālam parisrutam. Svadhā stha tarpayata me pitṛn. (i). ॥ 34 ॥ (K = 34; M = 95)

33. O elders, may she be pregnant with a male child wearing a wreath of lotuses, so that there will be a man here.⁽¹⁾

34. You are vigour-giving viands of sustenance consisting water, melted butter, milk as well as sweet beverages and herb-extracts. May you feed our elders to their fill.⁽¹⁾

अथ तृतीयोऽध्यायः ।

समिधाऽग्निं दुवस्यत घृतैर्बोधयतातिथिम् । आस्मिन् हव्या जुहोतनं ॥ १ ॥

सुसमिद्धाय गोचिषे घृतं तीव्रं जुहोतन । अग्नये जातवेदसे ॥ २ ॥

तं त्वा समिद्धिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यवित्थं ॥ ३ ॥

उप त्वाऽग्ने हविष्मतीधृताचीर्यन्तु हयत । जुषस्व समिधो मम ॥ ४ ॥

मू भुवः स्वर्गं द्यौरिव भूम्या पृथिवीव वरिष्णा ।

तस्यास्ते पृथिवि देवयजनि पूष्टेऽग्निमन्नादमन्नाद्यायादधे ॥ ५ ॥

आयं गौः पृश्निरक्रीदसदन् मातरं पुरः । पितरं च पुयन्त्स्वः ॥ ६ ॥

Samidhāgnim duvasyata ghṛtairbodhayatāthim. Āsmin ha-
vyā juhotana. (i) ॥ 1 ॥

Susamiddhāya śociṣe ghṛtam tīvram juhotana. Agnaye jāta-
vedase (i). ॥ 2 ॥

Tam tvā samidbhirangiṛo ghṛtena vardhayāmasi. Bṛhacchocā
yaviṣṭhya (i). ॥ 3 ॥

Upa tvāgne haviṣmatīrghṛtācīryantu haryata. Juṣasva sa-
midho mama (i). ॥ 4 ॥

Bhūḥ (i) bhuvah (ii) svaḥ (iii) dyauriva bhūmnā pṛthivīva va-
rimṇā. Tasyāste pṛthivi devayajani pṛṣṭhe'gnimannāda-
mannādyāyādadhe (iv). ॥ 5 ॥

Āyam gauḥ pṛśnirakramīdasadan mātaram purah. Pitaram ca
prayantsvaḥ (i). ॥ 6 ॥

CHAPTER THREE

1. Kindle the fire with dried wood and arouse the newcomer (i.e. the fire) with clarified butter. Then place your offerings on it.⁽¹⁾

2. Offer hot and purified butter to the well-kindled shining omnipresent fire divine.⁽¹⁾

3. O brilliant and most youthful blazing fire, we augment you with dried faggots and melted butter.⁽¹⁾

4. O fire, let my faggots covered with offerings and dripping melted butter go to you. Accept them with favour.⁽¹⁾

5. O being,⁽¹⁾ becoming⁽²⁾ and bliss⁽³⁾ ! Vast as sky and extending as earth! O earth, seat of sacrifice for Nature's bounties, on your back I place the food-consuming fire, so that we may gain foodgrains.⁽⁴⁾

6. This fire, having strange-coloured flames, moves. He sits down before the mother (earth; in the form of domestic fire) and goes to the father, the sky as well (in the form of the sun).⁽¹⁾

अन्तश्चरति रोचनास्य प्राणादपानती । व्यस्यन् महिषो दिवम् ॥ ७ ॥

त्रिंशद्भ्याम् विराजति वाक् पतङ्गार्यं धीयते । प्रति वस्तोरहं द्युभिः ॥ ८ ॥

अग्निर्योतिर्ज्योतिर्ऽग्निः स्वाहा सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा ।

अग्निर्योतिर्ज्योतिर्बर्चः स्वाहा सूर्यो बर्चो ज्योतिर्बर्चः स्वाहा ।

ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा ॥ ९ ॥

सजूर्देवेन सवित्रा सजु रात्र्येन्द्रवत्या । जुषाणो अग्निर्वेतु स्वाहा ।

सजूर्देवेन सवित्रा सजुरुषसेन्द्रवत्या । जुषाणः सूर्यो वेतु स्वाहा ॥ १० ॥

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये । आरे अस्मे च मृण्वते ॥ ११ ॥

अग्निरूर्ध्वो दिवः ककुत्पतिः पृथिव्या अयम् । अपां रेतोऽसि जिन्वति ॥ १२ ॥

उमा वामिन्द्राग्नी आहुवध्या उमा राधसः सह मावृषधै ।

उमा वृताराविषां रयीणामुमा वाजस्य सातये हुवे वाम् ॥ १३ ॥

Antaścarāti rocanāsya prāṇādapānātī. Vyakhyan mahiṣo divam (i). ॥ 7 ॥

Triṁśaddhāma virājati vāk patanṅāya dhīyate. Prati vasto-
raha dyubhiḥ (i). ॥ 8 ॥

Agnirjyotirjyotiragniḥ svāhā (i)-sūryo jyotirjyotiḥ sūryaḥ
svāhā (ii). Agnirvarco jyotirvarcaḥ svāhā (iii) sūryo varco jyo-
tirvarcaḥ svāhā (iv). Jyotiḥ sūryaḥ sūryo jyotiḥ svāhā (v).

॥ 9 ॥

Sajūrdevena savitrā sajū rātryendravatyā. Juṣāṇo' agnirvetu
svāhā (i). Sajūrdevena savitrā sajūruṣasendravatyā. Juṣāṇaḥ
sūryo vetu svāhā (ii) ॥ 10 ॥

Upaprayanto' adhvaram mantram vocemāgnaye. Āre' asme
ca śṛṇvate (i). ॥ 11 ॥

Agnirmūrdhā divaḥ kakutpatiḥ pṛthivyā' ayam. Apāṁ
retāṁsi jinvati (i). ॥ 12 ॥

Ubhā vāmindrāgni' ahuvadhyā' ubhā rādhasaḥ saha
mādayadhyai. Ubhā vātārāviṣāṁ rayīṇāmubhā vājasya
sātaye huve vām (i). ॥ 13 ॥

7. The radiance of this fire penetrates within just as out-breath comes from in-breath. Thus the great fire illuminates the sky.⁽¹⁾

8. He resides in thirty places. Praise is offered to the fire divine every day in the festive morning.⁽¹⁾

9. Fire the light, light the fire. *Svāhā*.⁽¹⁾ Sun the light, light the sun. *Svāhā*.⁽²⁾ Fire the lustre, light the lustre. *Svāhā*.⁽³⁾ Sun the lustre, light the lustre. *Svāhā*.⁽⁴⁾ Light the sun, sun the light. *Svāhā*.⁽⁵⁾

10. May the fire divine, in consonance with the Creator God as well as with the night associated with the resplendent Lord, be pleased to come here and enjoy. *Svāhā*.⁽¹⁾ May the sun, the illuminator, in consonance with Creator God as well as the dawn associated with the resplendent Lord, be pleased to come here and enjoy. *Svāhā*.⁽²⁾

11. Approaching the sacrifice, let us recite the verses of praise for the adorable Lord, who hears us even if He is afar.⁽¹⁾

12. The fire divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life.⁽¹⁾

13. O resplendent Lord and O adorable Lord, I invoke both of you for performing the sacrifice and for feasting together on the offerings. Both of you are bestowers of food and riches; I invoke both of you to gain vigour.⁽¹⁾

अयं ते योनिरृत्वियो यतो जातो अरोचथाः ।
 तं जानन्नग्ना आरोहाथा नो वर्धया रयिम् ॥ १४ ॥
 अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीद्वयः ।
 यमप्नवानो भृगवो विरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥ १५ ॥
 अस्य प्रत्नामनु द्युतं शुक्रं दुदुहे अहयः । पर्यः सहस्रसामृषिम् ॥ १६ ॥
 तनुपा अग्नेऽसि तन्वं मे पाह्यायुर्दा अग्नेऽस्यायुर्मिं देहि वचोदा अग्नेऽसि वचो मे देहि ।
 अग्ने यन्मे तन्वा ऊनं तन्म आपूर्णं ॥ १७ ॥
 इन्धानास्त्वा श्रुतं हिमा द्युमन्तं समिधीमहि । वयस्वन्तो वयस्कृतं सहस्वन्तः सहस्कृतम् ।
 अग्ने सपत्नदम्भनमदब्धासो अदाभ्यम् । चित्राविसो स्वस्ति ते पारमेशीर्य ॥ १८ ॥
 सं त्वमग्ने सूर्यस्य वर्चसागथाः समृषीणां स्तुतेन ।
 सं प्रियेण धाम्ना समहमायुषा सं वर्चसा सं प्रजया सद्यः रायस्पोषेण ग्मिषीर्य ॥ १९ ॥

Ayam te yonirrtviyo yato jāto' arocathāḥ. Tam jānannagna'
 ārohāthā no vardhayā rayim (i). ॥ 14 ॥

Ayamiha prathamo dhāyi dhātṛbhirhotā yajisṭho'
 adhwareṣvīdyah. Yamapnavāno bhṛgavo virurucurvanesu ci-
 tram vibhvam viśeviše (i). ॥ 15 ॥

Asya pratnāmanu dyutaṁ śukram duduhre' ahrayaḥ. Payaḥ
 sahasrasāmṛsim (i) ॥ 16 ॥

Tanūpā' agne'si tanvam me pāhyāyurdā' agne'syāyurme dehi
 varcodā' agne'si varco me dehi. Agne yaṇme tanvā' ūnam
 tanma' āprṇa (i). ॥ 17 ॥

Indhānāstvā śataṁ himā dyumantaṁ samidhīmahi. Vayas-
 vanto vayaskṛtaṁ sahasvantaḥ sahaskṛtam. Agne sapatna-
 dambhanamadabdhāso' adābhyam. Citrāvaso svasti te pāra-
 maśīya (i). ॥ 18 ॥

Sam tvamagne sūryasya varcasāgathāḥ samṛṣīṇāṁ stutena.
 Sam priyeṇa dhāmna samahamāyuṣā sam varcasā sam pra-
 jayā saṁ rāyaspoṣena gmiṣīya (i) ॥ 19 ॥

14. O fire divine, this is your right place of birth, in all seasons, whence as soon as you spring to life, you ever shine. Knowing this, may you stay here and make our riches grow.⁽¹⁾

15. This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action and sovereign over all, whom the wise sages, and their descendants harness for domestic purposes and for the benefit of mankind.⁽¹⁾

16. Following His eternal radiance, the learned ones have drawn the bright milk of knowledge from thousands of cows.⁽¹⁾

17. O adorable Lord, you are protector of bodies; protect my body. O Lord, you are bestower of long life; bestow long life on me. Bestower of lustre you are; bestow lustre on me. O Lord, whatever deficiency I have in my body, kindly make it up for me.⁽¹⁾

18. O adorable Lord, having enkindled you, may we keep you burning bright for a hundred winters. You are giver of life; may we get long life. You are giver of courage; may we have courage. You are destroyer of enemies and yourself uninjured; may we remain uninjured. O night, rich in shining stars, may I reach your end safe and secure.⁽¹⁾

19. O adorable Lord, you come with the brilliance of the sun, hearing the praises offered by sages, to the place you love. May I be blessed with long life, lustre, progeny and plenty of wealth.⁽¹⁾

अन्ध स्थान्धो वो भक्षीय महं स्थ महो वो भक्षीयोरजं स्थोर्जं वो भक्षीय रायस्पोषं स्थ
रायस्पोषं वो भक्षीय ॥ २० ॥

रेवती रमध्वमस्मिन्योनावस्मिन् गोष्ठेऽस्मिँल्लोकेऽस्मिन् क्षये । इहेव स्त मापगातं ॥ २१ ॥

संश्रितासि विश्वरूप्यूर्जां माविश गोपत्येन ।

उप त्वाग्ने विवेविसे दोषावस्तर्हि या वयम् । नमो भरन्त एमसि ॥ २२ ॥

राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे' ॥ २३ ॥

स नः पितेर्बं सुनवेऽग्ने सृपायनो भव । सचस्वा नः स्वस्तये' ॥ २४ ॥

अग्ने त्वं नो अन्नं म उत ज्ञाता शिवो भवा वरूध्यः ।

वसुश्रियिर्बुधवा अच्छा नक्षि द्युमतमं रयिं दा' ॥ २५ ॥

Andha sthāndho vo bhakṣīya maha stha maho vo bhakṣīyorja
sthorjam vo bhakṣīya rāyaspoṣa stha rāyaspoṣam vo bhakṣīya
(i). ॥ 20 ॥

Revatī ramadhvasmīnyonāvasmin goṣṭhe'smimlloke'
smin kṣaye. Ihaiva sta māpagāta (i). ॥ 21 ॥

Saṁhitāsi viśvarūpyūrjāmāviśa gaupatyena. Upa tvāgne di-
vedive doṣāvastardhiyā vayam. Namobharanta' emasi (i).
॥ 22 ॥

Rājantamadhvarāṇām gopāmṛtasya dīdivim. Vardhamānaṁ
sve dame (i). ॥ 23 ॥

Sa naḥ piteva sūnave'gne sūpāyano bhava. Sacasvā naḥ svas-
taye (i). ॥ 24 ॥

Agne tvam no' antama' uta trātā śivo bhavā varūthyah. Vasu-
ragnirvasuśravā' acchā nakṣi dyumattamaṁ rayim dāḥ (i).
॥ 25 ॥

20. You are food; may I eat your food. You are respectable; may I also enjoy your respect. You are vigour; may I receive your vigour. You are plentiful riches; may I enjoy your plentiful riches.⁽¹⁾

21. O wealth bestowing Nature's bounties, stay happily in this abode, in this fold, at this place, in this dwelling. Stay just here; do not go away.⁽¹⁾

22. You are concentrated energy of every form. May you enter me so as to make me master of my sense-organs. Day and night we approach you, O Lord, with reverential homage through sublime thoughts and noble deeds.⁽¹⁾

23. We approach you, O Lord, the radiant, the sustainer of the cosmos, the constant illuminator of truth, with humility to appreciate the glory ever-increasingly manifested in your creation.⁽¹⁾

24. O Lord, be unto us/easy of access, as a father is to his son. May you be ever-present with us for our sake.⁽¹⁾

25. O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth, splendidly renowned. (1)

तं त्वां शोचिष्ठ कीदिवः सुम्नायं नूनमीमहे सखिभ्यः ।
 स नो बोधि भूधी हवमुरुष्या णो' अघायतः समस्मात् ॥ २६ ॥
 इद्ध एतदित एहि' काम्या एत' । मयि बः कामधरणं भूयात् ॥ २७ ॥
 सोमानर्थं स्वरणं कृणुहि ब्रह्मणस्पते । कुक्षीर्वन्तं य औशिजः ॥ २८ ॥
 यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्द्धनः । स नः सिषक्तु यस्तुरः ॥ २९ ॥
 मा नः शशंसो अरुषो धृतिः प्रणद्ध मर्त्यस्य । रक्षां णो ब्रह्मणस्पते' ॥ ३० ॥
 महि त्रीणामवोऽस्तु द्युक्षं मित्रस्यायम्णः । दुराधर्यं वरुणस्य' ॥ ३१ ॥
 नहि तेषाममा चन नाध्वंसु वारुणेभु । ईशे रिपुरघाशंसः ॥ ३२ ॥
 ते हि पुत्रासो अर्दितः य जीवसे मर्त्याय । ज्योतिर्यजन्त्यजस्रम् ॥ ३३ ॥

Tam tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhib-
 hyaḥ. Sa no bodhi śrudhī havamuruṣyā ṇo' aghāyataḥ. sa-
 masmāt (i). ॥ 26 ॥

Ida' ehyadita' ehi (i) kāmyā' eta. Mayi vaḥ kāmādharāṇam
 bhūyāt (ii). ॥ 27 ॥

Somānaṁ svaraṇam kṛṇuhi brahmaṇaspate. Kakṣīvantam
 ya' auśijaḥ (i) ॥ 28 ॥

Yo revānyo' amīvahā vasuvitpuṣṭivarddhanah. Sa naḥ siṣaktu
 yasturah (i). ॥ 29 ॥

Mā naḥ śaṁso' araruṣo dhūrthiḥ praṇaṁ martyasya. Rakṣā ṇo
 brahmaṇaspate (i) ॥ 30 ॥

Mahi trīṇāmavo'stu dyukṣam mitrasyāryamṇaḥ
 Durādharṣam varuṇasya (i). ॥ 31 ॥

Nahi teṣāmamā cana nādhvasu vāraṇeṣu. Iśe ripuraghaśaṁ-
 saḥ (i). ॥ 32 ॥

Te hi putrāso' aditeḥ pra jīvase martyāya. Jyotiryacchantya-
 jasram (i). ॥ 33 ॥

26. O most bright and resplendent adorable Lord, we earnestly solicit you for the happiness of ourselves and our friends. So please do understand us, and hear our invocation; may you keep us far from malevolent people.(1)

27. Come O divine wisdom, come O eternal life.(1) Come O all the desirable objects. May I obtain my heart's desire from you.(2)

28. O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.(1)

29. May He, who is opulent, the healer of the weak-minded, and acquirer of riches, augments of nourishment, the prompt bestower of rewards, be favourable to us.(1)

30. Protect us, O all-wise God, so that no cruel censure of a malevolent creature may reach us.(1)

31. May we have great, wealth-giving and unassailable protection from the three, the sun, the wind and the waters.(1)

32. Over such people, may the sinful enemy never have sway either at their homes or on dangerous highways.(1)

33. They, the sons of Eternity, provide continuous light to mortal man, so that he may live long.(1)

कदा चन स्तरीरसि नेन्द्रं सशसि दाशुषे ।
 उपोपेन्नु मघवन् मूय इन्नु ते दानं देवस्य प्रच्यते ॥ ३४ ॥
 तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ३५ ॥
 परि ते दृढभो रथोऽस्मौ र अश्नोतु विश्वतः । येन रक्षसि दाशुषः ॥ ३६ ॥
 मूर्ध्वः स्वः सुप्रजाः प्रजामिः स्याथ सुवीरो वीरिः सुपोषः पोषिः ।
 नयं प्रजां मे पाहि शथस्य पशून्मे पाह्यैर्यं पितुं मे पाहि ॥ ३७ ॥
 आ गन्म विश्वेवसमस्मभ्यं वसुवित्तमम् । अग्ने सघ्राडमि द्युम्नममि सह आ यच्छस्व ॥ ३८ ॥
 अयमग्निर्गृहपतिर्गार्हपत्यः प्रजायां वसुवित्तमः ।
 अग्ने गृहपतेऽमि द्युम्नममि सह आ यच्छस्व ॥ ३९ ॥
 अयमग्निः पुरीष्यो रविमान् पुष्टिवर्धनः । अग्ने पुरीष्यामि द्युम्नममि सह आ यच्छस्व ॥ ४० ॥

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopennu magha-
van bhūya' innu te dānam devasya prcyate (i). ॥ 34 ॥

Tatsaviturvareṇyam bhargo devasya dhīmahi. Dhiyo yo naḥ
pracodayāt (i). ॥ 35 ॥

Pari te dūḍabho ratho'smāñ' aśnotu viśvataḥ. Yena rakṣasi
dāśuṣaḥ (i). ॥ 36 ॥

Bhūrbhuvah svaḥ suprajāḥ prajābhiḥ syāñ suvīro vīraiḥ su-
poṣaḥ poṣaiḥ (i) Narya prajāṁ me pāhi (ii) śarṁsya paśūnme
pāhya-(iii) tharya pitum me pāhi (iv) ॥ 37 ॥

Āganma viśvavedasamasmabhyam vasuvittamam. Agne
samrāḍabhi dyumnamabhi saha'āyacchasva (iv). ॥ 38 ॥

Aymagnirgrhapatirgārhapatyah prajāyā vasuvittamaḥ.
Agne grhapate'bhi dyumnamabhi saha'āyacchasva (i). ॥ 39 ॥

Ayamagnih puriṣyo rayimān puṣṭivardhanaḥ. Agne
puriṣyābhi dyumnamabhi saha'āyacchasva (i). ॥ 40 ॥

34. O resplendent, you never injure a sacrificer; on the other hand you favour him. O Lord of wealth, your divine donation to sacrificer always increases more and more.(1)

35. May we imbibe in ourselves the choicest effulgence of the divine creator, so that he evokes our intellects.(1)

36. O adorable Lord, may your indestructible chariot, with which you guard donors, offer us protection from all the sides.(1)

37. O being, becoming and bliss! May I be a good progenitor with children; may I be a good father with sons; may I be opulent with riches.(1) O friendly to men, protect my progeny.(2) O praiseworthy, protect my cattle.(3) O unperturbable, protect my food.(4)

38. We have approached you the omniscient Lord. You are the donor of best riches to us. O foremost emperor, bestow on us power and glory.(1)

39. This fire is the lord of the house. This is most useful for the household. This bestows wealth for the sake of progeny. O fire, lord of the house, bestow on us power and glory.(1)

40. This fire is the vitality in animals, source of riches, strengthener and invigorator. O fire, vitality of animals, bestow on us power and glory.(1)

गृहा मा बिभीत मा वेपध्वमूर्जं बिभ्रत एमसि ।
 ऊर्जं बिभ्रद्दः सुमनाः सुमेधा गृहानैमि मनसा मोक्षमानः ॥४१॥
 येषामध्वेति प्रदसन्त्येषु सीमन्सो बहुः । गृहानुपह्वयामहे ते नो जानन्तु जानतेः ॥४२॥
 उपहृता इह गाव उपहृता अजावयः । अथो अन्नस्य कीलाल उपहृतो गृहेषु नः ।
 क्षेमाय वः शान्त्यै प्रपद्ये शिवथः शम्भुः शंभोः शंभोः ॥४३॥
 प्रधासिनो हवामहे मरुतश्च रिशार्वसः । कर्म्मणेण सजोर्वसः ॥४४॥
 यद्वामे यवर्णये यत्समायां यद्विन्त्रिये । यदेनश्चकुमा वयमिव तवर्षयजामहे स्वाहा ॥४५॥
 मो षु णं कुन्दात्र पृत्सु देवैरस्ति हि य्मा ते शुष्मिन्नवयाः ।
 महश्चिद्यस्य मीढुषां यव्या हविष्मतो मरुतो वन्वते गीः ॥४६॥
 अकृन् कर्म कर्मकृतः सह वाचा मयोमुवा । देवेभ्यः कर्म कृत्वास्तं पतं सचाभुवेः ॥४७॥

Grhā mā bibhīta mā vepadhvamūrjam bibhrata' emasi.
 Ūrjam bibhradvaḥ sumanāḥ sumedhā grhānaimi manasā
 modamānaḥ (i). ॥ 41 ॥

Yeṣāmadhyeti pravasanyeṣu saumanaso bahuḥ. Grhānupah-
 vayāmahe te no jānantu jānataḥ (i). ॥ 42 ॥

Upahūtā' iha gāva' upahūtā ajāvayaḥ. Atho annasya kīlāla'
 upahūto grheṣu naḥ (i) Kṣemāya vaḥ śāntyai prapadye śivam
 śagmaṁ śamyoh śamyoh (ii). ॥ 43 ॥

Praghāsino havāmahe marutśca riśādasah. Karambheṇa sa-
 jośasaḥ (i). ॥ 44 ॥

Yadgrāme yadarāṇye yatsabhāyām yadindriye. yadenaś-
 cakṛmā vayamidam tadavayajāmahe svāhā (i). ॥ 45 ॥

Mo ṣu ṇa' indrātra pṛtsu devairasti hi śmā te śuṣminnavayāḥ.
 Mahāścidyasya mīdhuṣo yavyā haviṣmato maruto vandate
 gīḥ (i). ॥ 46 ॥

Akran karma karmakṛtaḥ saha vācā mayobhuvā. Devebhyah
 karma kṛtvāstam preta sacābhuvah (i). ॥ 47 ॥

41. O homes, don't be frightened; do not tremble; full of vigour here I come. I come to you O homes, full of vigour, with a good heart, with good intellect and with a cheerful mind.(1)

42. We are approaching the homes, of which a person travelling afar thinks time and again and where there is a lot of affection. We remember and recognize them. May they also recognize us.(2)

43. I have found the cows in good condition and in good condition the goats and sheep have been brought to me. And the delicious foods abound in our home.(1) I approach you for safety and peace. May I have joy, happiness and bliss here.(2)

44. We invite the soldiers, who are good eaters and killers of bad people. Let them enjoy our barley meal.(1)

45. Whatever sin we commit either in village or in the wild, whether in assembly or in privacy or with our bodies, we expiate ourselves from it by performing this sacrifice.(1)

46. O resplendent illustrious leader, associated with your brave comrades, abandon us not in the grim struggle of life which confronts us at every step. For O mighty one, the bestower of blessings and kind acceptor of our oblations, whilst we have the greatest regard for you, we have no less regard for your brave associates also, and we have all praise for them too.(1)

47. Experts have performed their work with delightful voice. Having completed your work for Nature's bounties, all you friends, depart for your several homes.(1)

अवमृथ निचुम्पुण निचेरुरसि निचुम्पुणः ।

अव देवैर्नृवकृतमेनोऽयासिषमव मर्त्यैर्मर्त्यकृतं पुरारव्णो देव रिचस्याहि' ॥४८॥

पूर्णां दर्शि परा पत सुपूर्णा पुनरा पत । वस्नेव विक्रीणावहा हवमुर्जं शतक्रतो ॥४९॥

देहि मे वदामि ते नि मे धेहि नि व वधे । निहारं च हरासि मे निहारं नि हराणि ते स्वाहा ॥५०॥

अक्षन्नमिमदन्त ह्यव प्रिया अधूयत ।

अस्तोषत स्वमानवो विशा नविठया मती योजा न्विन्म ते हरी' ॥५१॥

सुसन्दृशं त्वा वयं मर्घवन्वान्विषीमहि ।

प्र नूनं पूर्णवन्धुर स्तुतो यासि वशोर अनु योजा न्विन्म ते हरी' ॥५२॥

मनो न्वाह्वामहे नाराज्ञश्सेन स्तोमेन । पितृणां च मन्वसिः ॥५३॥

आ न एतु मनः पुनः कृत्वे वक्षार्ष जीवसे । ज्योक् च सूर्यं हृषे ॥५४॥

Avabhṛtha nicunpuṇa nicerurasi nicumpuṇaḥ. Ava devair-devakṛtamenō'yāsiṣamava martyairmartyakṛtam pururāvṇo deva riśaspāhi (i). ॥ 48 ॥

Pūrṇā darvi parā pata supūrṇā punarāpata. Vasneva vikrīṇāvahā' iṣamūrjaṁ śatakrato (i). ॥ 49 ॥

Dehi me dadāmi te ni me dhehi ni te dadhe. Nihāram ca harāsi me nihāram niharāṇi te svāhā (i). ॥ 50 ॥

Akṣannamimadanta hyava priyā'adhūṣata. Astoṣata svabhānavo viprā naviṣṭhayā matī yojā nvindra te harī (i). ॥ 51 ॥

Susandraśam tvā vayam maghavanvandiṣīmahi. Pra nūnam pūrṇabandhura stuto yāsi vaśāṁ' anu yojā nvindra te harī (i) ॥ 52 ॥

Mano nvāhvāmahe nārāśaṁsena stomena. Pitṛṇām ca man-mabhiḥ (i). ॥ 53 ॥

Ā na' etu manah punaḥ kratve dakṣāya jīvase. Jyok ca suryam dṛṣe (i). ॥ 54 ॥

48. O purificatory sacrifices, you are ever-moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones the sins committed against the enlightened, and by mortals the sins committed against the mortals. O Lord, protect me from the torturing sins.(1)

49. O ladle, full to the brim may you go up; and come down overflowing still. O accomplisher of noblest deeds, let both of us barter our merchandise, i.e. mine the food and your's the vigo (1)

50. Give me and I give to you. Fulfil me and I fulfil you. Present to me your gifts and I present to you mine. *Svāhā*.(1)

51. The sense-organs had their sufficient enjoyment through the pleasure you have given them. And under the thrill of joy, they have glorified you with commendatory thoughts. So, now, O resplendent self (the lower self), it is high time that you put restraint on them.(1)

52. O bountiful self, we praise you, since you look benignly on all. Thus praised by us, and fully equipped, may you ride on your chariot (human body). May you proceed on righteous path, and put your senses in control.(1)

53. With songs praising the common people and with lyrics praising the elders, we invoke the mind.(1)

54. May our spirit return to us for active and efficient living. May we see the sun for long.(1)

पुनर्नः पितरो मनो ददातु देव्यो जनः । जीवं व्रतं सचेमहि' ॥५५॥
 वृषं सोमं वृते तव मन्मस्तनुषु बिभ्रतः । प्रजावन्तः सचेमहि' ॥५६॥
 एष ते रुद्र भागः सह स्वस्वाम्यकया तं जुषस्व स्वाहे'—एष ते रुद्र भाग आस्तुते पशुः ॥५७॥
 अथ रुद्रमदीमच्छर्व देवं त्र्यम्बकम् ।
 यथा नो वस्यसस्करुधया नः भेर्यसस्करुधया नो व्यवसाययाते ॥५८॥
 मेघजमसि मेघजं गवेऽन्वाय पुरुषाय मेघजम् । सुखं मेघाय मेघ्यै' ॥५९॥
 त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ।
 त्र्यम्बकं यजामहे सुगन्धिं पतिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात्' ॥६०॥
 एतत्ते रुद्रावसं तेन पुरो मूजवतोऽतीहि ।
 अवततधन्वा पिनाकावसः कृत्तिवासा अहिंसन्नः शिवोऽतीहि' ॥६१॥

Punarnah pitaro mano dadātu daivyo janah. Jīvam vrātāṁ jīataṁ sacemahi (i). ॥ 55 ॥

Vayaṁ soma vṛte tava manastanuṣu bibhrataḥ. Prajāvantaḥ sacemahi (i). ॥ 56 ॥

Eṣa te rudra bhāgaḥ saha svasrāmbikayā tam juṣasva svāhai (i) ṣa te rudra bhāga' ākhuste paśuḥ (ii). ॥ 57 ॥

Ava rudramadīmahyava devam tryambakam. Yathā no va-syasaskaradyathā naḥ śreyasaskaradyathā no vyavasāyayāt (i). ॥ 58 ॥

Bheṣajamasi bheṣajam gave'svāyā puruṣāya bheṣajam. Sukham meṣāya meṣyai (i). ॥ 59 ॥

Tryambakam yajāmahe sugandhim puṣṭivardhanam. Urvārukamiva bandhanānmṛtyormukṣīya mā'mṛtāt (i). Tryambkam yajāmahe sugandhim pativedanam. Urvārukamiva bandhanādito mukṣīya māmutaḥ. (ii) ॥ 60 ॥

Etatte rudrāvasam tena paro mūjavato'tīhi. Avatatdhanvā pinākāvasaḥ kṛttivāsā' ahimsannaḥ śivo'tīhi (i). ॥ 61 ॥

55. O elders and enlightened ones, may you give us again the spirit, so that we may live with family of the living.(1)

56. O blissful Lord, regaining spirit in our bodies, may we, having good progeny, abide by your laws.(1)

57. O vital breath, this portion (of oblation) is for you. Take it and enjoy it with your sister, the autumn. *Svāhā*.(1) O vital breath, this is your portion; let tubers be your food.(2)

58. We have pleased the vital breath the triocular, so that he may provide us with decent accommodation, make us more respectable in society and endow us with firm determination.(1)

59. You are the healing remedy; remedy for cow, for horse and remedy for man; relief for ram and ewe.(1)

60. We worship the mother of three regions, with fragrant fame, and the augments of prosperity; may I be liberated from death like a cucumber from its stalk, but not bereft of immortality.(1) We worship the mother of three regions, with fragrant fame and who avails protectors for us; may I be liberated from this world, like a cucumber from its stalk, but not bereft of that one.(2)

61. O vital breath, the commander of the vital system, here is food for your journey. Take it and depart. Go across the grassy mountain with your bow unstrung and covered with cloth, wearing skin. Pleased with our homage go without causing any injury to us.(1)

अ्यायुषं जमदग्निः कश्यपस्य त्र्यायुषम् । यदेवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम् ॥६२॥

शिषो नामासि स्वधितिस्ते पिता नमस्ते अस्तु मा मा हिंसी' ।

नि ईर्ष्याम्यायुषेऽस्त्राद्याय प्रजननाय रायस्पोषाय सुप्रजास्त्राय सुवीर्याय ॥६३॥

[म० ३, क० ६३, म० सं० ७१]

इति तृतीयोऽध्यायः ।

Tryāyusaṁ jamadagneḥ kaśyapasya tryāyusaṁ. Yaddeveṣu tryāyusaṁ tanno' astu tryāyusaṁ (i). ॥ 62 ॥

Śivo nāmāsi svadhitiste pitā namaste' astu mā mā hiṁsīḥ (i).
Ni varttayāmyāuṣe'nnādyāya prajananāya rāyaspoṣāya su-
prajāstvāya suvīryāya (ii). ॥ 63 ॥ (K = 63; M = 79)

62. Men full of vital heat live three spans of life; men of vision also live three spans of life. The enlightened ones also have three spans of life. May we be blessed with the same three spans of life.⁽¹⁾

63. O gracious God, your name is auspicious; your adamant determination is our protector. Our reverence to you. May you not injure me.⁽¹⁾ I aspire for long life, for foodgrain, for progeny, for wealth and prosperity, for praiseworthy offspring and reputed valour.⁽²⁾

अथ चतुर्थोऽध्यायः ।

एदमगन्म देवयजनं पृथिव्या यत्र देवासो अजुषन्त विस्वे ।
 ऋक्सामार्यांश्च सन्तरन्तो यजुर्मीं रायस्पोषेण समिषा मदेम ।
 इमा आपः शत्रु मे सन्तु देवी रोषधे त्रायस्व स्वधिते मेनंश्च हिंसीः ॥१॥

आपो अस्मान्मातरः शुन्धयन्तु घृतेन नो घृताप्यः पुनन्तु ।
 विश्वः हि रिभं प्रवहन्ति देवीरुदिवान्यः शुचिरा पूत एमि ।
 वीक्षातपसोस्तनूरसि तां त्वा शिवांश्च शग्मां परि दधे भद्रं वर्णं पुष्यन् ॥ २ ॥

महीनां पयोऽसि वर्चोदा असि वर्चो मे देहि ।
 वृत्रस्यासि कनीनकश्चक्षुर्दा असि चक्षुर्मे देहि ॥ ३ ॥

Edamaganma devayajanam pṛthivyā yatra devāso' ajuṣanta
 viśve. Rk sāmābhyāñ santaranto yajurbhī rāyaspoṣeṇa
 samiṣā madema (i). Imā' āpaḥ śamu me santu devī (ii)
 oṣadhe trāyasva (iii) svadhite mainañ hiṁśīḥ (iv). ॥ 1 ॥

Āpo' asmānmātarāḥ śundhyantu ghṛtena no ghṛtapvaḥ pu-
 nantu. Viśvañ hi ripram pravahanti devīrudidābhyāḥ śucirā
 pūta' emi (i) Dikṣātapasostanūrasi tām tvā śivāñ śagmām
 pari dadhe bhadram varṇam puṣyan (ii) ॥ 2 ॥

Mahīnām payo'si varcodā'asi varco me dehi (i). Vṛtrasyāsi
 kañīnakaścakṣurdā'asi cakṣurme dehi (ii). ॥ 3 ॥

CHAPTER FOUR

1. We have arrived from all around at this place of the earth where sacrifices for the bounties of Nature are performed and where all the enlightened ones delight. Crossing over with the help of the hymns of knowledge (*Rks*), devotional songs (*Sāmans*) and sacred actions (*Yajus*) may we be pleased with food and abundant riches, and rejoice.⁽¹⁾

May these divine waters be well for me.⁽²⁾

O medicinal herb, save him.⁽³⁾

O knife (of the surgeon) may you not injure him.⁽⁴⁾

2. May waters, the mothers of all, cleanse us.

May the purifiers of butter purify us with melted butter. These divine waters carry off all the dirt of sins. Purified with these all around, I rise up clean and pure.⁽¹⁾

O Lord, you are the embodiment of consecration and penance. You the gracious and pleasing, I adopt and put on a nice appearance.⁽²⁾

3. O waters, you are the milk of the earth, bestower of lustre; bestow lustre on me.⁽¹⁾

You are the pupil of the cloud's eye, bestower of good vision; bestow vision on me.⁽²⁾

चित्पातिर्मा पुनातु वाक्पतिर्मा पुनातु देवो मा सविता पुनात्वच्छिद्रेण पवित्रेण सूर्यस्य राश्मिभिः।
तस्य ते पवित्रपते पवित्रपूतस्य यत्कामः पुने तच्छकियम् ॥ ४ ॥

आ वो देवास ईमहे वामं प्रयत्यध्वरे । आ वो देवास आशिषो यज्ञिषांसो हवामहे ॥५॥

स्वाहा यज्ञं मनसं स्वाहा रोरन्तरिक्षास्वाहा द्यावापृथिवीभ्यां स्वाहा वातादारभे स्वाहा ॥६॥

आकृत्यै प्रयुजेऽग्नये स्वाहा मेधाये मनसेऽग्नये स्वाहा व्रीधायै तपसेऽग्नये स्वाहा सरस्व-
त्यै पुष्पेऽग्नये स्वाहा । आपो देवीर्बृहतीर्विश्वशम्भुवो द्यावापृथिवी उरो अन्तरिक्ष । बृहस्पतये
हविषा विधेम स्वाहा ॥७॥

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् ।

विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा ॥८॥

अक्सामयोः शिल्पे स्थस्ते वामारभे ते मा पातमास्य यज्ञस्थोदचः ।

शर्मोसि शर्म मे यच्छ नमस्ते अस्तु मा मा हिंसीः ॥९॥

Citapatirmā punātu (i) vākpatirmā punātu (ii) devo mā savitā
punātvacchidreṇa pavitreṇa sūryasya raśmibhiḥ. Tasya te pa-
vitrapate pavitrapūṭasya yatkāmaḥ pune tacchakeyam (iii).

॥ 4 ॥

Ā vo devāsa' īmahe vāmam prayatyadhvare. Ā vo devāsa'
āśiṣo yajñiṣāso havāmahe (i) ॥ 5 ॥

Svāhā yajñam manasaḥ (i) svāhororantariksāt svāhā (ii)
dyāvāpṛthivibhyāṁ svāhā (iii) vātādārabhe svāhā (iv). ॥ 6 ॥

Ākūtyai'gnaye svāhā (i) medhāyai manase'gnaye svāhā (ii)
dikṣāyai tapase'gnaye svāhā (iii) sarasvatyai puṣṇe'gnaye
svāhā (iv). Āpo devīrbṛhatirviśvaśambhuvo dyāvāpṛthivī
uro' antarikṣa. Bṛhaspataye haviṣā vidhema svāhā (v). ॥ 7 ॥

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya' iṣud-
hyati dyumnam vṛṇīta puṣyase svāhā (i). ॥ 8 ॥

Rksāmayoḥ śilpe sthaste vāmārabhe te mā pātamāsyā yajña-
sodṛcaḥ (i). Śarmāsi śarma me yaccha namaste' astu mā mā
hiṁsīḥ (ii). ॥ 9 ॥

4. May the Lord of mind purify me.⁽¹⁾

May the Lord of speech purify me.⁽²⁾

May the Creator God purify me with holeless strainer of sun's rays. O Lord of purification, purified with purity itself, may I be able to achieve my heart's desire with which I purify myself.⁽³⁾

5. O bounties of Nature, with this sacrifice, as it proceeds, we beg you for all round wealth. We invoke you, O bounties of Nature, for your blessings, the fruits of the sacrifice.⁽¹⁾

6. To the sacrifice, I dedicate with mind.⁽¹⁾

I dedicate with the grace of the vast mid-space.⁽²⁾

I dedicate with the grace of the heaven and earth.⁽³⁾

I began this sacrifice with the grace of the wind. *Svāhā*.⁽⁴⁾

7. For having firm determination I dedicate to the fire of activity.⁽¹⁾

For having wisdom I dedicate to the fire of mental power.⁽²⁾

For having consecration I dedicate to the fire of austerity.⁽³⁾

For having speech I dedicate to the nourishing fire.⁽⁴⁾

O divine, vast waters, beneficial to all, O heaven and earth, and extensive midspace, we offer our oblations to the Lord Supreme. *Svāhā*.⁽⁵⁾

8. Let all the mortals desire the company of the creator Lord, our leader. All the people beg Him for riches. May you also approach the glorious Lord for nourishment.⁽¹⁾

9. You two are the arts and crafts of the *Ṛks* and the *Sāmans*. I begin with both of them. May both of them protect me till the last hymn of this sacrifice.⁽¹⁾

You are the shelter, give me shelter. My reverence to you. May you not injure me.⁽²⁾

ऊर्गस्याङ्गिरस्यूर्णम्मृदा ऊर्जं मयि धेहि । सोमस्य नीविरसि विष्णोः शर्मोसि शर्मं यज-
मानस्येन्द्रस्य योनिरसि सुसस्याः कृषीस्कृधि । उच्छ्रस्य वनस्पत ऊर्ध्वो मा पाह्योदृहस
आस्य यज्ञस्योदृहः ॥१०॥

व्रतं कृणुताग्निर्ब्रह्माग्निर्यज्ञो वनस्पतिर्यज्ञियः । दैवीं धियं मनामाहे समृद्धीकाममिदये वर्चोधां
यज्ञबाहसं सुतीर्था नो असदृशे । ये देवा मनोजाता मनोपुजो दक्षकतवस्ते नोऽवन्तु तेनः
पान्तु तेभ्यः स्वाहा ॥११॥

न्वात्राः पीता भवत युयमापो अस्माकमन्तरुदरे सुशेवाः ।

ता अस्मभ्यमयस्मा अनमीवा अनगसः स्वदन्तु देवीरमुता कतावृधः ॥१२॥

इयं ते यज्ञियां तनु उपो मुञ्चामि न प्रजाम् ।

अःतोमुचः स्वाहाकृताः पृथिवीमा विशते पृथिव्या सम्भवे ॥१३॥

अग्ने त्वं सु जाग्रहि वयं सु मन्दिषीमहि । रक्षा णो अग्रयुच्छन् प्रबुधे नः पुनस्कृधि ॥१४॥

Ūrgasyāngirasyūrṇammṛdā' ūrjam mayi dhehi (i). Soma-
sya nīvirasi (ii) viṣṇoḥ śarmāsi śarma yajamānasya (iii)
indrasya yonirasi (iv) susasyāḥ kṛṣīskṛdhi (v) Ucchrasyasva
vanaspata' ūrdhvo mā pāhyamhasa' āsya yajñasyodṛcaḥ (vi).
॥ 10 ॥

Vratam kṛṇutāgnirbrhmāgniryajño vanaspatiryajñiyaḥ (i).
Daivīm dhiyam manāmahe sumṛḍīkāmabhiṣṭaye varcodhām
yajñavāhasaṁ sutīrthā no'asadvaṣe (ii). Ye devā manojātā
manoyujo dakṣakratavaste no'vantu te naḥ pāntu tebhyaḥ
svāhā (iii). ॥ 11 ॥

Śvātrāḥ pītā bhavata yūyamāpo' asmākamantarudare
suśevāḥ. Tā' asmbhyamayakṣmā' anamīvā' anāgasāḥ sva-
dantu devīramṛtā' ṛtāvṛdhaḥ (i). ॥ 12 ॥

Iyam te yajñiyā tanor (i) apo muñcāmi na prajāṁ. Añohmu-
caḥ svāhākṛtāḥ pṛthivīmā viśata (ii) pṛthivyā sambhava (iii)
॥ 13 ॥

Agne tvaṁ su jāgrhi vayaṁ sumandiṣīmahī. Rakṣā no'
aprayucchan prabudhe naḥ punaskṛdhi (i) ॥ 14 ॥

10. You, soft as wool, are the vigour of the austere. Bestow vigour on me.(1)

You are the girdle of the blissful Lord.(2)

You are the shelter of the sacrifice. Give shelter to the sacrificer.(3)

You are the origin of rain.(4)

Make our agriculture yielding abundant grains.(5)

Grow up, O plant, and spread. Protect me from evil till the last hymn of this sacrifice.(6)

11. Take the sacred vow. The fire is the supreme Divine; the fire is the sacrifice; the sacrificial plant is the sacrifice.(1)

We beg for the divine intellect, bestower of happiness, bestower of lustre, accomplisher of sacrifice, so that our sacrifice may be accomplished. May that intellect, an easy aid to take us across, be in our control.(2)

May the divine faculties, born of mind, endowed with mind, and determined expert workers, guard us; may they protect us. Dedications to them.(3)

12. O waters, having been drunk, become pleasing and refreshing in our belly. May those divine waters, free from diseases and germs, and free from dirt, be of pleasant taste, bestowers of immortality and promoters of law.(1)

13. This is your sacrificial embodiment.(1)

I release the water, but not the offspring. O freers from sin, consecrated by oblations, enter the earth.(2)

Be united with the earth.(3)

14. O adorable Lord, keep well awake so that we may have a pleasant sleep. Guard us without negligence. Prepare us for waking up again.(1)

पुनर्मनः पुनरायुर्म आऽगन् पुनः प्राणः पुनरात्मा म आऽगन् पुनश्चक्षुः पुनः श्रोत्रं म आऽगन् ।
वैश्वानरो अर्द्धधस्तनूपा अग्निर्नः पातु दुरितार्धवद्यात् ॥१५॥

त्वमग्ने व्रतपा असि देव आ मर्त्येष्व । त्वं यज्ञेष्वीश्वरः ।
रास्येयत्सोमा भूयो भर देवो नः सविता वसोर्वाता वस्वदात् ॥१६॥

एषा ते शुक्र तनुरेतद्वर्चस्तया सम्भवं भ्राजं गच्छ ।
जूरसि धृता मनसा जुष्टा विष्णवे ॥१७॥

तत्पास्ते मस्यसंवसः प्रसवे तन्वो यन्त्रमशीय स्वाहा ।
शुक्रमसि चन्द्रमस्यसुतमसि वैश्वदेवमसि ॥१८॥

चिदसि मनासि धीरसि दक्षिणासि क्षत्रियासि यज्ञियास्यदितिरस्युभयतःशीर्ष्णी ।
सा नः सुभ्रावी सुप्रीतीष्येधि मित्रस्त्वा पवि ब्रह्मीता पूषाऽध्वनस्यात्विन्द्रायाध्यक्षाय ॥१९॥
अनु स्वा मन्ता मन्पतामनु पिताऽनु भ्राता सगर्भ्योऽनु सखा सपूर्वयः ।
सा देवि देवमच्छेहीन्द्राण सोमं रुद्रस्त्वा वसीयतु स्वस्ति सोमसखा पुनरोहि ॥२०॥

Punarmanah punārayurma' āgan punaḥ prāṇaḥ punarātmā
ma' āgan punaścakṣuḥ punaḥ śrotam ma' āgan. Vaiśvānaro'
adabdhastanūpā' agnirnaḥ pātu duritādavadyāt (i) ॥ 15 ॥.

Tvamagne vratapā'asi deva' ā martyeṣvā. Tvam vajñeṣvīdyaḥ
(i). Rāsveyatsomā bhūyo bhara devo naḥ savitā vasordāta
vasvadāt (ii). ॥ 16 ॥

Eṣā te śukra tanūretadvarcastayā sambhava bhrājam gaccha
(i). Jūrasi dhṛtā manasā juṣṭā viṣṇave (ii). ॥ 17 ॥

Tasyāste satyasavasah prasave tanvo yantramaśīya svāhā.
Śukramasi candramasyamṛtamasi vaiśvadevamasi (i). ॥ 18 ॥

Cidasi manāsi dhīrasi dakṣiṇāsi kṣatriyāsi yajñyāsyaditira-
syubhayataḥ śīrṣṇī. Sānaḥ supracī supratīcyedhi mitrastvā
padi badhnītām pūṣā'dhvanaspātvinḍrā yādhyakṣāya (i).
॥ 19 ॥

Anu tvā mātā manyatāmanu pitā'nu bhrātā sagarbhyo'nu
sakhā sayūthyah. Sā devi devamacchehīndrāya somaṁ rud-
rastvā varttayatu svasti somasakhā punarehi (i). ॥ 20 ॥

15. Again the mind has come back to me and again the life. Again the breath and again the soul has come back to me. Again the vision and again the hearing has come back to me. May the adorable Lord, kind to all men, always uninjured, protector of bodies, protect us from dishonourable evils.⁽¹⁾

16. O foremost adorable God, you are the protector Lord of sacred vows of mortals as well as of the enlightened ones. You are to be adored at sacrifices.⁽¹⁾

O blissful Lord, give us this much wealth. Give us still more. The Creator Lord, bestower of riches, has already given abundant wealth to us.⁽²⁾

17. O brilliant one, this is your embodiment. This is your lustre. Combine with it and glow with splendour.⁽¹⁾

You are the life upheld by mind and agreeable to sacrifice.⁽²⁾

18. By impulsion of yours, whose impulses are always real, may I gain the sturdiness of body. You are brilliant; you are blissful; you are immortal, and agreeable to all the bounties of Nature you are.⁽¹⁾

19. You are the apprehending faculty; you are the mind, you are the intellect; you are the skill incarnate; you are protector from injuries; you are deserving sacrifice; you are the eternity with heads on both the sides. Be pleasing to us while coming forward as well as on the return. May the friendly Lord detain you by holding your foot and may the nourisher Lord guard your pathway to the resplendent Lord, the Overseer.⁽¹⁾

20. May the mother allow you; may the father, may the brother born of the same mother, and may the friend of the same clan allow you. O illuminating intellect, go to the Lord and fetch bliss for the aspirant. May the dreadful Lord enable you to return safely. Come back along with bliss.⁽¹⁾

वस्युस्वदितिरस्वादिस्थासि रुद्रासि चन्द्रासि ।

वस्युस्वदिन्द्रा सुम्ने रम्णातु रुद्रो वसुभिरा चके' ॥२१॥

अदिस्थास्त्वा मूर्द्धन्नाजिघमि वेव्यजने पृथिव्या इह्यायास्पवमसि घृतवत् स्वाहा' । अस्मे
रमस्वा स्मे ते वस्यु स्वे रायो' मे रायो' मा वयं रायस्योवेण वियीष्म' तोतो रायः' ॥२२॥

समस्वे प्रेयसा विषा सं दक्षिणयोश्चक्षसा ।

मा म आधुः प्रमोषीर्मो अहं तव वीरं विदेय तव देवि सुन्दरि' ॥२३॥

पुष ते गायत्रो माग इति मे सोमाय ब्रूतावेष ते वैष्टुमो माग इति मे सोमाय ब्रूतावेष ते जागतो
माग इति मे सोमाय ब्रूताच्छन्वोन्माना' सान्नाज्यं गच्छेति मे सोमाय ब्रूतावास्माकोऽसि
शुक्रस्ते प्रातो विचितस्तवा वि चिन्वन्तु' ॥२४॥

अभि त्वं वेव्यं संवितारमोण्योः कविक्रतुमर्षामि सत्यसंव्यं रत्नधाममि प्रियं मतिं कविम् ।

ऊर्णा यस्यामसिर्भा अदिद्युतस्सर्वीमनि हिरण्यपाणिरमिमित सुक्रतुः कृपा स्वः' ।

प्रजान्ब्रूता प्रजास्त्वा नृपाणान् प्रजास्त्वमनृपार्णिहि' ॥२५॥

Vasvyasyaditirasyādityāsi rudrāsi candrāsi. Bṛhaspatiṣtvā
sumne ramṇātu rudro vasubhirācake (i). ॥ 21 ॥

Adistyāstvā mūrddhannājigharmmi devayajane pṛthivyā'
idāyāspadarāsi ghṛtavat svāhā (i). Asmeramasva (ii) -sme te
bandhu (iii) stve rāyo (iv) me rāyo (v) māvayaṁ rāyaspoṣeṇa
viyauṣma (vi) toto rāyaḥ (vii). ॥ 22 ॥

Samakhye devyā dhiyā sam dakṣiṇayoruckṣasā. Mā ma'āyuh
pramoṣirmo' aham tava vīram videya tava devi sandṛsi
(i). ॥ 23 ॥

Eṣa te gāyatro bhāga'iti me somāya brūtādeṣa te traiṣṭubho
bhāga'iti me somāya brūtādeṣa te jāgato bhāga'iti me somāya
brūtācchandonāmānāṁ sāmraṇyam gaccheti me somāya
brūtādāsmāko'si śukraste grahyo vicitastvā vi cinvantu (i).
॥ 24 ॥

Abhi tyam devaṁ savitāramonyoḥ kavikratumarcāmi satya-
savaṁ ratnadhāmabhi priyam matim kavim. Urdhvā
yasyāmatirbhā' adidyutatsavīmani hiraṇyapāṇiramimīta suk-
ratuḥ kṛpā svaḥ (i). Prajābhyastvā (ii) prajāstvā'nuprāṇantu
prajāstvanamanuprāṇihi (iii). ॥ 25 ॥

21. (O illuminating intellect), you are the wealth incarnate. You are the eternity. You are the child of eternity as well. You are dreadful; you are bestower of bliss. May the Lord Supreme keep you in comfort and may the dreadful Lord of creatures make you glitter with riches.(1)

22. In the sacrifice for the bounties of Nature, I pour you on the head of the earth. On the earth you are the seat of intellect, rich with melted butter. *Svāhā*.(1)

Play with us.(2)

We are your brethren.(3)

Your riches(4) (are) my riches.(5)

May we never be deprived of riches and nourishment.(6)

Yours be the riches.(7)

23. O illuminating intellect, I have seen you with the divine thought and extensive vision. May you not steal my life, nor shall I yours. May I get a hero-son by your divine grace.(1)

24. May he tell me: "this is your share of bliss pertaining to the *gāyatrī* metre". May he tell me: "this is your share of bliss pertaining to the *triṣṭubh* metre". May he tell me: "this is your share of bliss pertaining to the *jagatī* metre." May he tell me: "you gain the kinship over other metres also". Now O bliss, you are ours. Brightening is your intake. Let the experts pick you out.(1)

25. I worship that God who is the creator of heaven and earth, who is far-sighted in actions, who is of true impulsion, bestower of jewels, who is lovable in all respects, who is wise and sees the past and future as well as the present; whose form and brilliance glow high above in heaven. That golden-handed Lord has measured the space with skilful imagination.(1)

You for living creatures.(2)

May the creatures live following you. May you inspire the creatures to follow you.(3)

शुक्रं त्वं शुक्रेण क्रीणामि चन्द्रं चन्द्रेणासृतममृतेन ।

सग्मे ते गोरस्मे ते चन्द्राणि तपसस्तनूरसि प्रजापतिर्वर्णः परमेणं पशुना क्रियसे
सहस्रपोषं पुषियम् ॥२६॥

मित्रो न एहि सुमित्रधु इन्द्रस्योरुमा विंश दक्षिणं—मुशस्रुशन्तं स्योनः स्योनम् ।

स्वान् भ्राजाद्वारि बम्भारे हस्तं सुहस्तं कृशानवेते वः सोमक्रयणास्तात्रक्षध्वं मा वो दमनं ॥२७॥

परि माऽदो दुश्चरिताद्वाधस्वा मा सुचरिते भज ।

छदापुंषा स्वायुषोर्वस्याममृतोऽनु ॥२८॥

प्रति पन्थामपद्महि स्वस्तिगार्मनेहसम् । येन विश्वाः परि द्विवो वृणक्ति विन्वते वसु ॥२९॥

अदित्यास्त्वगस्य दित्यै सव आसीद ।

अस्तन्नाह्या वृषभो अन्तरिक्षममिमित वरिमाणं पुष्टियाः ।

आऽसीद्विद्भिश्वा भुवनानि तन्नाह्विष्वेतानि वरुणस्य व्रतानि ॥३०॥

Śukram tvā śukreṇa kṛīṇāmi candram candreṇāmṛtamṛtena
(i). Sagme te gorasme te candrāṇi (ii) tapasastanūrasi prajāpa-
tervarṇaḥ parameṇa paśunā kṛīyase sahasrapoṣam puṣeyam
(iii). ॥ 26 ॥

Mitro na'. ehi sumitradha' indrasyorumā viśa dakṣiṇa- (i)
muśannuśantaṁ syonaḥ syonam (ii). Svāna bhrājāṅghāre
bambhāre hasta suhasta kṛśānavete vaḥ somakrayaṇāstānra-
kṣadhvam mā vo dabhan (iii). ॥ 27 ॥

Pari mā'gne duścāritādvādhasvā mā sucarite bhaja (i). Udā-
yuṣā svāyuṣodasthāmamṛtāṁ' anu (ii). ॥ 28 ॥

Prati panth āmapadmahi svastigāmanehasam. Yena viśvāḥ
pari dviṣo vṛṇakti vindate vasu (i). ॥ 29 ॥

Adityāstvagasya- (i) dityai sada' āsīda (ii). Astabhnāddyām
vṛṣabho' antarikṣamamimīta varimāṇam pṛthivyāḥ. Āsīdad-
viśvā bhuvanāni samrāḍviśvettāni varuṇasya vratāni (iii).
॥ 30 ॥

26. I purchase you O pure, with pure. I purchase you O blissful, with bliss. I purchase you, O immortal, with immortal.⁽¹⁾

May the sacrificer have your cow and may we have your gold pieces.⁽²⁾

You are the embodiment of austerity and the form of the Lord of creatures. You are purchased with the sublimest of all the creatures. May I flourish with thousandfold nourishment.⁽³⁾

27. O helper of good friends, being a friend come to us. May you be seated on the right lap of the resplendent Lord.⁽¹⁾

Pleasing on pleasing, and comfortable on comfortable.⁽²⁾

Teacher, illuminator, enemy of the sin, nourisher of the world, always joyful, skilled in handicrafts, and helper of the weak—these are the prices of your bliss. Keep these secure. May no one divest you of these.⁽³⁾

28. O adorable Lord, restrain me firmly from evil conduct. Keep me on the righteous path.⁽¹⁾

May I rise up to the immortals, leading a long and virtuous life.⁽²⁾

29. May we follow the path that leads to real bliss and where there is no crime; treading on which one is far from all animosity and achieves the wealth supreme.⁽¹⁾

30. You are the skin of the earth.⁽¹⁾

Be seated in the lap of the earth.⁽²⁾

The powerful Lord keeps the sky and the interspace steady in their places. He has measured the expanse of the earth. He, the sovereign, has pervaded all the worlds. All these are the ordinances of the venerable Lord.⁽³⁾

वनेषु व्युन्तरिक्षं ततान् वाजमर्वत्सु पय उग्रियासु ।

हृत्सु ऋतुं वरुणो विधुमि दिवि सूर्यमपधात् सोममदी' ॥ ३१ ॥

सूर्यस्य चक्षुरारोहोऽग्नेरक्षः कनीनकम् । पञ्चितशेमिरीयसे भ्राजमानो विपश्चिता' ॥ ३२ ॥

उच्चावेतं धूर्वाही युज्येथामनास्रु अवीरहणी ब्रह्मचोर्वनी ।

स्वस्ति यजमानस्य गृहान् गच्छतमं ॥ ३३ ॥

भद्रो मेऽसि प्रच्यवस्व भुवस्पते विश्वान्यमि धामानि ।

मा त्वा परिपरीणो विवृन् मा त्वा परिपन्थिनो विवृन् मा त्वा वृका अघापवो विवृन् ।

इयेनो भूत्वा परा पत यजमानस्य गृहान् गच्छ तस्माँ संस्कृतम् ॥ ३४ ॥

नमो मित्रस्य वरुणस्य चक्षसे महो वृषाणु तद्वृत्तं संपर्यत ।

दुर्देहो वृषजाताय केतवे दिवस्प्राप्य सूर्याय क्षाधसतं ॥ ३५ ॥

Vaneṣu vyantarīkṣam tatāna vājamarvatsu paya' usriyāsu.
Hṛtsu kratum varuṇo vikṣvagnim divi suryamadahāt sōma-
madrau (i). ॥ 31 ॥

Sūryasya cakṣurārohāgnerakṣṇaḥ kanīnakam. Yatraitaśeb-
hirīyase bhrājamāno vipaścitā (i). ॥ 32 ॥

Usrāvetam dhūrṣāhau yujyethāmanaśrū' avīrahaṇau brah-
macodanau. Svasti yajamānasya gṛhān gacchatam (i). ॥ 33 ॥

Bhadro me'si pracyavasva bhuvaspate viśvānyabhi dhāmāni.
Mā tvā paripariṇo vidan mā tvā paripanthino vidan mā tvā
vṛkā' aghāyavo vidan. Śyeno bhūtvā parā pata yajamānasya
gṛhān gaccha tannau saṁskṛtam (i). ॥ 34 ॥

Namo mitrasya varuṇasya cakṣase maho devāya tadṛtaṁ sa-
paryata. Dūredṛse devajātāya ketave divasputrāya sūryāya
śaṁsata (i). ॥ 35 ॥

31. That venerable Lord has spread the interspace above the forests. He has put speed in steeds, milk in cows, determination in hearts, the fire in homes, the sun in the sky and medicinal herbs on the mountains.(1)

32. Ascend up to the eye of the sun. Reach the pupil of the fire's eye. By the wise you are discerned there glowing with swift coursers.(1)

33. Come on you two illuminators, capable of undertaking the responsibilities, injuring no man, and inspiring the supreme spirit; get yourselves engaged with joy. Take us to the home of the sacrificer safe and secure.(1)

34. You are gracious to me, O lord of the land. Now depart towards all your places. May not the thieves know about you; may not the highwaymen know about you; may not the sinful wolves know about you. Fly becoming a hawk and reach the home of the sacrificer. That is the goal of both of us.(1)

35. Our reverence to the eye of the friend, the Almighty. Worship truly that great Lord. Offer your praises to the sun, who sees far, who is an ensign born of stars, the son of the heaven.(1)

वरुणस्योत्तम्भानमसि' वरुणस्य स्कम्भसर्जनी स्थो' वरुणस्य कृतसर्वमसि'
वरुणस्य कृतसर्वमसि' वरुणस्य कृतसर्वमा सीवे ॥३६॥

या ते धामानि हविषा यजन्ति ता ते विश्वा परिमूरस्तु यज्ञम् ।

गवस्पानः प्रतरणः सुवीरोऽवीर्या प्र चरा सोम दुर्योज् ॥३७॥

[अ० ४, कं० ३७, मं० वं० ८९]

इति चतुर्थोऽध्यायः ।

Varuṇasyottambhanamasi (i) varuṇasya skambhasarjanī
stho (ii) varuṇasya' ṛtasadanyasi (iii) varuṇasya' ṛtasadana-
masi (iv) varuṇasya' ṛtasadanamāsīda (v). ॥ 36 ॥

Yā te dhāmāni haviṣā yajanti tā te viśvā paribhūrastu yajñam.
Gayasfānaḥ prataranaḥ suvīro'vīrahā pracarā soma duryān
(i). ॥ 37 ॥ (K = 37; M = 82)

36. O sun, you are a prop for the venerable Lord to rest upon.⁽¹⁾

You are the strengthening buffets of the pillar of the venerable Lord.⁽²⁾

You are the truthful seat of the venerable Lord.⁽³⁾

You are the seat of the truth of the venerable Lord.⁽⁴⁾

Sit on the seat of the truth of the venerable Lord.⁽⁵⁾

37. O blissful Lord, may all your glories, which the sacrificers worship with oblations, attend this sacrifice from all sides. O enricher of homes, overcomer of calamities, come to our houses along with your brave followers, never killing the brave.⁽¹⁾

अथ पञ्चमोऽध्यायः ।

अग्नेस्तनूरसि विष्णवे त्वा' सोमस्य तनूरसि विष्णवे त्वां ऽतिथेरातिथ्यमसि विष्णवे त्वां
 श्येनाय त्वा सोमभृते विष्णवे त्वाऽग्नये त्वां रायस्पोषदे विष्णवे त्वां ॥१॥
 अग्नेर्जनित्रमसि' वृषणौ स्थे उर्वश्यस्यौ-युरसि पुंरवा असि । गापत्रेण त्वा चन्दसा
 मन्थामि' त्रैदुभेन त्वा चन्दसा मन्थामि' जागतेन त्वा चन्दसा मन्थामि ॥२॥
 भवत नः समनसो सचेतसावरेपसौ ।
 मा यजथ हिंसितं मा यज्ञपतिं जातवेदसौ शिवौ भवतमृद्ध नः ॥३॥
 अग्नावग्निश्चरति प्रविष्ट ऋषीणां पुत्रा अभिशस्तिपावा ।
 स नः श्योनः सुयजा यजेह देवेभ्यो हव्यं सवमप्रयुक्तन्स्वाहा ॥४॥

Agnestānūrasī viṣṇave tvā (i) somasya tanūrasī viṣṇave tvā'
 (ii)-tithērātithyamasi viṣṇave tvā (iii) śyenāya tvā somabhṛte
 viṣṇave tvā'gne tvā (iv) rāyaspoṣade viṣṇave tvā (v). ॥ 1 ॥

Agnerjanitramasi (i) vṛṣaṇau stha' (ii) urvaśyasyā- (iii) yurasi
 (iv) purūrav' asi (v). Gayatreṇa tvā chandasā manthāmi (vi)
 traistubhena tvā chandasā manthāmi (vii) jāgatena tvā chan-
 dasā manthāmi (viii). ॥ 2 ॥

Bhavatam naḥ samanasaṁ sacetasāvarepasau. Mā yajñam
 hiraṁ siṣṭam mā yajñapatim jātavedasau śivau bhavatamadya
 naḥ (i). ॥ 3 ॥

Agnāvagniścarati praviṣṭa' ṛṣiṇām putro' abhiśastipāvā. Sa
 naḥ syonaḥ suyajā yajeha devebhyo havyam sadamaprayuc-
 chantsvāhā (i). ॥ 4 ॥

CHAPTER FIVE

1. You are the embodiment of the fire; I dedicate you to the Lord omnipresent.(1)

You are the embodiment of the moon (bliss); I dedicate you to the Lord omnipresent.(2)

You are the hospitality offered to guests; I dedicate you to the Lord omnipresent.(3)

I dedicate you to the Lord omnipresent, who in the form of a hawk brings nectar (divine bliss). I dedicate you to the adorable Lord.(4)

I dedicate you to the Lord omnipresent, the bestower of riches and nourishment.(5)

2. You are the birth place of fire.(1)

You two are the showerers.(2)

One of you is the mother.(3)

One of you is the child.(4)

One of you is the father.(5)

I rub you against each other with the *gāyatṛī* metre.(6)

I rub you against each other with the *trīṣṭubh* metre.(7)

I rub you against each other with the *jagatī* metre.(8)

3. Be both of you single-minded, single-hearted, free from sin. Do not cause injury to the sacrifice as well as the sacrificer. O omniscient ones, be gracious to us this day.(1)

4. The adorable Lord enters the fire and moves. He is the progeny of seers, and is protector from curses. May He, the bliss incarnate, fond of sacrifices, carry our oblations to Nature's bounties always alert and attentive. *Svāhā*.(1)

आपतये स्वा परिपतये गृह्णामि तनूनपत्रे शाकुराय शकन ओजिष्ठाय । अनधृष्टमस्यनाधुष्य
बुवानामोजोऽनभिःशस्त्यभिःशस्तिपा अनभिःशस्तेन्यमःअसा सत्यमुपगेषथं स्थिते मा धोः ॥५॥

अग्ने व्रतपास्त्वे व्रतपा या तव तनूरियथं सा मयि यो मम तनूरेषा सा त्वयि ।

सह नीं व्रतपते व्रतान्यनु मे वीक्षां वीक्षार्पतिर्मन्यतामनु तपस्तपस्पतिः ॥६॥

अशुरिथंशुष्टे देव सोमाप्यायतामिन्द्रायिकधनविदे ।

आ तुभ्यमिन्द्रः प्यार्यतामा त्वमिन्द्राय प्यायस्व ।

आप्याययास्मान्सखीन्सन्त्या मेधया स्वस्ति ते देव सोम मुत्यामशीर्य ।

एहा रायः प्रेषे भगाय क्रतुमृतवादिभ्यो नमो द्यावापृथिवीभ्याम् ॥७॥

वा ते अग्नेऽयःशया तनूर्वर्षिठा गह्वरेठा । उग्रं वचो अपावधीत्स्वेवं वचो अपावधीत्स्वाहा ।

वा ते अग्ने रजःशया तनूर्वर्षिठा गह्वरेठा । उग्रं वचो अपावधीत्स्वेवं वचो अपावधीत्स्वाहा ।

वा ते अग्ने हरिःशया तनूर्वर्षिठा गह्वरेठा । उग्रं वचो अपावधीत्स्वेवं वचो अपावधीत्स्वाहा ॥८॥

Āpataye tvā paripataye gr̥hṇāmi tanūnaptre śākvarāya śak-
vana' ojiṣṭhāya (i). Anādhr̥ṣtamasyanādhr̥ṣyam devānāmo-
jo'nabhiśastyabhiśastipā' anabhiśastenyamañjasā satyamu-
pageṣaṁ svite mā dhāḥ (ii). ॥ 5 ॥

Agne vratapāstve vratapā yā tava tanūriyam sā mayi yo mama
tanūreṣā sā tvayi. Saha nau vratapate vrtānyanu me dīkṣām
dīkṣāpatirmanyatāmanu tapastapaspatih (i). ॥ 6 ॥

Aṁśuraṁśuṣṭe deva somāpyāyatāmindrāyaikadhanavide. Ā
tubhyamindraḥ pyāyatāmā tvamindrāya pyāyasva.
Āphyāyayāsmāntsakhintsannyā medhayā svasti te deva
soma sutyāmaśīya (i). Eṣṭa rāyaḥ preṣe bhagāya'
ṛtamṛtavādibhyo namo dyāvāpṛthivībhyām (ii). ॥ 7 ॥

Yā te'agne'yaḥsayā tanurvarṣiṣṭhā gahvareṣṭhā. Ugram vaco'
apāvadhītveṣaṁ vaco' apāvadhītsvāhā (i). Yā te' agne'
rajaḥsayā tanūrvarṣiṣṭhā gahvaresthā. Ugram vaco'
apāvadhītveṣam vaco' apāvadhītsvāhā (ii). Yā te' agne hari-
śayā tanūrvarṣiṣṭhā gahvareṣṭhā. Ugram vaco'
apāvadhītveṣam vaco' apāvadhītsvāhā (iii). ॥ 8 ॥

5. I take you for protection from the front and protection from all sides, for the wind, for power-giving and powerful mighty wind.⁽¹⁾

You are inviolate. You are the inviolable might of the bounties of Nature, free from evil, protector from evil, and never to be cursed. May I attain the truth by an easy way. Put me in a world of comfort.⁽²⁾

6. O fire divine, you are the protector of vows. Let your this form, which protects the vows, become mine, and let my this from, which I have got, be yours. O Lord of vows, let your and my vows proceed side by side. May the Lord of consecrations approve of my austerities.⁽¹⁾

7. O divine bliss, may each and every part of yours flourish for the sake of the resplendent Lord, who is the only knower of real riches. May the resplendent Lord flourish for you; may you also flourish for the resplendent Lord. Make us, your friends, prosper with vigour and wisdom. May all be well with you. O blissful Lord, may I enjoy the delight flowing from you.⁽¹⁾

I desire riches for the sake of sublimest wealth. May the people speaking truth arrive at the truth. We bow in obeisance to heaven and earth.⁽²⁾

8. O adorable Lord, your noblest form, that lies deep in the cave encased in copper, drives off the unpleasant speech and drives off the angry speech. *Svāhā*.⁽¹⁾

O adorable Lord, your noblest form, that lies deep in the cave encased in silver, drives off the unpleasant speech and drives off the angry speech. *Svāhā*.⁽²⁾

O adorable Lord, your noblest form, that lies deep in the cave encased in gold, drives off the unpleasant speech and drives off the angry speech. *Svāhā*.⁽³⁾

तत्तार्यनी मेऽसि' वित्तार्यनी मेऽस्य—वतान्मा नाथितौ—द्वतान्मा व्यथितार्त । विवेदुग्निर्नभो
नामां ऽग्ने अङ्गिर आयुना नाम्नेहि' योऽस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यजियं तेन त्वा
दधे' विवेदुग्निर्नभो नामां ऽग्ने अङ्गिर आयुना नाम्नेहि' यो द्वितीयस्यां पृथिव्यामसि
यत्तेऽनाधृष्टं नाम यजियं तेन त्वा दधे' विवेदुग्निर्नभो नामां ऽग्ने अङ्गिर आयुना नाम्नेहि'
यन्तुतार्यस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यजियं तेन त्वा दधे' । अनु त्वा देववीतये" ॥९॥

सिः॥१॥सि सपत्नसाही देवेभ्यः कल्पस्व सिः॥१॥सि सपत्नसाही देवेभ्यः शुन्धस्व
सिः॥१॥सि सपत्नसाही देवेभ्यः शुम्भस्व ॥१०॥

इन्द्रोपस्त्वा वसुभिः पुरस्तात्पातुं प्रचेतास्त्वा रुद्रेः पश्चात्पातुं मनोजवास्त्वा पितुर्मिर्दक्षिणतः
पातुं विश्वकर्मा त्वाऽऽदित्यैरुत्तरतः पार्त्विं वमहं तप्तं वार्षहिर्धा यज्ञासिः सृजामि ॥११॥

Taptāyanī me'si (i) vittāyanī me'sya-(ii) vatānmā nāthitā-
(iii) davatānmā vyathitāt (iv). Videdagnirnabho nāmā-(v)
gne' āngira' āyunā nāmnehi (vi) yo'syām pṛthivyāmasi yat-
te'nādhr̥ṣtam nāma yajñiyam tena tvā dadhe (vii) vide-
dagnirabho nāmā-(viii) gne' āngira āyunā nāmnehi (ix) yo
dvitīyasyām pṛthivyāmasi yatte'nādhr̥ṣtam nāma yajñiyam
tena tvā dadhe (x) videdagnirnabho nāmā-(xi) gne' an-
gira' āyunā nāmnehi (xii) yastṛtīyasyām pṛthivyāmasi yatte'
nādhr̥ṣtam nāma yajñiyam tena tvā dadhe (xiii). Anu tvā
devavītaye (xiv). ॥ 9 ॥

Sir̥mhyasi sapatnasāhī devebhyah kalpasva (i) sir̥mhyasi sapat-
nasāhī devebhyah śundhasva (ii) sir̥mhyasi sapatnasāhī de-
vebhyah śumbhasva (iii). ॥ 10 ॥

Indraghoṣastvā vasubhiḥ purastāt pātu (i) pracetāstvā rud-
raiḥ paścāt pātu (ii) manojavāstvā pitṛbhirdakṣiṇataḥ pāyu
(iii) viśvakarmā tvā'dityairuttarataḥ pātvi-(iv) damaham tap-
tanī vārbahirdhā yajñānniḥ sṛjāmi (v). ॥ 11 ॥

9. You are the place of hard work for me.(1)
 You are the place of riches for me.(2)
 Save me from begging.(3)
 Save me from pain.(4)
 May the fire, whose name is non-shining (*nabhas*), know it.(5)
 O glowing fire, who are on this earth, come with your name as alive (*āyu*). (6)
 Here I place you on this earth by your inviolable and sacred name.(7)
 May the fire, whose name is non-shining (*nabhas*) know it.(8)
 O fire, come glowing with your name as alive.(9)
 Here I place you who are on the second earth, by your inviolable and sacred name.(10)
 May the fire whose name is non-shining, know it.(11)
 O fire, come glowing with your name as alive.(12)
 Here I place you, who are on the third earth, by your inviolable and sacred name.(13)
 I bring you here for delight of the enlightened ones.(14)
10. You are a lioness, conqueror of enemies; be ready to help the enlightened ones.(1)
 You are a lioness, conqueror of enemies; be purified to help the enlightened ones.(2)
 You are a lioness, conqueror of enemies; adorn yourself to help the enlightened ones.(3)
11. May the roar of the resplendent Lord, along with the physical complex, protect you from the front.(1)
 May the agreeable Lord with the help of vital complex protect you from the rear.(2)
 May the Lord, swift as mind, with the help of the mental complex protect you from the right.(3)
 May the architect of the universe, with the help of the spiritual complex, protect you from the left.(4)
 I hereby throw away this hot water out of the place of sacrifice.(5)

सिःह्यसि स्वाहा' सिःह्यस्यावित्यवनिः स्वाहा' सिःह्यसि ब्रह्मवनिः क्षत्रवनिः स्वाहा'
सिःह्यसि सुप्रजावनीं रायस्पोषवनिः स्वाहा' सिःह्यस्या वह वेवान् यजमानाय स्वाहा'
भूतेभ्यस्त्वा ॥१२॥

ध्रुवोऽसि पृथिवीं दृढं ध्रुवक्षिदं पन्तरिक्षं दृढं ह्योऽच्युतक्षिदसि दिवं दृढं ह्योऽग्नेः
पुरीषमसि ॥१३॥

युञ्जते मनं उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।

वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिदुतिः स्वाहा' ॥१४॥

इदं विष्णुर्वि चक्रमे ज्ञेधा नि दधे पदम् । समृद्धमस्य पांथसुरे स्वाहा' ॥१५॥

इरावती धेनुमती हि भूतं सूयवसिनी मनवे दशस्या ।

व्यस्कन्ना रोदसी विष्णवेते दाधर्थं पृथिवीमभितो मयुसैः स्वाहा' ॥१६॥

Siṁhyasi svāhā (i) siṁhyasyādityavaniḥ svāhā (ii) siṁhyasi brahmavaniḥ kṣatravaniḥ svāhā (iii) siṁhyasi suprajāvani rayaspoṣavaniḥ svāhā (iv) siṁhyasyāvaha devān yajamānāya svāhā (v) bhūtebhyastvā (vi). ॥ 12 ॥

Dhruvo'si pṛthivīm dṛm̐ha (i) dhruvakṣidasyantariṣam dṛm̐hā (ii) cyutakṣidasi divam dṛm̐hā (iii) agneḥ purīṣamasi (iv). ॥ 13 ॥

Yuñjate mana' uta yuñjate dhiyo viprā viprasya bṛhato vipaś-citaḥ. Vi hotrā dadhe vayunāvideka' inmahī devasya savituh pariṣṭutiḥ svāhā (i). ॥ 14 ॥

Idam viṣṇurvicakrame treḍhā nidadhe padam. Samūdhamasya pārṁsure svāhā (i) ॥ 15 ॥

Irāvatī dhenumatī hi bhūtarṁ sūyavasiniḥ manave daśasyā. Vyaskabhñā rodasī viṣṇavete dādhartha pṛthivīmabhito mayūkhaiḥ svāhā (i). ॥ 16 ॥

12. You are the killer lioness. *Svāhā*.⁽¹⁾
 You are the lioness pleasing to suns. *Svāhā*.⁽²⁾
 You are the lioness, granter of intellect and granter of
 valour. *Svāhā*.⁽³⁾
 You are the lioness, granter of good offsprings, wealth
 and nourishment. *Svāhā*.⁽⁴⁾
 You are the lioness; bring the enlightened ones here for
 the sacrificer. *Svāhā*.⁽⁵⁾
 You to all the creatures.⁽⁶⁾
13. You are unmoving; keep the earth steady.⁽¹⁾
 You are firmly seated; keep the mid-space steady.⁽²⁾
 You are immovably seated; keep the heaven steady.⁽³⁾
 You are the augmenting fuel of the cosmic fire.⁽⁴⁾
14. Discerning intellectuals harness their minds as well as
 their intellect towards the supreme learned intellectual.
 Cognizant of all the deeds, He alone accomplishes the cosmic
 sacrifice. Great is the glory of the creator God. *Svāhā*.⁽¹⁾
15. The omnipresent God pervades this universe. He plants
 his foot thrice, but is not seen in a dusty desert. *Svāhā*.⁽¹⁾
16. O Sun divine, you are holding the heaven and earth full
 of food grains and full of milch-cows, with fertile pastures for
 giving pleasure to man. You are maintaining the earth with
 your rays all around. *Svāhā*.⁽¹⁾

देवभुतीं देवेष्वा घोषतं' प्राचीं प्रेतमध्वरं कल्पयन्ती ऊर्ध्वं यज्ञं नयतं मा जिह्वरतम् ।
स्वं गोष्ठमा वदतं देवी दुर्ये आयुर्मा निर्वीदिष्टं प्रजां मा निर्वीदिष्टं—मत्र रमेथां वर्ष्मन
पृथिव्याः ॥१७॥

विष्णोर्नुकं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांश्चसि ।

यो अस्कमायमुत्तरं सचस्थं विचक्रमणक्तेधोरुगायो विष्णवे त्वां ॥ १८ ॥

त्रिषो वा विष्ण उत वा पृथिव्या महो वा विष्ण उरोरन्तरिक्षात् ।

उमा हि हस्ता वसुना पूणस्वा प्र यच्छ दक्षिणादोत सव्या—द्विष्णवे त्वां ॥ १९ ॥

प्र तद्विष्णु स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।

यस्योरुषु त्रिषु विक्रमणेष्वाधिक्षियन्ति भुवनानि विश्वा ॥ २० ॥

विष्णो रराटमसि' विष्णोः भ्रष्ट्रे स्थो' विष्णोः स्पूरेसि' विष्णोर्ध्रुवोऽसि ।

देव्यावमसि विष्णवे त्वां ॥ २१ ॥

Devaśrutau deveṣvā ghoṣatam (i) prācī pretamaḍhvaram
kalpayanti' ūrdhvam yajñam nayatam mā jihvaratam (ii).
Svam goṣṭhamā vadatam devā durye' āyurmā nirvādiṣṭam
prajāṃ mā nirvādiṣṭa-(iii) matra ramethām varṣman
pṛthivyāḥ (iv). ॥ 17 ॥

Viṣṇornukam vīryāṇi pra vocam yaḥ pārthivāni vimamē
rajañsi (i). Yo' askabhāyaduttaram sadhastham vicak-
ramāṇastredhorugāyo viṣṇave tvā (ii) ॥ 18 ॥

Divo vā viṣṇo' uta vā pṛthivyā maho vā viṣṇa' urorantarikṣāt.
Ubhā hi hastā vasunā pṛnasvā pra yaccha dakṣiṇādota savyād
(i) viṣṇave tvā (ii). ॥ 19 ॥

Pra tadviṣṇu statvate vīryeṇa mṛgo na bhīmaḥ kucarō
giriṣṭhāḥ. Yasycoruṣu triṣu vikramaṇeṣvadhikṣiyanti
bhuvanāni viśvā (i). ॥ 20 ॥

Viṣṇo rarāṭamasi (i) viṣṇoḥ śnaptre stho (ii) viṣṇoḥ syūراسي
(iii) viṣṇordhrivo'si (iv). Vaiṣṇavamasi viṣṇave tvā (v). ॥ 21 ॥

17. May both of you declare, among the enlightened ones so that they may hear it.⁽¹⁾

Both of you move eastward, making the sacrifice. Carry this sacrifice high. Do not falter.⁽²⁾

Reach your own divine home of rest. Do not speak ill of my life. Do not speak ill of my offspring.⁽³⁾

May both of you rejoice here on the summit of earth.⁽⁴⁾

18. Now, I shall tell the valorous deeds of the sun-divine, who measures out the regions of the earth.⁽¹⁾

And who has propped up the higher abode, moving in three wide steps. You to the sun-divine.⁽²⁾

19. O sun-divine, whether from heaven, or from the earth, or from the vast and widespread interspace, fill both of your hands, O sun-divine, with riches and grant to us with your right hand and with the left as well.⁽¹⁾

You to the sun-divine.⁽²⁾

20. May that sun-divine be praised for his might, fierce as a wild beast, terrible in movement, living in mountains: he, in whose three wide strides all these worlds are traversed.⁽¹⁾

21. You are the forehead of the omnipresent.⁽¹⁾

You two are the corners of the lips of the omnipresent.⁽²⁾

You are the stitching needle of the omnipresent.⁽³⁾

You are the tight knot of the omnipresent.⁽⁴⁾

You belong to the omnipresent.

You to the omnipresent.⁽⁵⁾

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पुष्णो हस्ताभ्याम् ।

आ वृष्टिं नार्यसी' यमहर्षे रक्षसां ग्रीवा अपि कृन्तामि' ।

बृहन्नसि बृहद्रवा बृहतीमिन्द्राय वाचं वर्त ॥२२॥

रक्षोहणं बलगहनं वैष्णवी'—मिवमहं तं बलगमुत्किरामि यं मे निष्ठो यममात्यो निचखानेदमहं
तं बलगमुत्किरामि' यं मे समानो यमसमानो निचखानेदमहं तं बलगमुत्किरामि' यं मे सपन्धु-
र्यमसबन्धुर्निचखानेदमहं तं बलगमुत्किरामि' यं मे सजातो यमसजातो निचखानोत्कृत्यो
किरामि ॥२३॥

स्वरादसि सपत्नहा संत्ररादस्यमिमातिहा जनरादसि रक्षोहा संवरादस्यमिग्रहा ॥२४॥

रक्षोहणो वो बलगहनः प्रोक्षामि वैष्णवान् रक्षोहणो वो बलगहनोऽवनयामि वैष्णवान्
रक्षोहणो वो बलगहनोऽवस्तुणामि वैष्णवान् रक्षोहणो वा बलगहना उप द्वाभामि वैष्णवी'
रक्षोहणो वा बलगहनो पर्युहामि वैष्णवी' वैष्णवमसि' वैष्णवा स्त्वं ॥२५॥

Devasya tvā savituh prsave'svino rbāhubhyām pūṣṇo
hastābhyām. Ā dade (i) nāryasī (ii) damahaṁ rakṣasām
grīvā' api kṛntāmi (iii). Bṛhannasi bṛhadravā bṛhatimindrāya
vācam vada (iv). ॥ 22 ॥

Rakṣohaṇam balagahanam vaiṣṇavīm (i) idamaham tam
balagamutkirāmi yam me niṣṭyo yamamātyo nicakhaneda-
maham tam balagamutkirāmi (ii) yam me samāno yama-
samāno nicakhānedamaham tam balagamutkirāmi (iii) yam
me sabandhuryamasabandhurnicakhānedamaham tam bala-
gamutkirāmi (iv) yam me sajāto yamasajāto nicakhānotkr-
tyāṁ kirāmi (v). ॥ 23 ॥

Svarādasi sapatnahā (i) satrarādasyabhimātihā (ii) janarādasi
rakṣohā (iii) sarvarādasyamitrahā (iv). ॥ 24 ॥

Rakṣohaṇo vo balagahaṇaḥ prokṣāmi vaiṣṇvān (i) rakṣohaṇo
vo balagahano-vanayāmi vaiṣṇvān (ii) rakṣohṇo vo balagaha-
no' vastṛṇāmi vaiṣṇavān (iii) rakṣohaṇau vām balagahanā'
upa-dadhāmi vaiṣṇavī (iv) rakṣohaṇau vām balagahanau
paryūhāmi vaiṣṇavī (v) vaiṣṇavamasi (vi) vaiṣṇavā stha (vii).
॥ 25 ॥

22. At the impulsion of the creator God, I take you with the arms of the healers and with the hands of the nourisher.(1)

Woman you are.(2)

Here I verily sever the necks of the wicked.(3)

You are mighty; mighty is your roar. Speak glorious praises for the resplendent Lord.(4)

23. I hereby scatter around the wicked-killing and charm destroying power of the omnipresent Lord.(1)

I dig out the conspiracy which my son or my minister has hatched for me.(2)

I dig out the conspiracy which my equal or unequal has hatched for me.(3)

I dig out the conspiracy which my relation or non-relation has hatched for me.(4)

I dig out the conspiracy which my kinsman or non-kinsman has hatched for me.(5)

24. You are the sovereign by yourself, the conqueror of foes.(1)

You are the sovereign for all times, the destroyer of enemies.(2)

You are the sovereign of the people, killer of the wicked.(3)

You are the sovereign everywhere, overwhelmer of those who are unfriendly.(4)

25. I sprinkle you, the associates of the omnipresent, killers of the wicked and of evil charms.(1)

I lay you down the associates of the omnipresent, killers of the wicked and of evil charms.(2)

With grass I cover you, the associates of the omnipresent, killers of the wicked and of evil charms.(3)

I lay down you two, associates of the omnipresent, killers of the wicked and of evil charms.(4)

I place you two all around, the associates of the omnipresent, killers of the wicked and of evil charms.(5)

You are associates of the omnipresent.(6)

All of you are associates of the omnipresent Lord.(7)

देवस्य त्वा सवितुः प्रसवेऽन्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
 आ वक्षे नार्यसी वमहर्ष रक्षसां ग्रीवा अपि कृन्तामि । यवोऽसि यवयास्मद्वेषो यवयारतिं—
 त्रिवे त्वाऽन्तरिक्षाय त्वा पृथिव्ये त्वा शुन्धन्तोऽल्लोकाः पितृषवनीः पितृषवमसि ॥२६॥

उद्विवर्ध स्तभानान्तरिक्षं पुन हर्षह्रस्व पृथिव्यां सुतानस्त्वा मारुतो मिनेतु मित्रावरुणौ ध्रुवेन
 धर्मणो । ब्रह्मवनि त्वा क्षत्रवनि रायस्पोषवनि पयूहामि । ब्रह्म हर्षह्र क्षत्रं हर्षहापुर्षह्र
 प्रजां हर्षह्र ॥२७॥

ध्रुवासि ध्रुवोऽयं यजमानोऽस्मिन्नायतने प्रजया पशुमिमूयते ।
 घृतेन द्यावापृथिवी पुर्यथा मिन्द्रस्य सुविरसि विश्वजनस्य द्याया ॥२८॥

परि त्वा गिर्वणो गिरं गृमा भवन्तु विश्वतः ।

वृक्षापुमनु वृक्षयो जुदा मयन्तु जुर्धया ॥२९॥

इन्द्रस्य सूरसी न्द्रस्य ध्रुवोऽसि । ऐन्द्रमसि वैश्वदेवमसि ॥३०॥

Devasya tvā savituh prasave'svinorbāhubhyām pūṣṇo
 hastābhyām. Ā dade (i) nāryasī-(ii) damahaṁ rakṣasām grīvā'
 api kṛntāmi (iii). Yavo'si yavayāsmaddveṣo yavayārātīr (iv)
 dive tvā'ntarikṣāya tvā prthivyai tvā (v) śundhantāmllokāḥ
 pitṛṣadanāḥ (vi) pitṛṣadanamasi (vii). ॥ 26 ॥

Uddivam stabhānāntarikṣam prṇa dṛmhasva prthivyām (i)
 dyutānastvā māruto minotu mitrāvaruṇau dhruveṇa dhar-
 maṇā (ii). Brahmanvani tvā kṣatravani rāyaspoṣavani
 paryūhāmi (iii). Brahma dṛmha kṣatram dṛmhāyurdṛmha
 prajām dṛmha (iv). ॥ 27 ॥

Dhruvāsi dhruvo'yam yajamāno'sminnāyatane prajayā pa-
 subhirbhyūyāt (i). Gṛtena dyāvāprthivī pūryethām (ii) ind-
 rasya chadirasi viśvajansya chāyā (iii). ॥ 28 ॥

Pari tvā girvaṇo gira' imā bhavantu viśvataḥ. Vṛddhāyumanu
 vṛddhayo juṣṭā bhavantu juṣṭayaḥ (i). ॥ 29 ॥

Indrasya syūrasī (i) indrasya dhruvo'si (ii) Aindramasi (iii)
 vaisvadevamasi (iv). ॥ 30 ॥

26. At the impulsion of the creator God, I take you up with the arms of the healers and with the hands of the nourisher.(1)

Woman you are.(2)

Here I verily sever the necks of the wicked.(3)

You are the separator. Keep us away from mailce. Keep us away from miseries.(4)

You for heaven, you for mid-space, you for earth.(5)

May the worlds, the abodes of the elders, be purified.(6)

You are the abode of the elders.(7)

27. O sacrifice, hold the heaven high above; maintain the midspace; flourish on the earth.(1)

May the stormy wind spread you far and wide. May the force and the energy spread you according to the natural law.(2)

I comprehend you as the granter of intellect, granter of valour and bestower of wealth and nourishment.(3)

Make the intellectuals flourish, make the warriors flourish, make the longevity flourish, make our offsprings flourish.(4)

28. You are set firmly. May this sacrificer be set firm in this place along with progeny and cattle.(1)

May the heaven and earth be overflowing with melted butter.(2)

You are an umbrella for the aspirant, shelter for all the people.(3)

29. O praiseworthy resplendent Lord, may our songs of praises surround you on all sides. May our ever-increasing services be pleasing to the aged one.(1)

30. You are the stitching needle of the resplendent Lord.(1)

You are the tight knot of the resplendent Lord.(2)

You belong to the resplendent Lord.(3)

You belong to all the bounties of Nature.(4)

विभूरसि प्रवाहणो' वह्निरसि हव्यवाहनः' । स्वात्रोऽसि प्रचेता' स्तुथोऽसि विश्ववेदाः' ॥३१॥
 उशिर्गसि कवि' रङ्गारिरसि बम्भारि' रवस्यूरसि कुवस्वौ' अश्वस्यूरसि मार्जालीयः'
 स्रग्नाडसि कृशानुः' परिषद्योऽसि पवमानो' नभोऽसि प्रतक्वा' मूढोऽसि हव्यसूर्तन
 अतर्धमाऽसि स्वर्ज्योतिः' ॥३२॥

समुद्रोऽसि विश्वव्यवा' अजोऽस्येकपा' वह्निरसि बुध्न्यो' वागस्यैन्द्रमसि सवोऽस्यु' तस्य
 द्वारो मा मा सन्ताप्ते' मध्वनामध्वपते प्र मा तिर स्वस्ति मेऽस्मिन्पथि देवयाने मयात' ॥३३॥
 मित्रस्य मा चक्षुषेक्षध्व' मग्नयः सगराः सगरा स्य सगरेण नाम्ना' रौहेणानीकेन पात माऽग्नयः
 पिपूत माऽग्नयो गोपायत मा नमो वोऽस्तु मा मा हिंसिसे ॥३४॥
 ज्योतिरसि विश्वकेपु' विश्वेवां देवानां' समित' । त्वयं सोम तनुकृद्भ्यो' द्वेषोभ्योऽन्यकृतेभ्य उरु
 पुन्तासि वकेय' स्वाहा' जुषाणो अतुराज्यस्य वेतु स्वाहा' ॥३५॥

Vibhūraṣi pravāhaṇo (i) vahnirasi havyavāhanaḥ. (ii) Śvatro'-
 si pracetā- (iii) stutho'si viśvavedāḥ (iv). ॥ 31 ॥

Uśigasi kavir-(i) aṅghāriraṣi bambhārir-(ii) avasyūraṣi du-
 vasvān (iii) chundhyūraṣi mārjālīyaḥ (iv) samrāḍaṣi kṛṣānuḥ
 (v) pariśadyo'si pavamāno (vi) nabho'si pratakṣvā-(vii) mṛṣṭosi
 havyasūdana' (viii) ṛtadhāmā'si svarjyotiḥ (ix). ॥ 32 ॥

Samudro'si viśvavyacā' (i) ajo'syekpād (ii) ahiṛaṣi budhnyo
 (iii) vāgasyaindramaṣi sado'si (iv) ṛtasya .dvārau mā mā
 santāptam (v) adhvanaṁmadhvapate pra mā tira svasti me's-
 minpathi devayāne bhūyāt (vi). ॥ 33 ॥

Mitrasya mā cakṣusekṣadhvam (i) agnayaḥ sagarā sagarā stha
 sagareṇa nāmnā raudreṇānīkena pāta mā'gnayaḥ pipṛta mā'
 gnayo gopāyata mā namo vo'stu mā mā hiṁsiṣṭa (ii). ॥ 34 ॥

Jyotirasi viśvarūpam viśveṣām devānāṁ samit (i) Tvaṁ
 soma tanukṛdbhyo dveṣobhyo'nyakṛtebhya'uru yantāsi
 varūthaṁ svāhā (ii) juṣāṇo' apturājyasya vetu svāhā (iii).
 ॥ 35 ॥

31. O Lord, you are all-pervading carrier.(1)
 You are the fire, that carries the oblations.(2)
 You are swift and wise.(3)
 You are the Divine Supreme, the omniscient.(4)
32. O Lord, you are the yearning one, the sage.(1)
 You are the enemy of the sin, the nourisher.(2)
 You are the bestower of food, the possessor of supplies.(3)
 You are the cleanser, the cleansing place.(4)
 You are a sovereign, the glowing fire.(5)
 You are a member of the assembly, the pure one.(6)
 You are the sky, the pleasure-showering.(7)
33. O Lord, you are an ocean, the far stretched one.(1)
 You are unborn, the one-footed.(2)
 You are a cloud, the cover of mid-space.(3)
 You are the speech; you pertain to the aspirant, and you are the abode.(4)
 May the doors of truth not distress me.(5)
 O Lord of highways, make me flourish on highways. May I be safe and secure on this path of the enlightened ones.(6)
34. Look at me with the eyes of a friend.(1) O foremost leaders, you are the receivers of offerings, lauded by laudable names. O foremost leaders, protect me with your ferocious army. Fill me with wealth. O leaders, be my guards. My reverence to you. Please do no violence to me.(2)
35. O Lord, you are the light having various forms and figures, that is the kindling fuel for all the bounties of Nature.(1)
 O blissful Lord, protect us from body-injuring beasts as well as malious enemies. You are the mighty controller of such evil agents. *Svāhā*.(2)
 Enjoying the bliss of your knowledge, may we come to realise you. *Svāhā*.(3)

अग्ने नयं सुपथा राये अस्मान्विस्वा॑नि देव वयु॑नानि वि॒द्वान् ।
यु॒यो॒ध्य॒स्मज्जु॒हुरा॒णमे॒नो भू॒यिष्ठां ते नम॑ उ॒क्तिं वि॒धेम॑ ॥३६॥

अयं नो अग्निर्वरिवस्कृ॑णोत्वयं मृ॒धः पुर॑ ए॒तु प्र॒भिन्द॑न् ।

अयं वा॒जा॒ञ्जय॑तु वा॒जसा॑तावय॑थ॒ शत्रू॑ञ्जय॑तु जहं॑पा॒णाः स्वाहा॑ ॥३७॥

उ॒रु वि॒ष्णो वि क्र॑मस्वो॒रु क्षया॑य नस्कृ॒धि । घृतं॑ घृ॒तयो॑ने पि॒ब प्र॑प्रं य॒ज्ञप॑तिं ति॒र स्वाहा॑ ॥३८॥

दे॒व स॒वित॑रे॒ष ते सोम॑स्तथ॑ रक्ष॒स्व मा त्वा॑ द॒भने॑ ।

ए॒तत्स्व॑ दे॒व सोम॑ दे॒वो दे॒वाँर उ॒पांगा॑ इ॒दम॑हं म॑नू॒प्यान्म॑ह रा॒यस्पोषे॑णं

स्वाहा॑ निर्व॑रुणस्य पा॒शान्मु॒च्ये ॥३९॥

अग्ने व्रतपा॑स्त्वे व्रत॒पा या तव॑ तनू॒र्मय्य॑भू॒क्षेया॑ सा त्वयि॑ यो मम॑ तनू॒स्त्वय्य॑भू॒क्षिय॑थ॒ सा मयि॑ ।
य॒थाय॑थं नो॑ व्रत॒पते॑ व्रतान्य॑नु मे वृ॒क्षा वृ॒क्षाप॑तिर॒मस्तानु॑ तप॒स्तप॑स्पतिः ॥४०॥

उ॒रु वि॒ष्णो वि क्र॑मस्वो॒रु क्षया॑य नस्कृ॒धि । घृतं॑ घृ॒तयो॑ने पि॒ब प्र॑प्रं य॒ज्ञप॑तिं ति॒र स्वाहा॑ ॥४१॥

Agne naya supathā rāye' asmānviśvāni deva vayunāni
vidvān. Yuyodhyasmajjuhrāṇameno bhūyīṣṭām te nama
uktim vidhema (i). ॥ 36 ॥

Ayam no' agnirvarivaskṛṇotvāyam mṛdhaḥ pura' etu prab-
hinda. Ayam vājāñjayatu vājasātāvayaṁ śatrūñjayatu
jarhṛṣāṇaḥ svāhā (i). ॥ 37 ॥

Uru viṣṇo vi kramasvoru kṣayāya naskṛdhi. Ghṛtam
ghṛtayone piba prapra yajñapatim tira svāhā (i). ॥ 38 ॥

Deva savitareṣa te somastaṁ rakṣasva mā tvā dabhan (i)
Etattvam deva soma' devo devām 'upāgā' idamham
manuṣyāntsaha rāyaspoṣeṇa (ii) svāhā .nirvaruṇasya
pāśānmuchye (iii). ॥ 39 ॥

Agne vratapāstve vratapā yā tava tanūramayyabhūdeṣā sā
tvayi yo mama tanūstvayyabhūdiyaṁ sā mayi. Yathāyatham
nau vratapate vratānyanu me dīkṣām dīkṣāpatiramaṁstānu
tapastapaspatiḥ (i). ॥ 40 ॥

Uru viṣṇo vi kramasvoru kṣayāya naskṛdhi. Ghṛtam
ghṛtayone piba prapra yajñapatim tira svāhā (i). ॥ 41 ॥

36. O adorable Lord, lead us to richness by comfortable and painless paths. O God, you know all our actions. Remove our sin that leads us astray. We bow to you with reverence again and again.(1)

37. May this foremost adorable make us secure and march before us tearing down the enemies' forces. May he win glories in the battle for glory; may he defeat the enemies in his joyful onslaught.(1)

38. O sacrifice, spread far and wide. Make ample space for our living. O fire, born of melted butter, consume melted butter to your heart's desire. Make the sacrificer prosper. *Svāhā*.(1)

39. O creator Lord, this bliss is yours. Keep it safe. May no one injure you.(1)

O bliss divine, being divine may you go to the enlightened ones. I hereby go to men along-with plenty of riches.(2)

Svāhā. May I be freed from the noose of the Lord of justice.(3)

40. O fire divine, you are the protector of vows. Let your this form, which protects the vows, become mine and let my this form, which I have got, be yours. O Lord of vows, let your and my vows proceed side by side. May the Lord of consecrations approve of my consecration and the Lord of austerities approve of my austerities.(1)

41. O sacrifice, spread, far and wide. Make ample space for our living. O fire, born of melted butter, consume melted butter to your heart's desire. Make the sacrificer prosper. *Svāhā*.(1)

अत्यन्यौ२ अगां नान्यौ२ उपागामर्वाक् त्वा परेभ्योऽर्विदं परोऽर्वेभ्यः ।
 तं त्वा जुषामहे देव वनस्पते देवयज्यायै देवास्त्वा देवयज्यायै जुषन्तां विष्णवे त्वां ।
 ओषधे त्रायस्वै स्वधिति मेनं हिंसीः ॥४२॥

द्यां मा लेखीन्तरिक्षं मा हिंसीः पृथिव्या सम्भवे ।

अयं हि त्वा स्वधितिस्तेतिजानः प्रणिनाय महते सौमगायै ।

अतस्त्वं देव वनस्पते शतवल्गो वि रोह सहस्रवल्गो वि वयं रुहम् ॥४३॥

[अ० ५, क० ४३, म० ५० १५०]

इति पञ्चमोऽध्यायः ।

Atyanyām' agām nānyām' upāgāmarvāk tvā parebhyo'vidam
 paro'varebhyaḥ. Tam tvā juṣāmahe deva vanaspate devaya-
 jyāyai devāstvā devayajyāyai juṣantām (i) viṣṇave tvā (ii).
 Oṣadhe trāyasva (iii) svadhite mainaṁ hiṁsīḥ (iv). ॥ 42 ॥

Dyām mā lekhīrantarikṣam mā hiṁsīḥ pṛthivyā sambhava
 (i). Ayaṁ hi tvā svadhitisteti jānaḥ praṇināya mahate saub-
 hagāya (ii). Atastvam deva vanaspate śatavalśo viroha sahas-
 ravalśā vi vayaṁ ruhema (iii). ॥ 43 ॥ (K = 43; M = 150)

42. O adorable Lord, leaving aside others I have come to you. I did not go to others. I have found you nearer than the distant ones and farther than the nearer ones. O Lord of vegetation, we approach you for the sacrifice to the bounties of Nature. May the bounties of Nature accept you for the sacrifice.⁽¹⁾

I dedicate you to the sacrifice.⁽²⁾

May the medicinal herb save this man.⁽³⁾

May the surgical knife not injure him.⁽⁴⁾

43. Cleave not the sky. Injure not the mid-space. Be in harmony with the earth.⁽¹⁾

This sharpened axe has led you to the great good fortune.⁽²⁾

Therefore, O you divine Lord of forests, grow with your hundreds of branches. May we also grow with thousands of branches.⁽³⁾

अथ बधोऽध्यायः ।

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । आ देवे नार्यसी—दमहं रक्षसां
ह्रीवा अरिं कृन्तामि । यवोऽसि यवयास्मद् द्वेषो यवयारती—दिवे त्वाऽन्तरिक्षाय त्वा पृथिव्यै
त्वो शुन्धन्तोऽल्लोकाः पितृपर्वनाः पितृपर्वनमसि ॥१॥

अग्नेयीरसि स्वावेश उन्नेतृणामेतस्य वित्तादधि त्वा स्थास्यति देवस्त्वा सविता मध्वानक्तुं
सुपिप्पलाभ्यस्तृषधीर्भ्यः । द्यामग्नेणास्पृक्ष आन्तरिक्षं मध्येनापाः पृथिवीमुपरेणादृहीः ॥२॥

या ते धामान्युश्मसि गमध्वे यत्र गावो भूरिशृङ्गा अयासः ।

अत्राह तदुरुगायस्य विष्णोः परमं पदमर्ष माहि भूरि । . ब्रह्मवनिं त्वा क्षत्रवनिं
रायस्योपवनिं पयंहामि । ब्रह्म हृह क्षत्रं हृह हायुर्हृह प्रजां हृह ॥३॥

Devasya tvā savituh prasave' śvinorbāhubhyām pūṣṇo
hastābhyām. Ā dade (i) nāryasī-(ii) damahaṁ rakṣasām grīvā'
api kṛntāmi (iii). Yavo'si yavayāsmad dveṣo yavayārātīr-(iv)
dive tvā ṇtarikṣāya tvā pṛthivyai tvā (v) śundhantāmllokāḥ
pitṛṣadanāḥ (vi) pitṛṣadanamasi (vii). ॥ 1 ॥

Agreṇīrasi svāveśa' unnetṛṇāmetasya vittādadhi tvā sthāsyati
(i) devastvā savitā madhvānaktu (ii)
supippalābhyastvauṣadhībhyah (iii). Dyāmagreṇāsprkṣa'
āntarikṣam madhyenāprāḥ pṛthivīmupareṇādṛmḥhīh (iv).
॥ 2 ॥

Ya te dhāmānyuśmasi gamadhyai yatra gāvo bhūriśṛṅgā'
ayāsaḥ. Atrāha taturugāyasya viṣṇo paramam padamava
bhāri bhūri (i). Brahmvani tvā kṣatravani rāyaspoṣavani pa-
ryūhāmi (ii). Brahma dṛmḥha ksatram dṛmḥhāyurdṛmḥha
prajāṁ dṛmḥha (iii). ॥ 3 ॥

CHAPTER SIX

1. At the impulsion of the creator God, I take you up with the arms of the healers and with the hands of the nourisher.(1)

You are a woman.(2)

Here I verily sever the necks of the wicked.(3)

You are the separator. Keep us away from malice. Keep us away from miseries.(4)

You for heaven; you for midspace; you for earth.(5)

May the worlds, the abodes of the elders, be purified.(6)

You are the abode of the elders.(7)

2. You are the leader. You are a comfortable support for the senior leaders. Know this. He would stand superior to you.(1)

May the creator Lord enrich you with honey;(2)

Also with plants laden with nice fruit.(3)

May you touch the heaven with your topmost point; fill the mid-space with your middle; and steady the earth with your base.(4)

3. We long to approach those abodes of yours, where multihorned cows (multifarious rays) move. There the highest seat of the wide-striding omnipresent Lord glows profusely.(1)

I comprehend you as the granter of intellect, granter of valour and bestower of wealth and nourishment.(2)

Make the intellectuals flourish; make the warriors flourish; make the longevity flourish; make our offsprings flourish.(3)

विष्णोः कर्माणि पश्यत यतो व्रतानि पश्ये । इन्द्रस्य युज्यः सखा ॥४॥

तद्विष्णोः परमं पदं सदा पश्यन्ति सुरयः । दिवी चक्षुरार्ततम ॥५॥

परिवीरमि परि त्वा देवीर्विशो व्ययन्तां परीमं यजमानं रायो मनुष्याणाम् ।

दिवः मनुष्यं — प ते पृथिव्याँल्लोक आरण्यस्ते पशुः ॥६॥

उपावीरस्युप देवान्देवीर्विशः प्रागुरुशिजो वह्नितमान् ।

देव त्वष्टर्वसु रम हव्या ते स्वदन्ताम् ॥७॥

रेवती रमध्वं बृहस्पते धारया वसूनि ।

ऋतस्य त्वा देवहविः पाशेन प्रति मुञ्चामि धर्षा मानुषेः ॥८॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।

अग्नीषोमाभ्यां जुष्टं नि युनजिम् । अद्भ्यस्वौषधीभ्योऽनु त्वा माता मन्यतामनु पिताऽनु भ्राता

सगर्भ्योऽनु सखा सयूध्यः । अग्नीषोमाभ्यां त्वा जुष्टं प्रोक्षामि ॥९॥

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe indrasya
yujyah sakhā (i). ॥ 4 ॥

Tadviṣṇoḥ paramam padaṁ sadā paśyanti sūrayaḥ. Divīva
cakṣurātataṁ (i). ॥ 5 ॥

Parivīrasi pari tvā daivīrviśo vyayantām parīmam yajamānaṁ
rāyo manuṣyaṇām (i) Divaḥ sūnurasye-(ii) ṣa te prthivyāml-
loka' āraṇyaste paśuḥ (iii). ॥ 6 ॥

Upāvīrasyupa devāndaivīrviśaḥ prāguruśijo vahnitamān.
Deva tvaṣṭarvasu rama havyā te svadantām (i). ॥ 7 ॥

Revatī ramadhvam bṛhaspate dhārayā vasūni (i). Ṛtasya tvā
devahaviḥ pāśena prati muñcāmi dharṣā mānuṣaḥ (ii). ॥ 8 ॥

Devasya tvā savituḥ prasave'svinorbāhubhyām pūṣṇo
hastābhyām. Agnīṣomābhyām juṣṭam ni yunajmi (i). Adb-
hyastvauṣadhībhyo'nu tvā mātā manyatāmanu pitā űnu
bhrātā sagarbhyo'nu sakhā sayūthyaḥ. Agnīṣomābhyām tvā
juṣṭam prokṣāmi (ii). ॥ 9 ॥

4. Look at the accomplishments of the omnipresent Lord, who has ordered all in their several disciplines. He is the appropriate friend of the aspirant.(1)

5. The wise sages always behold the highest seat of the omnipresent Lord, laid in the sky like an eye.(1)

6. O worshipper, you are worthy of being surrounded. May the divine subjects surround you on all sides. May the riches of men surround this sacrificer on all sides.(1)

You are the son of heaven.(2)

This shelter of yours is on the earth. The wild animal belongs to you.(3)

7. You are the protector of approachers. The divine subjects approach the yearning bounties of Nature, which are best conveyers. O universal architect, enjoy the riches. May your oblations be delicious.(1)

8. Enjoy yourselves O rich with good money. Lord supreme, make our riches lasting.(1)

O oblation for the bounties of Nature, I release you from the binding noose of enternal law. Bold be the man.(2)

9. At the impulsion of the creator God, with the arms of the healers and with the hands of the nourisher, I bind you, who are pleasing to the Lord adorable as well as the blissful.(1)

I dedicate you to the waters and to the plants. May your mother, your father, your brother born of the same mother, and your companion friend grant you permission. I sprinkle you, pleasing to the Lord adorable and blissful.(2)

अपां परुरस्यापो देवीः स्वदन्तु स्वात्तं चित्सदेवहविः ।

सं ते प्राणो वार्तेन गच्छताः समङ्गानि यजत्रेः सं यज्ञपतिराशिषा ॥१०॥

घृतनार्का पृश्नश्चायिधाः रेवति यजमाने प्रियं धा आ विशे ।

उगारन्तरिक्षात्सजूर्देवेन वार्तेनास्य हविषस्मना यज्ञ समस्य तन्वा भव ।

वर्षा वर्षीयसि यज्ञे यज्ञपतिं धाः स्वाहा देवेभ्यो देवेभ्यः स्वाहा ॥११॥

मार्हिभर्मा पृदाकुर्नमस्त आतानानवां प्रेहि । घृतस्य कृत्या उप कृतस्य पथ्या अनु ॥१२॥

देवरापः शुद्धा वोद्धवः सुपरिविष्टा देवेषु सुपरिविष्टा वयं परिवेष्टारो भूयास्म ॥१३॥

वाचं ते शुन्धामि प्राणं ते शुन्धामि चक्षुस्ते शुन्धामि श्रोत्रं ते शुन्धामि

नाभिं ते शुन्धामि मेढ्रं ते शुन्धामि पायुं ते शुन्धामि चरित्रांस्ते शुन्धामि ॥१४॥

Apām perurasyā-(i) po devīḥ svadantu svāttam citsaddevaha-
viḥ (ii). Sam te prāṇo vātena gacchatāṁ samaṅgāni yajatraiḥ
sam yajñapatirāśiṣā (iii). ॥ 10 ॥

Ghṛtenāktau paśūmstrāyethāṁ (i) revati yajamāne priyam
dhā' ā viśa (ii) Urorantarikṣātsajūrdevena vātenāśya haviṣast-
manā yaja samasya tanvā bhava (iii) Varṣo varṣīyaṣi yajñe yaj-
ñapatim dhāḥ (iv) svāhā devebhyo devebhyḥ svāhā(v). ॥ 11 ॥

Māhirabhūrmā pṛdākur (i) namasta' ātānānarvā prehi.
Ghṛtasya kulyā' up' ṛtasya pathyā' anu (ii). ॥ 12 ॥

Devīrāph śuddhā voḍḍhvaṁ superiviṣṭā deveṣu superiviṣṭā
vayam pariveṣṭāro bhūyāśma (i). ॥ 13 ॥

Vācam te śundhāmi (i) prāṇam te śundhāmi (ii) cakṣuste
śundhāmi (iii) śrotram te sundhāmi (iv) nābhim te śundhāmi
(v) meḍhram te śundhāmi (vi) pāyum te śundhāmi (vii)
caritrāmste śundhāmi (viii). ॥ 14 ॥

10. (O aspirant), you are fond of drinking of water.(1)

May the divine waters give taste to you and make the oblation for Nature's bounties tasteful.(2)

May your breath unite with the wind; may your limbs unite with the worship and may the sacrificer be united with the blessings he covets.(3)

11. Both of you (fire and wind) balmed with clarified butter protect the cattle.(1)

O divine speech, bestow desirable things on the sacrificer. Enter into him.(2)

Be united with the divine wind coming from the vast midspace.

With his oblations you perform sacrifice by yourself and be united with his body.(3)

O great one, engage this sacrificer in a great sacrifice.(4)

To the enlightened ones, I dedicate; I dedicate to the enlightened ones.(5)

12. Be not a snake; be not a python.(1)

Obeisance be to you, O sacrifice. Move onwards without hinderance. Rivers of purified butter flow along the path of righteousness.(2)

13. O water divine, pure and well-provided, carry our oblations to Nature's bounties. May we, being well provided become providers for others.(1)

14. I cleanse your speech.(1)

I cleanse your breath.(2)

I cleanse your vision.(3)

I cleanse your hearing.(4)

I cleanse your navel.(5)

I cleanse your penis.(6)

I cleanse your anus.(7)

I cleanse your legs that make you move.(8)

मनस्त आ प्यायतां' वाक्त आ प्यायतां' प्राणस्त आ प्यायतां' चक्षुस्त आ प्यायतां'
श्रोत्रं त आ प्यायतामै । यत्ते कुरं यदास्थितं तत्त आ प्यायतां निष्ठायातां तत्ते शुष्यतु
शमहोभ्यैः । ओषधे त्रायस्व स्वधिते मेनधे हिधेसीः ॥१५॥

रक्षसां प्राणोऽसि' निरस्तः रक्ष' इदमहधे रक्षोऽमि तिष्ठामीदमहधे रक्षोऽव बाध इदमहधे
रक्षोऽधमं तमो नयामि' । घृतेन द्यावापृथिवी प्रोर्णुवार्था वायो व स्तोकाणां—मग्निराज्यस्य
वेतु स्वाहा स्वाहाकृते ऊर्ध्वनेमसं मारुतं गच्छतमं ॥१६॥

इदमापः प्र बहतावद्यं च मलं च यत । यच्चामिदुद्रोहानृतं यच्च श्रेणे अभीरुणाम ।
आपो मा तस्मादेनेसः पर्वमानश्च मुञ्चतु ॥१७॥

सं ते मनो मनसा सं प्राणः प्राणेन गच्छतामै । रेडम्यग्निर्द्वा श्रीणात्वापस्त्वा
समरिणन्वातस्य त्वा धाज्यै पुण्यो रथह्या ऊष्मणो व्यथिपते प्रयुतं द्वेपैः ॥१८॥

Manasta' āpyāyatām (i) vāk ta' āpyāyatām (ii) prāṇasta'
āpyāyatām (iii) cakṣusta' āpyāyatām (iv) śrotram ta'
āpyāyatām (v). Yatte krūram yadāsthitam tatta' āpyāyatām
niṣṭyāyatām tatte śudhyatu (vi) śamahobhyaḥ (vii). Oṣadhe
trāyasva (viii) svadhite mainaṁ hiṁsīḥ (ix). ॥ 15 ॥

Rakṣasām bhāgo'si (i) nirastaṁ rakṣa' (ii) idamaḥaṁ
rakṣo'bhi tiṣṭhāmīdamaham rakṣo'vabādhā idamaḥaṁ
rakṣo'dhamam tamo nayāmi. (iii) Ghr̥tena dyāvāpṛthivī
pror̥ṇuvāthām (iv) vāyo ve stokānā-(v) magnirājyasya vetu
svāhā (vi) svāhākṛte' ūrdhvanabhasam mārutam gacchatam
(vii). ॥ 16 ॥

Idamāpaḥ pravahatāvadyam ca malam ca yat. Yaccābhi-
dudrohānṛtam yacca śepe' abhīruṇam. Āpo mā tasmādena-
saḥ pavamānaśca muñcatu (i). ॥ 17 ॥

Sam te mano manasā sam prāṇaḥ prāṇena gacchatām (i).
Redasyagniṣṭvā sr̥ṇātāvāpastvā samariṇanvātasya tvā dhr̥ājyai
pūṣṇo raṁhya' ūṣmaṇo vyathiṣat (ii) prayutam dveṣaḥ (iii). ॥
18 ॥

15. May your mind flourish.(1)
 May your speech flourish.(2)
 May your breath flourish.(3)
 May your vision flourish.(4)
 May your hearing flourish.(5)
 Whatever is violent in you, may that be well directed and
 whatever is good in you, may that consolidate. May that be
 cleansed.(6)
 Peace to us through the days.(7)
 O medicinal herb save him.(8)
 May the surgeon's knife not harm him.(9)
16. O the evil in us, you are the share of demons.(1)
 The demons have been cast away.(2)
 Here I accost the demons; here I destroy the demons;
 here I send the demons to the foulest darkness.(3)
 May the heaven and earth be full of butter.(4)
 May the wind enjoy the droppings.(5)
 May the fire enjoy the melted butter. *Svāhā*.(6)
 Being dedicated, both of you go to the cloud-bearing
 wind up in the sky.(7)
17. May the waters wash away all that is dirty and filthy
 in me. Whatever treachery and falsehood I committed, and
 whatever abuse I poured on the innocent, may the waters and
 the purifier, cleanse me of that sin.(1)
18. May your mind be united with the cosmic mind; may
 your breath be united with the cosmic breath.(1)
 You are small; may the adorable Lord make you mature.
 May the waters be available to you. I dedicate you for the rush
 of the wind and for the speed of the sun. May he suffer from
 heat.(2)
 He, who cherishes hatred towards us.(3)

धृतं धृतपावानः पिबत वसं वसापावानः पिबतान्तरिक्षस्य हविरसि स्वाहा ।

विशः प्रविश आदिशो विदिशो उद्दिशो दिग्भ्यः स्वाहा ॥१९॥

ऐन्द्रः प्राणो अङ्गे अङ्गे नि वीध्यैन्द्र उद्वानो अङ्गे अङ्गे निर्धीतः ।

देव त्वष्टर्मरिं ते सत्यं समेतु सलक्ष्मा यद्विपुरुषं भवति ।

देवत्रा यन्तमवसि सत्वायोऽनु त्वा माता पितरो मदन्तु ॥२०॥

समुद्रं गच्छ स्वाहा अन्तरिक्षं गच्छ स्वाहा देवस्य सवितारं गच्छ स्वाहा मित्रावरुणो
गच्छ स्वाहा अहोरात्रे गच्छ स्वाहा छन्दांसि गच्छ स्वाहा द्यावापृथिवी गच्छ स्वाहा
यज्ञं गच्छ स्वाहा सोमं गच्छ स्वाहा दिव्यं नभो गच्छ स्वाहा अग्निं विश्वानरं गच्छ
स्वाहा मनो मे हार्षि यच्छे विषं ते धूमो गच्छतु स्तुज्योतिः पृथिवीं भस्मनाऽऽ पूष स्वाहा ॥२१॥

माऽपो मौषधीर्हिंसी—धाम्नो धाम्नो राजैस्ततो वरुण नो मुख ।

यदाहुरघ्न्या इति वरुणेति शर्षामहे ततो वरुण नो मुख ।

सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यं च वयं द्विष्मः ॥२२॥

Ghṛtam ghṛtapāvānaḥ pibata vasāṃ vasāpāvānaḥ
pibatāntarīkṣasya havirasi svāhā (i). Diśaḥ (ii) pradiśa'-(iii)
ādiśo (iv) vidiśa' (v) uddiśo (vi) digbhyaḥ svāhā (vii). ॥ 19 ॥

Aindraḥ prāṇo' aṅge' aṅge' nidīdhyadaindra' udāno' aṅge
aṅge nidhītaḥ. Deva tvaṣṭarbhūri te sarṁ sametu salakṣmā
yadviṣurūpam bhavāti. Devatrā yantamavase sakhāyo'nu tvā
mātā pitaro madantu (i). ॥ 20 ॥

Samudram gaccha svāhā'-(i) ntarikṣam gaccha svāhā (ii) de-
vaṁ savitāram gaccha svāhā (iii) mītrāvaruṇau gaccha svāhā'-
(iv) horatre gaccha svāhā (v) chandāṁsi gaccha svāhā (vi)
dyāvāpṛthivī gaccha svāhā (vii) yajñam gaccha svāhā (viii)
somam gaccha svāhā (ix) divyam nabho gaccha svāhā'-(x)
ḡnim vaiśvānaram gaccha svāhā (xi) mano me hārdi yaccha
(xii) divam te dhūmo gacchatu svarjyotiḥ pṛthivīm
bhasmanā'pṛṇa svāhā (xiii). ॥ 21 ॥

Māpo mauṣadhīrhiṁsīr-(i) dhāmno dhāmno rājamstato va-
ruṇa no muñca (ii). Yādāhuraghnyā'iti varuṇeti śapāmahe
tato varuṇ no muñca. Sumitriyā na'āpa' oṣadhayaḥ santu dur-
mitriyāstasmai santu yo'smāndveṣṭi yan ca vayam dviṣmaḥ
(iii). ॥ 22 ॥

19. O enjoyers of butter, enjoy butter; enjoyers of fats, enjoy fat. You are the oblation of the midspace. *Svāhā*.⁽¹⁾

To the regions.⁽²⁾

To the mid-regions.⁽³⁾

To the regions all around.⁽⁴⁾

To the intermediate regions.⁽⁵⁾

To the regions above.⁽⁶⁾

To all the regions, I dedicate.⁽⁷⁾

20. The breath of the resplendent soul is glowing in each and every limb; in every limb is seated the up-breath of the resplendent soul. O God, the cosmic architect, may your various forms, which wear different shapes, be blended into one. May your friends, mother and fathers, encourage you, who are moving towards godliness, and rejoice.⁽¹⁾

21. Go to ocean; *Svāhā*.⁽¹⁾

Go to midspace; *Svāhā*.⁽²⁾

Go to the creator God; *Svāhā*.⁽³⁾

Go to the friendly and the venerable Lord; *Svāhā*.⁽⁴⁾

Go to day and night; *Svāhā*.⁽⁵⁾

Go to the Vedic metres; *Svāhā*.⁽⁶⁾

Go to earth and heaven; *Svāhā*.⁽⁷⁾

Go to the sacrifice; *Svāhā*.⁽⁸⁾

Go to the blissful Lord; *Svāhā*.⁽⁹⁾

Go to the glittering sky; *Svāhā*.⁽¹⁰⁾

Go to the fire, beneficial to all men; *Svāhā*.⁽¹¹⁾

Thereby give extreme pleasure to my heart.⁽¹²⁾

May your fumes rise up to the sky and flames to the sun and enrich this earth with ashes.⁽¹³⁾

22. O venerable Lord, do not pollute waters and injure plants.⁽¹⁾

From each and every place of bondage, O King, release us.⁽²⁾

What they call inviolable speech, in name of that we swear an oath. Release us from that, O venerable Lord. May waters and herbs be friendly to us; and unfriendly to him who hates us and whom we do hate.⁽³⁾

हविष्मतीरिमा आपो हविष्मँ२ आ विवासति ।

हविष्मान् देवो अध्वरो हविष्मँ२ अस्तु सूर्यः ॥२३॥

अग्नेर्वोऽपन्नगृहस्य सदसि सादयामीन्द्राग्नयोर्मोगधेयीं स्थं मित्रावरुणयोर्भागधेयीं स्थं
विश्वेषां देवानां भागधेयीं स्थं । अमूयो उप सूर्ये याभिर्वा सूर्यः सह ।

ता नो हिन्यन्त्वध्वरमे ॥२४॥

हवे त्वा मनसे त्वा विवे त्वा सूर्याय त्वा । ऊर्ध्वमिममध्वरं दिवि देवेषु होत्रा यच्छे ॥२५॥

सोमं राजन् विश्वास्त्वं प्रजा उपावरोहे विश्वास्त्वां प्रजा उपावरोहन्तु ।

शृणोत्वग्निः समिधा हवँ मे शृण्वन्त्वापो घिषणांश्च देवीः ।

श्रोतां ग्रावाणो विदुषो न यज्ञं शृणोतु देवः सविता हवँ मे स्वाहा ॥२६॥

देवीरापो अपा नपाद्यो व ऊर्मिर्हविष्य इन्द्रियावान् भविन्तमः ।

तं देवेभ्यो देवत्रा दत्त शुक्रपेभ्यो येषां भ्राग स्थ स्वाहा ॥२७॥

Haviṣmatīrimā' āpo haviṣmāñ' āvivāsati. Haviṣmān devo'
adhvaro haviṣmāñ' astu sūryaḥ (i). ॥ 23 ॥

Agnervo'pannagrhasya sadasi sādāyāmī -(i)
ndragnyorbhāgadheyī stha (ii) mitrāvaruṇayorbhāgadheyī
stha (iii) viśvesām devānām bhāgadheyī stha (iv). Amūryā'
upa sūrye yābhirvā sūryaḥ saha tā no hinvantvadhvaram. (vi)
॥ 24 ॥

Hṛde tvā manase tvā dive tvā sūryāya tvā. Ūrdhvamimamadh-
varam divi deveṣu hotrā yaccha (i). ॥ 25 ॥

Somarājan viśvāstvam prajā' upāvaroha (i) viśvāstvām prajā'
upāvarohantu. (ii) Śṛnotvagniḥ samidhā havam me
śṛṇvantvāpo dhiṣaṇāśca deviḥ. Śrotā grāvāṇo viduṣo na yaj-
ñam śṛnotu devaḥ savitā havam me svāhā. (iii) ॥ 26 ॥

Devīrāpo'apāmnāpādyo va' ūrmirhaviṣya' indriyāvān ma-
dintamaḥ. Tam devebhyo devatrā datta śukrapebhyo yeṣām
hrāga stha (i) svāhā. (ii) ॥ 27 ॥

23. The waters are full of sacred food. Full of sacred food is the one who serves. May the brilliant sacrifice be full of sacred food; may the sun be full of sacred food.(1)

24. I set you down in the place of fire, whose home is indestructible.(1)

You are the share of the Lord resplendent and adorable.(2)

You are the share of the Lord friendly and venerable.(3)

You are the share of all the bounties of Nature.(4)

May the waters, which are in the sun or those accompanying the sun, make our sacrifice pleasing.(5)

25. O blissful Lord, I invoke you for the heart, for the mind, for the heaven and for the sun. Carry this sacrifice above in the sky to the bounties of Nature and to the cosmic sacrificers.(1)

26. O you sovereign, the blissful Lord, descend to all your people.(1)

May all your people bow down to you.(2)

May the adorable Lord listen to my invocation made with sacred fuel. May the waters and the divine speech listen to my invocation. May discerning learned people listen to my sacrificial invocation, and may the creator God listen to my invocation as well.(3)

27. O divine waters, your wave is your offspring, worthy of being offered as an oblation, and which is potent and most delightful; bestow that on the enlightened ones, drinkers of divine bliss, of whom you yourselves are a part.(1)

Svāhā.(2)

कार्षिर्सि' समुद्रस्य त्वा क्षिप्या उन्नयामि । समापो अद्भिरगमत् समोषधीभिरोषधीः ॥२८॥

यमग्ने पुत्सु मर्त्यमवा वाजेषु यं जुनाः । स यन्ता शश्वतीरिषः स्वाहा ॥२९॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पुष्पो हस्ताभ्याम् ।

आ दंष्ट्रे' राबाऽसि गभीरमिममध्वरं कृध्निन्द्राय सुपुतमम् ।

उत्तमेन पविनोर्जम्बन्तं मधुमन्तं प्रषस्वन्तं' निग्राभ्या स्थ वेचभृतस्तर्पयत मां ॥३०॥

मनो मे तर्पयत वाचं मे तर्पयत प्राणं मे तर्पयत चक्षुर्मे तर्पयत श्रोत्रं मे तर्पयतात्मानं मे तर्पयत

प्रजां मे तर्पयत पशून्मे तर्पयत गणान्मे तर्पयत गणा मे मा वि तृषन् ॥३१॥

इन्द्राय त्वा वसुमते रुद्रवत इन्द्राय त्वाऽऽश्रित्यवत इन्द्राय त्वाऽभिमातिष्ठे ।

ऽयनाय त्वा सोमभृते' अश्वं त्वा रायम्पोषदे' ॥३२॥

यत्ते सोम दिवि ज्योतिर्यन्पृथिव्या यदुरावन्तरिक्षे ।

तेनाम्यं यजमानायोरु रायं कृध्यादि वृत्रे बोधः ॥३३॥

Kārṣirasi (i) samudrasya tvā kṣityā' unnayāmi (ii). Samāpo' adbhiraḡmṛta samoṣdhībhiroṣadhīḥ (iii). ॥ 28 ॥

Yamagne pṛtsu martyamavā vājeṣu yam junāḥ. Sa yantā śaś-
vatīriṣaḥ svāhā(i). ॥ 29 ॥

Devasya tvā savituh prasave'svinorbāhubhyām' pūṣṇo
hastābhyām. Ādade (i) rāvāsi gabhīramimamadhvaram
kṛdhindrāya suṣūtamam. Uttamena pavinorjjasvantām mad-
humantam payasvantam (ii) nigrābhyā stha devaśrutastar-
payata mā (iii). ॥ 30 ॥

Mano me tarpayata vācam me tarpayata prāṇam me tarpayata
cakṣurme tarpayata śrotram me tarpayatāmānam me tar-
payata prajāṁ me tarpayata paśunme tarpayata gaṇānme tar-
payata gaṇā me mā vitṛṣan (i). ॥ 31 ॥

Indrāya tvā vasumate rudravata' indrāya tvā-(i) 'dityavata'
indrāya tvā'-(ii) bhimatighne (iii). Śyenāya tvā somabhṛte'-
(iv) ḡnaye tvā rāyaspoṣade (v). ॥ 32 ॥

Yatte soma divi jyotiryatpṛthivyām yadurāvantarikṣe.
Tenāsami yajamānāyoru rāye kṛdhyadi dātre voach (i). ॥ 33 ॥

28. O sacrifice, you are the initiator of culture.(1)

I enhance you so that ocean may never wane.(2)

May the waters be united with waters and the plants with plants.(3)

29. O adorable Lord, that mortal, whom you protect in battles and whom you favour in struggles, gets the never-exhausting strength. *Svāhā*.(1)

30. At the impulsion of the creator God, I take you with the arms of the healers and with the hands of the nourisher.(1)

You are the great donor. Make this solemn sacrifice most pleasing to the resplendent Lord. With the finest speech make it full of vigour, full of honey and full of milk.(2)

You are the most acceptable and cared for by the enlightened ones. Grant me full satisfaction.(3)

31. May all of you satisfy my mind; satisfy my speech; satisfy my breath; satisfy my vision; satisfy my hearing; satisfy my soul; satisfy my offsprings; satisfy my cattle; satisfy my followers. May my followers never be disaffected.(1)

32. You to the resplendent Lord, abounding in riches; you to the resplendent Lord of terrible forces.(1)

You to the resplendent Lord accompanied by the sun.(2)

You to the resplendent the destroyer of haughty enemies.(3)

You to the eagle, who brings the divine bliss.(4)

You to the adorable Lord, the bestower of wealth and nourishment.(5)

33. O blissful Lord, with your light, which you have in heaven, on the earth, and in the vast midspace, bestow on this sacrificer plenty of vast riches. Give comfort to the donor.(1)

भ्वात्रा स्थं वृत्रतुरो राधोगूर्ता अमृतस्य पत्नीः ।

ता देवीर्वैवज्रेण यज्ञं नयतोपहृताः सोमस्य पिबते ॥३४॥

मा मेमां सं विक्था ऊर्जे धत्स्व धिपणे वीद्वी सती वीद्वेयामूर्जे वधाथाम् ।

पाप्मा हतो न सोमः ॥३५॥

प्रागणामुर्दगधराकमुर्वतस्त्वा विज्ञा आ धावन्तु । अम्ब निष्पर समरीर्विदाम् ॥३६॥

त्वमङ्ग प्रशंसिषो देवः शंसिषु मर्त्यम् ।

न त्ववृन्यो मघवन्नस्ति मर्द्धितेन्द्र ब्रवीमि ते वचः ॥३७॥

[म० ६, क० ३७, मं० सं० ११७]

इति षष्ठोऽध्यायः ।

Śvātrā stha vṛtraturō rādhogūrtā' amṛtasya patnīḥ. Tā devīrdevatremam yajñam nayatopahūtāḥ somasya pibata (i) ॥ 34 ॥

Mā bhermā samvikthā' ūrjam dhatsva dhiṣaṇe vīdṣvī satī vīdayethāmūrjam dadhāthām. Pāpmā hato na somaḥ (i). ॥ 35 ॥

Prāgapāgudagadharākarsavatastvā diśa' ādhāvantu. Amba niṣpara samarīrvidām (i). ॥ 36 ॥

Tvamaṅga praśaṁsiṣo devaḥ śaviṣṭha martyam. Na tvadā-nyo maghavannasti marḍitendra bravīmi te vacaḥ (i) ॥ 37 ॥
(K = 37; M = 117)

34. O killers of nescience, you are auspicious, bestowers of riches and consorts of the Immortal. O divine one, lead this sacrifice to the bounties of Nature. Having been invoked, come and drink of the bliss.⁽¹⁾

35. Do not be afraid. Tremble not with terror. Take heart. O earth and heaven, being already steady, steady yourselves and take strength. Sin has been killed, not the bliss.⁽¹⁾

36. From the front, from behind, from above and from below, from every side, may all the regions rush forward to meet you. O mother, fill them with their share. May the people meet with one mind.⁽¹⁾

37. O mightiest Lord, you the lustrous have praised this mortal (the sacrificer). O bounteous and resplendent Lord, there is no gladdener other than you. I utter my words of praises to you.⁽¹⁾

अथ सप्तमोऽध्यायः ।

वाचस्पतये पवस्व वृष्णो अःशुभ्यां गर्भस्तिपूतः ।

देवो देवेभ्यः पवस्व येषां भ्रागोऽसि ॥१॥

मधुमतीर्न इपरकृधि यत्ते सोमादाभ्यं नाम जागृवि तस्मै ते सोम सोमाय स्वाहा
स्वाहावुन्तरिक्षमन्वेमि ॥२॥

स्वाङ्कृतोऽसि विश्वेभ्य इन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो मनस्वानु स्वाहा
त्वा सुमव सूर्याय देवेभ्यस्त्वा मरीचिषेभ्यो देवाधिशो यस्मै त्वेहे तत्सत्त्वमुपरिभुता
भङ्गेन हतोऽसौ फट् प्राणाय त्वा व्यानार्य त्वा ॥३॥

उपयामगृहीतोऽस्यन्तर्यच्छ मघवन् पाहि सोमम् । उरुष्य राय एषो यजस्वे ॥४॥

Vācaspataye pavasva vṛṣṇo' aṁśubhyām gabhastipūtaḥ (i).
Devo devebhyaḥ pavasva yeṣām bhāgo'si (ii). ॥ 1 ॥

Madhumatīrna' iṣaskṛdhi (i) yatte somādābhyām nāma jāgrvi
tasmai te soma somāya. Svāhā (ii) svāhorvantarikṣamanvemi
(iii). ॥ 2 ॥

Svāṅkṛto'si viśvebhya' indriyebhyo divyebhyaḥ pāṛthiveb-
hyo manastvāṣṭu svāhā tvā subhava sūryāya (i) devebhyastvā
marīcipebhyo (ii) devāṁśo yasmai tveḍe tatsatyamupari-
prutā bhangeṇa hato's' (iii) phaṭ prāṇāya tvā vyānāya tvā
(iv). ॥ 3 ॥

Upayāmagrṛhīto'syantaryaccha maghavan pāhi somam.
Uruṣya rāya' eṣo yajasva. (i) ॥ 4 ॥

CHAPTER SEVEN

1. O bliss divine, being purified by the rays of the sun, may you move for the sake of vital breath.⁽¹⁾

Being yourself a bounty of Nature, go to other bounties part of whom you are.⁽²⁾

2. Make our foodgrains sweet.⁽¹⁾

O blissful Lord, unconquerable and ever-alert is your name; to you as such, O bliss divine, to you, the blissful, I dedicate.⁽²⁾

I move along the vast midspace. *Svāhā*.⁽³⁾

3. Assimilated you are with all the senses, divine and physical both. May the mind pervade you. *Svāhā*. O nobly-born, you to the sun.⁽¹⁾

You to the bounties of Nature, the enjoyers of the light quanta.⁽²⁾

O bliss divine, may you truly become that for which I adore you. From the destruction coming from above, may that (evil to be named) perish.⁽³⁾

You to the out-breath; you to the diffused breath.⁽⁴⁾

4. You have been duly accepted. Contain our evils, O Lord of richness, guard the bliss. Protect our riches as well. Secure food from all around.⁽¹⁾

अन्तस्ते द्यावापृथिवी दधाभ्यन्तर्दधाभ्युर्वन्तरिक्षम् ।

सजुर्देवभिरवरैः परैश्चान्तर्यामि मघवन मादयस्व ॥५॥

स्वाङ्कृतोऽसि विश्वेभ्य इन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो मनस्वाद्यु स्वाहा

त्वा सुभव सूर्याय देवेभ्यस्त्वा मरीचिभ्यः उद्गानाय त्वा ॥६॥

आ वायो भूप शुचिषा उप नः सहस्रं ते नियुतो विश्ववार ।

उपो ते अन्धो मद्यमयामि यस्य देव दधिषे पूर्वपेयं वायवे त्वा ॥७॥

इन्द्रवायु इमे सुता उप प्रयोभिर्गातम् । इन्द्रवो वामुशन्ति हि ।

उपयामगृहीतोऽसि वायवे इन्द्रवायुभ्यां त्वे—५ ते योनिः सजोषोभ्यां त्वा ॥८॥

अयं वा मित्रावरुणा सुतः सोमं क्रतावृधा । ममेद्विह श्रुतं हवर्म ।

उपयामगृहीतोऽसि मित्रावरुणाभ्यां त्वा ॥९॥

राया व्यधं संसवाधंसो मदेम हव्येन देवा यवसेन गावः । तां धेनुं मित्रावरुणा

युवं नो विश्वाहा धत्तमनपस्फुरन्ती—मेप ते योनिर्क्रतायुभ्यां त्वा ॥१०॥

Antaste dyāvāpṛthivī dadhāmyantardadhāmyurvantarikṣam.
Sajūrdevebhiravaraiḥ paraiścāntaryāme maghavan
mādayasva (i). ॥ 5 ॥

Svāṅkṛto'si viśvebhya' indriyebhyo divyebhyaḥ pāṛthivēb-
hyo manaṣṭvāṣṭu svāhā. Tvā subhava sūryāya (i) deveb-
hyastvā marīcipebhya' (ii) udānāya tvā. (iii) ॥ 6 ॥

Ā vāyo bhūṣa śucipā' upa naḥ sahasram te niyuto viśvavāra.
Upo te' andho madyamayāmi yasya deva dadhiṣe pūrva-
peyam vāyave tvā (i). ॥ 7 ॥

Indravāyū' ime sūtā' upa prayobhirāgatam. Indavo vāmu-
śanti hi. Upayāmagr̥hīto'si vāyava' indravāyubhyām tvai-(i)
ṣa te yoniḥ sajoṣobhyām tvā (ii) ॥ 8 ॥

Ayam vām mitrāvaruṇā sutaḥ soma' ṛtāvṛdhā. Mamedihā
śrutaṁ havam (i). Upayāmagr̥hīto'si mitrāvaruṇābhyām tvā
(ii). ॥ 9 ॥

Rāyā vayam sasavāmsō madema havyena devā yavasena
gāvaḥ. Tām dhenum mitrāvaruṇā yuvam no viśvāhā dhatta-
manapasphuranti-(i) meṣa te yonirṛtāyubhyām tvā (ii). ॥ 10 ॥

5. I lay heaven and earth within you. I place the vast mid-space in you. O Lord of richness, in amity with Nature's bounties, inferior and superior, rejoice in this containment of evil.(1)

6. Assimilated you are with all the senses, divine and physical both. May the mind pervade you, *Svāhā*. O nobly-born you to the sun.(1)

You to the bounties of Nature, the enjoyers of the light quanta.(2)

You to the upward breath.(3)

7. O Lord of cosmic vitality, protector of purity, come near us; O pleasing to all, you have a thousand teams to ride upon. I bring exhilarating feed for you. O brilliant one; you always have the first sip of it. You to the Lord of cosmic vitality.(1)

8. O resplendent Lord and the Lord of cosmic vitality, these devotions have been poured out. Come here with your fast-moving steeds. These devotions are yearning for you. O bliss, duly accepted you are. I offer you to the Lord of cosmic vitality; to Lord of vitality and resplendence.(1)

This is your home. You to those two close friends.(2)

9. O Lord, friendly and venerable, upholder of right, this is the devotion offered to you. Listen to my this invocation.(1)

You have been duly accepted. You to the Lord, friendly and venerable.(2)

10. May we rejoice by possessing riches; may Nature's bounties rejoice with oblations and the cows with grass and fodder. O Lord, friendly and venerable, give us always the milch cow, that never fails to give milk.(1)

This is your abode. You to the righteous (the Lord, friendly and venerable).(2)

या वां कशा मधुमत्याश्विना सुनुतावती । तया यज्ञं मिमिक्षतम् ।

उपयामग्रहीतोऽस्यश्विभ्यां त्वेष ते योनिर्माध्वीभ्यां त्वा ॥११॥

ते प्रत्नर्था पूर्वथा विश्वथेमथा ज्येष्ठतातिं बर्हिषः ।

प्रतीचीनं वृजनं दोहसे धुनिमाशुं जयन्तमनु यादुः ।

उपयामग्रहीतोऽसि शण्डाय त्वे—च ते योनिः शरता पाह्यं—पमृष्टः शण्डो

देवास्त्वा शुक्रपाः प्र जयन्तन्वे नावृष्टाऽसि ॥१२॥

सुवीरो वीरान् प्रजनयन् परीत्याभि रायस्योषेण यजमानम् ।

सजग्मानो दिवा पृथिव्या शुक्रः शुक्रशोचिषां निरस्तः शण्डः शुक्रस्याधिष्ठानवर्ति ॥१३॥

अच्छिन्नस्य ते देव सोम सुवीर्यस्य रायस्योषस्य क्षत्रितारः स्वाम् ।

सा प्रथमा सैष्ण्वीतिर्विश्ववारा स प्रथमो वरुणो मित्रो अग्निः ॥१४॥

स प्रथमो बृहस्पतिश्चिकित्वास्तस्मा इन्द्राय सुतमा जुहोत स्वाहा ।

तुभ्यन्तु होत्रा मध्वो याः स्थिता याः सुपीताः सुहृता यत्स्वाहां स्वाङ्गिनीम् ॥१५॥

Yā vām kaśā madhumatyaśvinā sūnṛtāvātī. Tayā yajñam mi-
mikṣatam (i). Upayāmagrhitō' syaśvibhyāṁ tvaiṣa te yo-
nirmādhvībhyāṁ tvā (ii). ॥ 11 ॥

Tam pratnṭhā pūrvathā visvathemathā jyeṣṭhatātim
barhiṣadam svarvidam. Pratiṭcīnam vṛjanam dohase
dhunimāsum jayantamanu yāsu vardhase (i).
Upayāmagrhitō' si śaṇḍāya tyai-(ii) ṣa te yonirvīratām pāhya-
(iii) pamṛṣṭaḥ śaṇḍo (iv) devāstvā śukrapāḥ pra ṇayantva (v)
nādhṛṣṭā'si (vi). ॥ 12 ॥

Suvīro vīrān prajanayan parīhyabhi rāyaspoṣeṇa yajamānam
(i). Sañjagmāno divā pṛthivyā śukraśocisā (ii) nirastah śaṇḍah
(iii) śukrasyādhiṣṭhānamasi (iv). ॥ 13 ॥

Acchinnasya te deva soma sūvīryasya rāyaspoṣasya daditāraḥ
syāma (i). Sā prathamā saṁskṛtirviśvavarā sa prathamō
varuṇo mitro' agniḥ (ii). ॥ 14 ॥

Sa prathamō bṛhaspatiścikitvāmṣtaśmā' indrāya sutamāju-
hota svāhā (i). Tṛmpantu hotrā madhvo yāḥ sviṣṭā yāḥ
supṛītāḥ suhutā yatsvāhā' (ii) yāḍagnīt (iii). ॥ 15 ॥

11. O you two vitals, with your honey-dripping, truthful and pleasing speech, make our sacrifice fruitful.(1)

You have been duly accepted. You to both the vitals. This is your abode. You for the sake of honey-lovers.(2)

12. O resplendent Lord, you bestow strength on these sacrificial activities, through which you flourish, in the same way as you gave strength to those of ancient times, to those of the recent past, to those of all the times, to those of the present as well. We praise you, the best among the eldest, present at the sacrifices, knower of heaven, facing ourselves, terrorising the enemies, and swift and victorious.(1)

You have been duly accepted. You to the evils.(2)

This is your abode. Protect heroism.(3)

The evil has been cleaned.(4)

May Nature's bounties, who relish pure oblations, lead you forward.(5)

You are never conquered.(6)

13. O blissful Lord, you are bravest of the brave. Begetting brave sons, come to the sacrificer surrounding him with plenty of wealth.(1)

You are bright, united with bright-shining sky and the earth.(2)

The evil has been thrown off.(3)

You are the seat of the bright-shining Lord.(4)

14. O blissful God, may we become the bestowers of your powerful and never - exhausting wealth and nourishment.(1)

That is the first culture appreciated by all and He is the first venerable, friendly and adorable.(2)

15. Offer your oblations to the resplendent Lord, who is the first, the Lord Supreme, and prudent. Svāhā.(1)

May Nature's bounties, who enjoy the oblations of meath, and who are pleased when they receive good offerings and oblations, be content. Svāhā.(2)

The kindler of the fire has performed the sacrifice.(3)

अयं वेनश्चोदयत्पृश्निगर्भा ज्योतिर्जरायु रजसो विमाने ।
इममपाठं सङ्गमे सूर्यस्य शिशुं न विप्रा मतिर्भी रिहन्ति ।

उपयामगृहीतोऽसि मर्काय त्वा ॥१६॥

मनो न येषु हवनेषु त्रिगं विपः शच्या वनुथो द्रवन्ता ।
आ यः शयीभिस्तुविनुम्णो अस्याभीणीतादिशं गभस्तो वेष ते योनिः प्रजाः
पाह्यपसुतो मर्को देवास्त्वा मन्थिपाः प्र णयन्त्व नोधृष्टासि ॥१७॥

सुप्रजाः प्रजाः प्रजनयन् परीह्यामि रायस्पोषेण यजमानम् ।
सङ्गमानो दिवा पृथिव्या मन्थी मन्थिशोचिषो निरस्तो मर्को मन्थिनोऽघ्नानमसि ॥१८॥

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ ।
अप्सुक्षितो महिनेकादश स्थ ते देवासो यज्ञमिमं जुषध्वम् ॥१९॥

उपयामगृहीतोऽस्याग्रयणोऽसि स्वाग्रयणः ।
पाहि वज्रं पाहि यज्ञपतिं विष्णुस्त्वामिन्त्रियेण पातु विष्णु त्वं पाह्यामि सर्वनानि पाहि ॥२०॥

Ayam venaścodayatpṛṣṇigarbhā jyotirjarāyū rajaso vimāne.
Imamapāṁ saṅgame sūryasya śiśum na viprā matibhī rihanti
(i). upayāmagrṛhito'si markāya tvā (ii). ॥ 16 ॥

Mano na yeṣu havaneṣu tigamā vipaḥ śacyā vanutho dra-
vantā. Ā yaḥ śaryābhistuvinṛmṇo' asyāśrīṇītādiśam gabhastā
(i) veṣa te yoniḥ prajāḥ pāhyapamṛṣṭo marko (ii) devāstvā
manthipāḥ praṇayantva-(iii) nādhṛṣṭāsi (iv). ॥ 17 ॥

Suprajāḥ prajāḥ prajanayan parīhyabhi rāyaspoṣeṇa
yajamānam (i). Sañjagmāno divā pṛthivyā manthī manthiśo-
ciṣa (ii) nirasto marko (iii) manthino'dhiṣṭhānamasi (iv). ॥
18 ॥

Ye devāso divyekādaśa stha pṛthivyāmadhyekādaśa stha . Ap-
sukṣito mahinaikādaśa stha te devāso yajñamimam juṣadh-
vam (i). ॥ 19 ॥

Upayāmagrṛhito' syagrāyaṇo' si svāgrayaṇaḥ. Pāhi yajñam
pāhi yajñapatim viṣṇustvāmindriyeṇa pātu viṣṇum tvam
pāhyabhi savanāni pāhi (i). ॥ 20 ॥

16. This shining one has activated the light encompassing all the mid-space, which was like a chorion for the immeasurable worlds. Wise sages praise this one at the confluence of cosmic waters just like a child of the sun.⁽¹⁾

You have been duly accepted. You to the sin.⁽²⁾

17. In those sacrifices, where both of you wise arrive rushing swiftly as mind, with your actions, the possessor of great wealth, with movement of his fingers, compels obedience from him.⁽¹⁾

This is your abode. Protect our people. Sin has been thrown off.⁽²⁾

May the enlightened ones, the protectors of the intellectuals be pleased with you.⁽³⁾

Unconquered you are.⁽⁴⁾

18. O bestower of good offsprings, bless this sacrificer with good progeny and abundant wealth.⁽¹⁾

The churned out juice (of bliss) has been coordinated with the heaven and earth, with the shine of the churned juice.⁽²⁾

The sin has been driven away.⁽³⁾

You are the seat of the churning.⁽⁴⁾

19. O bounties of Nature, who are eleven in the heaven and who are eleven on the earth and who are eleven with their grandeur in the mid-space, may all of you come and participate in this sacrifice.⁽¹⁾

20. You have been duly accepted. You are the foremost leader, leading well. Protect this sacrifice; protect the sacrificer. May the widespread sacrifice protect you with its splendour. Protect the widespread sacrifice. Protect the rites from all around.⁽¹⁾

सोमः पवते सोमः पवतेऽस्मै ब्रह्मणेऽस्मै क्षत्रायाम्मै सुन्वते यजमानाय पवत इष ऊर्जे
पवतेऽद्भ्य ओषधीभ्यः पवते द्यावापृथिवीभ्यां पवते सुभूतार्य पवते विश्वेभ्यस्त्वा
देवेभ्य एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥२१॥

उपयामगृहीतोऽसीन्द्राय त्वा बृहद्वेते वयस्वत उक्थाव्यं गृह्णामि । यत्त इन्द्र बृहद्वस्तस्मै
त्वा विष्णवे त्वैष ते योनिरुक्थेभ्यस्त्वा देवेभ्यस्त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि ॥२२
मित्रावरुणाभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामीन्द्राय त्वा देवाव्यं यज्ञस्यायुषे गृह्णामीन्द्रा-
ग्निभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामीन्द्रावरुणाभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामीन्द्रा-
बृहस्पतिभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामीन्द्राविष्णुभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि ॥२३

मूर्धानं विबो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।

कुबिधं स्रष्टाजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥२४॥

Somaḥ pavate somaḥ pavate' smai brahmaṇe' smai
kṣatrāyāsmāi sunvate yajamānāya pavata' iṣa' ūrje pavate'db-
hya' oṣadhībhyāḥ pavate dyāvā pṛthivībhyām pavate
subhūtāya pavate (i) viśvebhyastvā devebhya' (ii) eṣa te yo-
nirviśvebhyastvā devebhyāḥ (iii). ॥ 21 ॥

Upayāmagr̥hīto' sīndrāya tvā bṛhadvate vayasvata'
ukthāvyam gr̥hṇāmi. Yatta' indra bṛhadvayastasmai tvā
viṣṇave tavi-(i) ṣa te yonirukthebhyastvā (ii) devebhyastvā
devāvyam yajñasyāyūṣe gr̥hṇāmi (iii). ॥ 22 ॥

Mitrāvaruṇābhyām tvā devāvyam yajñasyāyūṣe gr̥hṇāmī-(i)
ndrāya tvā devāvyam yajñasyāyūṣe gr̥hṇāmī-(ii)
ndrāgnibhyām devāvyam yajñasyāyūṣe gr̥hṇāmī-(iii) ndrāva-
ruṇābhyām tvā devāvyam yajñasyāyūṣe gr̥hṇāmī-(iv)
ndrābṛhaspatibhyām tvā devāvyam yajñasyāyūṣe gr̥hṇāmī-
(v) ndrāviṣṇubhyām tvā devāvyam yajñasyāyūṣe gr̥hṇāmī
(vi). ॥ 23 ॥

Mūrdhānam divo' aratim pṛthivyā vaiśvānaramṛta' ājātamag-
nim. Kaviṁ samrājamatithim janānāmāsannā pātram ja-
nayanta devāḥ (i). ॥ 24 ॥

21. The blissful Lord purifies. The blissful Lord purifies for this intellectual's sake, for this administrator-solider's sake, for sake of this sacrificer who presses out juices. He purifies for food, for vigour; purifies for waters and plants; purifies for earth and heaven; purifies for general well-being.(1)

He purifies for you all the Nature's bounties.(2)

This is your abode. You to all the bounties of Nature.(3)

22. You have been duly accepted. I take you for the sake of resplendent Lord, whose deeds are great, who is the lord of vigour, and who is worth praising. O resplendent Lord, what great vigour is yours, for that I dedicate it. I dedicate it to the omnipresent Lord.(1)

This is your abode. I dedicate you for the praises.(2)

You are pleasing to Nature's bounties.(3)

May the sacrifice have a long life.(4)

23. I take you, cherished by the learned, for the Lord friendly and venerable, so that the sacrifice may have a long life.(1)

I take you, cherished by the learned for the resplendent Lord, so that the sacrifice may have a long life.(2)

I take you, cherished by the learned, for the Lord resplendent and adorable, so that the sacrifice may have a long life.(3)

I take you, cherished by the learned, for the Lord resplendent and venerable, so that the sacrifice may have a long life.(4)

I take you, cherished by the learned, for the Lord resplendent and supreme, so that the sacrifice may have a long life.(5)

I take you, cherished by the learned, for the Lord resplendent and omnipresent, so that the sacrifice may have a long life.(6)

24. Bounties of Nature produced fire that is the head of heaven and continually present on earth, beneficial to all people, born in eternal truth, seer, sovereign, guest of people, and whose mouth itself is a drinking bowl.(1)

उपयामगृहीतोऽसि ध्रुवोऽसि ध्रुवक्षितिध्रुवाणां ध्रुवतमोऽच्युतानामच्युतक्षितमे
 एष ते योनिर्वैश्वानराय त्वां । ध्रुवं ध्रुवेण मनसा वाचा सोममव नयामि ।
 अथा न इन्द्र इद्विशोऽसपत्नाः समनसस्करतं ॥२५॥

यस्ते द्रप्स स्कन्दति यस्ते अश्शुर्ग्रावच्युतो ध्रुपणयोरुपस्थान ।
 अध्वर्यावां परि वा यः पवित्रात्तं ते जुहोमि मनसा वर्षतृकृतं स्वाहा । देवानामुत्क्रमणमसि ॥२६॥
 प्राणाय मे वर्चोदा वर्चसे पवस्व व्यानार्य मे वर्चोदा वर्चसे पवस्वो वृानार्य मे वर्चोदा वर्चसे
 पवस्व वाचे मे वर्चोदा वर्चसे पवस्व क्रतुदक्षार्या मे वर्चोदा वर्चसे पवस्व भोज्राय मे
 वर्चोदा वर्चसे पवस्व चक्षुर्भ्या मे वर्चोदसौ वर्चसे पवेथाम् ॥२७॥
 आत्मने मे वर्चोदा वर्चसे पवस्वो जसे मे वर्चोदा वर्चसे पवस्वो युषे मे वर्चोदा वर्चसे
 पवस्व विश्वाभ्यो मे प्रजाभ्यां वर्चोदसौ वर्चसे पवेथाम् ॥२८॥

Upayāmagr̥hīto' si dhruvo' si dhruvākṣitirdhruvāṇām dhru-
 vatamo' cyutānāmacyutakṣittama' (i) eṣa te
 yonirvaiśvānarāya tvā (ii). Dhruvam dhruveṇa manasā vācā
 somamava nayāmi (iii). Athā na' indra' idvis'o sapatnāḥ sa-
 manasaskarat (iv). ॥ 25 ॥

Yaste drapsa skandati yaste' aṁśurgrāvacyuto dhiṣaṇayoru-
 pasthāt. Adhvaryorvā pari vā yaḥ pavitrāttam te juhomi
 manasā vaṣat̥kṛtaṁ svāhā (i) devānāmutkramaṇamasi (ii). ॥
 26 ॥

Prāṇāya me varcodā varcase pavasva (i) vyānāya me varcodā
 varcase pavasvo-(ii) dānāya me varcodā varcase pavasva (iii)
 vāce me varcodā varcase pavasva (iv) kratūdakṣābhyām me
 varcodā varcase pavasva (v) śrotrāya me varcodā varcase pa-
 vasva (vi) cakṣrubhyām me varcodasau varcase pavetham
 (vii). ॥ 27 ॥

Ātmane me varcodā varcase pavasvau-(i) jase me varcodā
 varcase pavasvā-(ii) yuṣe me varcodā varcase pavasva (iii)
 viśvābhyo me prajābhyo varcodasau varcase pavethām (iv).
 ॥ 28 ॥

25. You have been duly accepted. You are firm, having a firm base, firmest among the firm, most securely set even among those who are never shaken.(1)

This is your abode. You to the benefactor of all people.(2)

I accept with unshaken mind and speech the ever-unshaken blissful Lord.(3)

Now may the resplendent Lord make our all people of one mind and heart, and free from enemies.(4)

26. O elixir, whichever particle of yours falls on the ground, and whatever part of yours falls from the pressing stones, or falls from the lap of the bowl, or from the priest's hand, or from the strainer, that I, consecrated in my mind, dedicate to Nature's bounties with a recitation of *vaṣaṭ*.(1)

You are the ascent of the enlightened ones.(2)

27. O bestower of lustre, purify my outbreath, so that I may get lustre.(1)

O bestower of lustre, purify my diffused breath, so that I may get lustre.(2)

O bestower of lustre, purify my upward breath, so that I may get lustre.(3)

O bestower of lustre, purify my speech, so that I may get lustre.(4)

O bestower of lustre, purify my action and skill, so that I may get lustre.(5)

O bestower of lustre, purify my hearing, so that I may get lustre.(6)

O you two bestowers of lustre, purify my both the eyes, so that I may get lustre.(7)

28. O bestower of lustre, purify my self, so that I may get lustre.(1)

O bestower of lustre, purify my energy, so that I may get lustre.(2)

O bestower of lustre, purify my longevity, so that I may get lustre.(3)

O you two bestowers of lustre, purify all my offsprings, so that I may get lustre.(4)

कोऽसि कतमोऽसि कस्यासि का नामासि । यस्य ते नाममन्महि यं त्वा सोमेनातिपाम ।
भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्वाधे सुवीरां वीरैः सुपोषः पोषैः ॥२९॥

उपयामगृहीतोऽसि मधवे त्वो'—पयामगृहीतोऽसि माधवाय त्वो'—पयामगृहीतोऽसि शुक्राय त्वो'
—पयामगृहीतोऽसि शुचये त्वो'—पयामगृहीतोऽसि नभसे त्वो'—पयामगृहीतोऽसि नभस्याय त्वो'
—पयामगृहीतोऽसि सि त्वो'—पयामगृहीतोऽस्यूर्जे त्वो'—पयामगृहीतोऽसि सहसे त्वो'—पयामगृहीतो
ऽसि सहस्याय त्वो'—पयामगृहीतोऽसि तपसे त्वो'—पयामगृहीतोऽसि तपस्याय त्वो'—पयाम-
गृहीतोऽस्यधेहसस्पतये त्वो ॥३०॥

Ko' si katamo' si kasyāsi ko nāmāsi. Yasya te nāmamanmahī
yam tvā somenātītpām (i). Bhūrbhurvaḥ svaḥ suprajāḥ
prajābhiḥ syām suvīro vīraiḥ supoṣaḥ poṣaiḥ (ii). ॥ 29 ॥

Upayāmagr̥hīto' si madhave tvo-(i) payāmagr̥hīto' si
mādhavāya tvo-(ii) payāmagr̥hīto' si śukrāya tvo-(iii)
payāmagr̥hīto' si śucaye tvo-(iv) payāmagr̥hīto' si nabhase
tvo-(v) payāmagr̥hīto' si nabhasyāya tvo-(vi) payāmagr̥hīto'
sīṣe tvo-(vii) payāmagr̥hīto' syūrjje tvo-(viii) payāmagr̥hīto' si
sahase tvo-(ix) payāmagr̥hīto' si sahasyāya tvo-(x)
payāmagr̥hīto' si tapase tvo-(xi) payāmagr̥hīto' si tapasyaya
tvo-(xii) payāmagr̥hīto' syāmhasaspataye tvā (xiii). ॥ 30 ॥

29. Who are you? Which of them are you? Whose are You? What is your name?— Whose name may we meditate and whom may we delight with pleasing oblations.(1)

O being, becoming and bliss, may I be a good progenitor with children; may I be a good father with sons and may I be opulent with riches.(2)

30. You have been duly accepted; I take you for the month of *Madhu (Caitra)*.(1)

You have been duly accepted; I take you for the month of *Mādhava (Vaiśākha)*.(2)

You have been duly accepted; I take you for the month of *Śukra (Jyēṣṭha)*.(3)

You have been duly accepted, I take you for the month of *Śuci (Aṣāḍha)*.(4).

You have been duly accepted; I take you for the month of *Nabhas (Śrāvaṇa)*.(5)

You have been duly accepted; I take you for the month of *Nabhasya (Bhādrapada)*.(6)

You have been duly accepted; I take you for the month of *Iṣa (Āśvin)*.(7).

You have been duly accepted; I take you for the month of *Urja (Kārtika)* (8).

You have been duly accepted; I take you for the month of *Sahas (Mārga Śīrṣa)*.(9)

You have been duly accepted; I take you for the month of *Sahasya (Pauṣa)*.(10).

You have been duly accepted; I take you for the month of *Tapas (Māgha)*.(11).

You have been duly accepted; I take you for the month of *Tapasya (Phālguna)*.(12)

You have been duly accepted, I take you for the month of *Amhasaspati (the intercalary month)*.(13)

इन्द्राग्नी आ गंतं सुतं गीर्भिर्नभो वरेण्यम् । अस्य पातं धियेषितां ।

उपयामगृहीतोऽसीन्द्राग्निभ्यां त्वे^१ एष ते योनिरिन्द्राग्निभ्यां त्वां ॥३१॥

आ घा ये अग्निमिन्दधते स्तृणन्ति ब्रह्मिरानुषक् । येषामिन्द्रो युवा सखा ।

उपयामगृहीतोऽस्यिन्द्राग्निभ्यां त्वे^१ एष ते योनिरिन्द्राग्निभ्यां त्वां ॥३२॥

ओमांसश्चरणीधृतो विश्वे देवास आ गंत ! दास्वांसो दासुषः सुतम् ।

उपयामगृहीतोऽसि विश्वेभ्यस्त्वा देवेभ्य^१ एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्य^१ ॥३३॥

विश्वे देवास आ गंत शृणुता म इमं हवम् । एदं ब्रह्मिर्निषीदते ।

उपयामगृहीतोऽसि विश्वेभ्यस्त्वा देवेभ्य^१ एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्य^१ ॥३४॥

इन्द्रं मरुत्व इह पाहि सोमं यथा शार्यति अपिबः सुतस्य ।

तव प्रणीती तव शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः ।

उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वते एष ते योनिरिन्द्राय त्वा मरुत्वते ॥३५॥

Indrāgni āgataṁ sutam gīrbhirnabho vareṇyam. Asya pātaṁ dhiyeṣitā (i). Upayāmagr̥hīto' sindrāgnibhyām tvai-(ii) ṣa te yonirindrāgnibhyām tvā (iii). ॥ 31 ॥

Ā ghā ye' agnimindhate str̥ṇanti barhirānuṣak. Yeṣāmindro yuvā sakhā (i). Upayāmagr̥hīto' syagnīndrābhyām tavi-(ii) ṣa te yoniragnīndrābhyām tvā (iii). ॥ 32 ॥

Omāsaścaraṇādhṛto viśve devāsa' āgata. Dāsvāṁso dāsuṣaḥ sutam (i). Upayāmagr̥hīto' si viśvebhyastvā devebhya' (ii) eṣa te yonirviśvebhyastvā devebhyaḥ (iii). ॥ 33 ॥

Viśve devāsa' āgata śṛṇutā ma imaṁ havam. Edam barhir̥ṣidata (i). Upayāmagr̥hīto' si viśvebhyastvā devebhya' (ii) eṣa yonirviśvebhyastvā devebhyaḥ (iii). ॥ 34 ॥

Indra marutva' iha pāhi somam yathā śāryāte' apibaḥ sutasya. Tava praṇītī tava śūra śarmmannā vivāsanti kavayaḥ suyañ-
naḥ (i). Upayāmagr̥hīto' sindrāya tvā marutvata' (ii) eṣa te yonirindrāya tvā marutvate (iii). ॥ 35 ॥

31. O Lord resplendent and adorable, invoked by our praises, come here to enjoy our devotion, emotionally expressed. We invoke you for coveted happiness. Enjoy it impelled by songs of praises.(1)

O devotional bliss, you have been duly accepted. You to the Lord, resplendent and adorable.(2)

This is your abode. You to the Lord resplendent and adorable.(3)

32. Come here, those who kindle the flame of the sacrifice and who strew the sacred grass neatly and whose friend is the ever-young resplendent Lord.(1)

O devotional bliss, you have been duly accepted. You to the Lord resplendent and adorable.(2)

This is your abode. You to the Lord resplendent and adorable.(3)

33. O all the Nature's bounties, protectors and saviours of men, come here. Fulfil the desires of the sacrificer, who has offered devotional praises to you.(1)

O devotional bliss, you have been duly accepted. You to all the Nature's bounties.(2)

This is your abode. You to all the Nature's bounties.(3)

34. O all Nature's bounties, come here. Hear my this invocation. Be seated all around at this sacrifice.(1)

O devotional bliss, you have been duly accepted. You to all the Nature's bounties.(2)

This is your abode. You to all the Nature's bounties.(3)

35. O resplendent Lord, accompanied by vital breaths, protect the sacrifice just as you enjoy the actions of men performed with finger movements. O brave one, sages skilled in sacrifices serve you under your leadership and protection.(1).

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord accompanied by vital breaths.(3)

मरुत्वन्तं वृषभं वावृधानमकवारिं विव्यथं शासमिन्द्रम् ।

विश्वासाहमवसे नूतनायोग्रं संहोदामिह तथं हुवम ।

उपयामग्रहीतोऽसीन्द्राय त्वा मरुत्वन्तं एष ते योनिरिन्द्राय त्वा मरुत्वन्ते ।

उपयामग्रहीतोऽसि मरुतां त्वौजसं ॥३६॥

सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहा शूरे विद्वान् ।

जहि शत्रूँरप मृधो नुतस्वाधाभयं कृणुहि विश्वतो नः ।

उपयामग्रहीतोऽसीन्द्राय त्वा मरुत्वन्तं एष ते योनिरिन्द्राय त्वा मरुत्वन्ते ॥३७॥

मरुत्वोर इन्द्र वृषभां रणाय पिबा सोममनुष्वधं मदाय ।

आ सिञ्चस्व जठरं मध्वं ऊमि त्वथ राजाऽसि प्रतिपन्सुतानाम् ।

उपयामग्रहीतोऽसीन्द्राय त्वा मरुत्वन्तं एष ते योनिरिन्द्राय त्वा मरुत्वन्ते ॥३८॥

महोर इन्द्रो नृवदा चर्षणिषा उत द्विवहरी अमिनः सहोभिः ।

अस्मद्रथगवावृधे वीर्यायोरुः पृथुः सुकृतः कर्तृभिर्भूत ।

उपयामग्रहीतोऽसि महेंद्राय त्वं एष ते योनिमहेंद्राय त्वा ॥३९॥

Marutvantam vṛṣabham vāvṛdhānamakavāriṁ divyaṁ śāsa-
mindram. Viśvāsāhamavase nūtanāyograṁ sahodāmiha taṁ
huvema (i). Upayāmagrḥīto' sīndrāya tvā marutvata' (ii) eṣa
te yonirindrāya tvā marutvate (iii). Upayāmagrḥīto' si
marutām tvaujase (iv). ॥ 36 ॥

Sajoṣā' indra sagaṇo marudbhiḥ somam piba vṛtrahā śūra
vidvān. Jahi śatrūn' rapa mṛdho nudasvāthābhayam kṛṇuhi
viśvato naḥ (i). Upayāmagrḥīto' sīndrāya tvā marutvata' (ii)
eṣa te yonirindrāya tvā marutvate (iii). ॥ 37 ॥

Marutvān' indra vṛṣabho raṇāya pibā somamanuṣvadam
madāya. Āsiñcasva jaṭhare madhva' ūrmim tvaṁ rājā' si
pratipansutānām (i). Upayāmagrḥīto' sīndrāya tvā marutvata'
(ii) eṣa te yonirindrāya tvā marutvate (iii). ॥ 38 ॥

Mahān' indro nṛvadā carṣaṇiprā' uta dvibārḥā' aminah sa-
hobhiḥ. Asmadryagvāvṛdhe vīryāyoruḥ pṛthuḥ sukṛtaḥ
kartṛbhirbhūt (i). Upayāmagrḥīto' si mahendrāya tvai-(ii) ṣa
te yonirmahendrāya tvā (iii). ॥ 39 ॥

36. We call the resplendent Lord here, who is accompanied by vital breaths, who is showever of benefits and bestower of increasing prosperity, whose riches are praiseworthy, who is the ruler divine, capable of facing all to protect us, ever new, terrible and bestower of endurance.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord, accompanied by vital breaths.(3).

You have been duly accepted. You to the vigour of vital breaths.(4).

37. O resplendent Lord, who are pleased with us, come to us with your hosts of vital breaths, and enjoy the bliss, O destroyer of Nescience, O brave and omniscient. Kill our enemies, drive away the aggressors, and thus make us free from fear all around.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord accompanied by vital breaths.(3)

38. O resplendent Lord, accompanied by vital breaths, enjoy devotional expressions, as much as you like for your pleasure, after having devotional food. May you carry the wave of sweetness down to your stomach. You are the sovereign of freshest blisses.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord, accompanied by vital breaths.(3).

39. Great is the resplendent Lord, like a hero, fulfilling the desires of men, doubled in vastness and having limitless powers. Turning towards us, he grows in immense power. Tall and stout, he succeeds with the skill of those who serve under Him.(1)

O devotional bliss, you have been duly accepted. You to the great resplendent Lord.(2).

This is your abode. You to the great resplendent Lord.(3)

महौर इन्द्रो य ओजसा पर्जन्यां वृष्टिमाँर इव । स्तोमिर्वत्सस्य वावृधे ।
 उपयामगृहीतोऽसि महेन्द्राय त्वं —प त् योनिमहेन्द्राय त्वाँ ॥४०॥
 उदु त्पं जातवेदसं देवं वहन्ति केतवः । इशे विश्वाय सूर्यः स्वाहा ॥४१॥
 चित्रं वेवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्रः ।
 आपा द्यावापृथिवी अन्तरिक्षः सूर्य आत्मा जगतस्तस्थुषंश्च स्वाहा ॥४२॥
 अष्टे नर्य सुपथां राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
 युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम स्वाहा ॥४३॥
 अयं नो अग्निर्वरिवस्कृणोत्वयं सृधः पुर एतु प्रमिन्दन् ।
 अयं वाजाञ्जयतु वाजसातावयथं शत्रूञ्जयतु जहृषाणः स्वाहा ॥४४॥
 रुपेण वो रूपमभ्यागां तुथो वो विश्ववेवा वि भजतु ।
 कृतस्य पथा भेत चन्द्रदक्षिणां वि स्वः पश्य व्युन्तरिक्षं यतस्व सवृष्ट्यैः ॥४५॥

Mahān' indro ya' ojasā parjanyaṃ vṛṣṭimān' iva. Stomairvatsa-
 sya vāvṛdhe. (i) Upayāmagrīto' simahendrāya tvai-(ii) śa te
 yonirmahendrāya tvā (iii). ॥ 40 ॥

Udu tyam jātavedasam devam vahanti ketavaḥ. Dṛṣe viśvāya
 sūryaṃ svāhā (i) ॥ 41 ॥

Citram devānāmudagādanīkam cakṣurmitrasya
 varuṇasyāgneḥ. Āprā dyāvāpṛthivī' antarikṣaṃ sūrya' ātamā
 jagatasthuṣaśca svāhā (i). ॥ 42 ॥

Agne naya supathā rāye' asmānviśvāni deva vayunāni
 vidvān. Yuyodhyasmajjuhuraṇāmeno bhūyīṣṭhām te nama
 uktim vidhema svāhā (i). ॥ 43 ॥

Ayam no' agnirvarivaskṛṇotvayam mṛdhaḥ pura' etu prab-
 hindan. Ayam vājāñjayatu vājasātāvayaṃ śatrūñjayatu
 jarhṛṣāṇaḥ svāhā (i). ॥ 44 ॥

Rūpeṇa vo rūpamabhyāgām tutho vo viśvavedā vibhajatu.
 Ṛtasya pathā preta candradakṣiṇā (i) vi svaḥ paśya
 vyantarikṣam (ii) yatasva sadasyaiḥ (iii). ॥ 46 ॥

40. Great is the resplendent Lord, who in His might is like a rain-cloud. He is magnified with the praises of the worshipper.(1)

O devotional bliss, you have been duly accepted. You to the great resplendent Lord.(2)

This is your abode. You to the great resplendent Lord.(3)

41. The banners of glory speak high of God, who knows all that lives, so that all may look at Him. *Svāhā*.(1)

42. Yonder has arisen with wonderful effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth and the interspace with his glory. This sun is the soul of all that moves or is immovable.(1)

43. O adroable Lord, lead us to richness by comfortable and painless paths. O God, you know all our actions. Remove our sin that leads us astray. We bow to you with reverence again and again.(1)

44. May this foremost adorable make us secure and march before us tearing down the enemies' forces. May he win glories in the battle for glory; may he defeat the enemies in the joyful onslaught.(1)

45. By your beauty I have attained beauty. May the omniscient creator divide the same amongst you. May you, who have obtained delight as reward, tread upon the path of right.(1)

Look at the heaven and at the mid-space.(2)

Make concerted efforts with the people at the sacrifice.(3)

ब्राह्मणमुद्य विदियं पितृमन्तं पैतृमस्यमृषिर्मांश्वयं सुधातुदक्षिणम् ।
अस्मद्गता देवता गच्छत प्रवातामा विज्ञत ॥४६॥

अग्रथे त्वा मह्यं वरुणो ददातु सोऽमृतस्त्वमशीयार्युर्दात्र एधि मयो मह्यं प्रतिग्रहीत्रे' रुद्राय
त्वा मह्यं वरुणो ददातु सोऽमृतस्त्वमशीय प्राणो वात्र एधि वयो मह्यं प्रतिग्रहीत्रे' बृहस्पतये त्वा
मह्यं वरुणो ददातु सोऽमृतस्त्वमशीय त्वग्वात्र एधि मयो मह्यं प्रतिग्रहीत्रे' यमाय त्वा मह्यं वरुणो
ददातु सोऽमृतस्त्वमशीय हयो वात्र एधि वयो मह्यं प्रतिग्रहीत्रे' ॥ ४७ ॥

कोऽवात्कस्मा अवात्कामोऽवात्कामायादात् ।

कामो वाता कामः प्रतिग्रहीता कामैतत्ते' ॥ ४८ ॥

[अ० ७, सं० ४८, मं० सं० १४०]

इति सप्तमोऽध्यायः ।

Brāhmaṇamadya videyam pitṛmantam
paitṛmatyamṛsimārṣeyaṁ sudhātudakṣiṇam (i). Asmadrātā
devatra gacchata pradātāramāviśata (ii). ॥ 46 ॥

Agnaye tvā mahyam varuṇo dadātu so'
mṛtattvamaśīyāyurdātra' edhi mayo mahyam pratigrahītre (i)
rudrāya tvā mahyam varuṇo dadātu so' mṛtattvamaśīya
prāṇo dātra' edhi vayo mahyam pratigrahītre (ii) bṛhaspataye
tvā mahyam varuṇo dadātu so' mṛtattvamaśīya tvagdātra'
edhi mahyam prati-grahītre (iii) yamāya tvā mahyam varuṇo
dadātu so' mṛtattvamaśīya hayo dātra' edhi vayo mahyam
pratigrahītre (iv). ॥ 47 ॥

Ko' dātkasmā' adātkāmo' dātkāmāyādāt. Kāmo dātā kāmāḥ
pratigrahītā kāmaitatte (i). ॥ 48 ॥ (K = 48; M = 140)

46. May I find today a learned and realized person born of a reputed father and respectable forefathers; himself a seer and born in a family of seers and a man of mettle and dexterity.⁽¹⁾

O charities given by me, go to the enlightened ones and thereafter return to the donor.⁽²⁾

47. May the venerable Lord give you to me for the sake of the adorable Lord. May I enjoy the life eternal. Bestow long life upon the donor; give comfort to me, the receiver.⁽¹⁾

May the venerable Lord give you to me for the sake of the Lord, the terrible. May I enjoy the life eternal. Bestow vital force upon the donor; give longevity to me, the receiver.⁽²⁾

May the venerable Lord give you to me for the sake of the Lord Supreme. May I enjoy the life eternal. Give pleasure of touch to the donor; give comfort to me the receiver.⁽³⁾

May the venerable Lord give you to me for the sake of the ordainer Lord. May I enjoy the life eternal. Give driving urge to the donor; give longevity to me the receiver.⁽⁴⁾

48. Who gives? To whom does he give? It is desire that gives; and it is to the desire that he gives. Desire is the giver and the desire is the receiver. O desire, to you I dedicate it.⁽¹⁾

अथाष्टमोऽध्यायः ।

उपयामगृहीतोऽस्यो'दित्येभ्यस्त्वा' । विष्णो उरुगायैष ते सोमस्तथै रक्षस्व मा त्वा दधनै ॥ १ ॥
 कदा चन स्तरीरसि नेन्द्र सश्वसि ब्राह्मणे ।
 उपोपेक्षु मवचन् भूय इक्षु ते दानं देवस्य पृच्यते आदित्येभ्यस्त्वा ॥ २ ॥
 कदा चन प्र युच्छस्पुमे नि पांसि जन्मनी ।
 तुरीयादित्य सर्वनं त इन्द्रियमातस्थावमुतं दिव्या'दित्येभ्यस्त्वा ॥ ३ ॥
 यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृदयन्तः ।
 आ वोऽर्वाचीं सुमतिर्ववृत्त्यावृधोऽश्विद्या वरिवोवित्तरासदा'दित्येभ्यस्त्वा ॥ ४ ॥

Upayāmagr̥hīto'syā-(i) dityebhyastvā (ii). Viṣṇo' urgāyaiṣa te somastam rakṣasva mā tvā dabhan (iii). ॥ 1 ॥

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopennu maghavan bhūya' innu te dānam devasya pṛcyata' (i) ādityebhyastvā (ii). ॥ 2 ॥

Kadā cana prayucchasyubhe nipāsi janmanī. Turīyāditya savanam ta' indriyamāstasthāvamṛtam divyā-(i) dityebhyastvā (ii). ॥ 3 ॥

Yajño devānām pratyeti sumnamādityāso bhavatā mṛdayantaḥ. Ā vo'rvācī sumatirvavṛtyādāmhościdyā varivovittarāsadā -(i) dityebhyastvā (ii). ॥ 4 ॥

CHAPTER EIGHT

1. O devotional bliss, you have been duly accepted.(1)

I dedicate you to the suns.(2)

O wide spread sacrifice, this bliss is for you. Keep it secure.
May the evil forces not harm you.(3)

2. O resplendent Lord, you never injure a sacrificer. On the other hand, you favour him. O Lord of wealth, your divine donation to sacrifices always increases more and more.(1)

You to the suns.(2)

3. You are never negligent. You protect our both the lives (the present and the succeeding ones). O sun, this is your fourth (purest) impelling force, immortal, placed in heaven.(1)

You to the suns.(2)

4. The sacrifice is pleasing to the enlightened ones. O suns, be bestowers of joy to us. Towards us, may your favour be inclined. Be our best deliverer from the sin.(1)

You to the suns.(2)

विर्वस्वद्वादित्यैष ते सोमपीथस्तस्मिन् मत्स्व ।

अर्धस्मे नरो वचसे वधातन यदाङ्गीर्धा दम्पती वाममश्रुतः ।

पुमान् पुत्रो जायते विन्दते वस्यधा विश्वाहारप एधते गृहे ॥ ५ ॥

वाममद्य सवितर्वाममु श्वो दिवे दिवे वाममस्मभ्यं सावीः ।

वामस्य हि क्षयस्य देव भूरैरया धिया वाममार्जः स्याम ॥ ६ ॥

उपयामगृहीतोऽसि सावित्रोऽसि चनोधाश्चनोधा असि चनो मयि धेहि ।

जिन्व युज्ञं जिन्व युज्ञपतिं मगाय देवाय त्वा सवित्रे ॥ ७ ॥

उपयामगृहीतोऽसि सुशर्माऽसि सुप्रतिष्ठानो बृहदुक्षाय नमः ।

विन्वेभ्यस्त्वा देवेभ्य एष ते योनिर्विष्वेभ्यस्त्वा देवेभ्यः ॥ ८ ॥

उपयामगृहीतोऽसि बृहस्पतिं सुतस्य देव सोम त इन्द्रोरिन्द्रियावतः पत्नीवतो ग्रही १ ऋष्यात्म ॥

अहं परस्तावृहमवस्ताद्यवन्तरिक्षं तबु मे पिताऽभूत् ।

अहं सूर्यमुग्रयतो दवज्ञाहं देवानां परमं गुहा यत् ॥ ९ ॥

Vivasvannādityaiṣa te somapīthastasmin matsva (i). Śradas-
mai naro vacase dadhātana yadāśīrdā dampatī vāmamaśnu-
taḥ. Pumān putro jāyate vindate vasvadhā viśvāhārapa' ed-
hate gr̥he (ii). ॥ 5 ॥

Vāmamadya savitarvāmamu śvo dive-dive vāmamasma-
bhyam sāvīḥ. Vāmasya hi kṣayasya deva bhūrerayā dhiyā
vāmabhājaḥ syāma (i). ॥ 6 ॥

Upayāmagr̥hīto' si sāvītro' si canodhāscanodhā' asi cano
mayi dhehi jinva yajñam jinva yajñapatim bhagāya devāya
tvā savitre (i). ॥ 7 ॥

Upayāmagr̥hīto' si suśarmmā' si supratīṣṭhāno bṛhadukṣāya
namaḥ. Viśvebhyaṣtvā devebhya' (i) eṣa te yonirviśvebh-
yaṣtvā devebhyaḥ (ii). ॥ 8 ॥

Upayāmagr̥hīto' si bṛhaspatīsutasya deva soma ta' indorind-
riyāvataḥ patnīvato grahān' ṛdhyāsam (i). Aham parastādaha-
mavastādyadantarikṣam tadu me pitā bhūt. Aham sūrya-
mubhayato dadarśāham devānām paramam guhā yat (ii).. ॥
9 ॥

5. O sun, the dispeller of darkness, this devotional bliss is your drink. Enjoy it.⁽¹⁾

O men, accept these truthful words of blessings. What this couple (sacrificer and his wife) would obtain by sacrifice? May a manly son be born, acquirer of riches. Always free from sin, may he grow in this house.⁽²⁾

6. O creator God, create for us a pleasing today, a pleasing tomorrow and pleasing every day that comes. O God, with this faithful praise, may we obtain a pleasing and luxurious house to live in and may we be the enjoyers of all that is good.⁽¹⁾

7. O devotional bliss, you have been duly accepted. You are possessor of the delight of the creator God. You are possessor of delight; give delight to me. Encourage the sacrifice; encourage the sacrificer for gaining wealth. You to the creator God.⁽¹⁾

8. O devotional bliss, you have been duly accepted. Good is your protection and great are your resources. Our homage be to the great showerer. You to all the bounties of Nature.⁽¹⁾

This is your abode. You for all the bounties of Nature.⁽²⁾

9. O devotional bliss, you have been duly accepted. You have been pressed out by the Supreme Lord. O divine bliss, may I increase your libations, which are radiant, full of manly vigour and protective power.⁽¹⁾

I am on the farther side of it; I am on the nearer side of it. The mid-space is my protector father. I have seen the sun from its both sides. I have seen that which is the secret-most cave of the bounties of Nature.⁽²⁾

अग्रा३इ पत्नीवन्सजूर्वेन त्वहा सोमं पिब स्वाहा ।

प्रजापतिर्वृषांसि रेतोधा रेतो मायि धेहि प्रजापतेस्ते वृष्णो रेतोधसो रेतोधामशीये ॥१०॥

उपयामगृहीतांसि हरिरसि हारियोजानो हरिभ्यां त्वा । हयोर्धीना स्थ सहसोमा इन्द्राय ॥११॥

यस्ते अश्वसनिर्भक्षो यो गौसनिस्तस्य त इष्टयजुष स्तुतस्तोमस्य शस्तोकथस्योपहृतस्योपहृतो भक्षयामि ॥१२॥

तृवकृतस्यैनसोऽव्यजनमसि मनुष्यकृतस्यैनसोऽव्यजनमसि पितृकृतस्यैनसोऽव्यजनमस्यात्मकृतस्यैनसोऽव्यजनमस्ये—नस एनसोऽव्यजनमसि ।

यच्चाहमेनो विद्विंश्चकार यच्चाविद्विंस्तस्य सर्वस्यैनसोऽव्यजनमसि ॥१३॥

सं वर्चसा पर्यसा सं तनूभिरगन्महि मनसा सधे शिवेन ।

त्वष्टा सुदत्रो वि वर्धातु रायोऽनुमाहु तन्वो यद्विलिष्टम् ॥१४॥

Agnā-i patnīvantsajūrdevena tvaṣṭrā soman piba svāhā (i).
Prajāpatirvṛṣāsi retodhā reto mayi dhehi prajāpateste vṛṣṇo
retodhaso retodhāmaśīya (ii). ॥ 10 ॥

Upayāmagrīto' si harirasi hāriyojano haribhyām tvā (i). Ha-
ryordhānā stha sahasomā' indrāya (ii). ॥ 11 ॥

Yaste' aśvasanirbhakṣo yo gosanistasya ta' iṣṭayayuṣa stutas-
tomasya śastokthasyopahūtasyopahūto bhakṣayāmi (i). ॥ 12 ॥

Devakṛtasyainaso' vayajanamasi (i) manuṣyakṛtasyainaso'
vayajanamasi (ii) pitṛkṛtasyainaso' vayajanamasi (iii) āt-
makṛtasyainaso' vajyajanamasye' (iv) nasa enaso' vāyaja-
nasi (v). Yaccāhameno vidvānścakāra yaccāvidvānsta... a sar-
vasyainaso' vayajanamasi (vi). ॥ 13 ॥

Sam varcasā payasā sam tanūbhiraganmahi manasā saṁ śi-
vena: Tvaṣṭā sudatro vi dadhātu rāyo' numārṣtu tanvo
yadviliṣtam (i). ॥ 14 ॥

10. O adorable Lord, possessor of protective power, accept our devotion in consonance with the supreme architect, *Svāhā*.⁽¹⁾

O Lord of progeny, you are the impregnator, and the possessor of virility; may you bestow virility on me. O Lord of progeny, may I obtain from you, the impregnator, and the possessor of virility, a potent son.⁽²⁾

11. O devotional bliss, you have been duly accepted. You are a horse; you are a yoker of horses as well. You to the team of two horses (*Rk* and *Sāman*).⁽¹⁾

Combined with the devotional bliss, you are the corn-feed for the two horses of the resplendent Lord.⁽²⁾

12. O devotional bliss, I, being invited, hereby take your draught that is bestower of horses as well as of cows. This draught of yours is suggested by the *Yajuh* prose, is praised by *Sāman* songs, and recommended and permitted by the *Rk* verses.⁽¹⁾

13. You are atonement of sin committed against the enlightened ones.⁽¹⁾

You are atonement of sin committed against men;⁽²⁾

You are atonement of sin committed against the elders.⁽³⁾

You are atonement of sin committed against one's self.⁽⁴⁾

You are atonement of sin of each and every sort.⁽⁵⁾

The sin that I commit knowingly, and that which I commit unawares, of all those sins you are the atonement.⁽⁶⁾

14. May we be blessed with intellectual lustre, vigour, bodies, and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.⁽¹⁾

समिन्द्र णो मनसा नेषि गोभिः सधं सूरिभिर्मयवन्तसधं स्वस्या ।
सं ब्रह्मणा देवकृतं यदस्ति सं देवानां सुमतौ यजिषानां स्वाहा ॥१५॥

सं वर्चसा पर्यसा सं तनूभिर्गन्महि मनसा सधं शिवेन ।
त्वष्टां सुदत्तां वि दधातु रायोऽनुमाहुं तन्वो यद्विलिष्टम् ॥१६॥
धाता गतिः संवित् देव्यन्तां प्रजापतिर्निधिपा देवा अग्निः ।
त्वष्टा विष्णुः प्रजया सधंरुणा यजमानाय द्रविणं दधातु स्वाहा ॥१७॥

सुगा वो देवाः सर्वना अकर्म य आजग्मेदधं सर्वेन जुषाणाः ।
भग्माणा वहमाना हवीधेप्यस्मे धंस वसवो वसूनि स्वाहा ॥१८॥

यौ२ आऽवह उऽज्ञातो देव देवाँस्तान् प्रेरयु स्वे अग्ने सधस्थे ।
जक्षिवाधंसः पपिवाः संश्च विश्वेऽसुं धर्मधं स्वरातिष्ठतानु स्वाहा ॥१९॥

वयधं हि त्वां प्रयति युजे अस्मिन्ने होतारमवृणीमहीह ।
ऋधगया ऋधगुताशमिष्टाः प्रजानान् यजमुषं याहि विद्वान्स्वाहा ॥२०॥

Samindra ṇo manasā neṣi gobhiḥ saṁ sūribhirmaghavant-
saṁ svastyā. Sam brahmaṇā devakṛtam yadasti sam devānāṁ
sumatau yajñiyanāṁ svāhā (i). ॥ 15 ॥

Sam varcasā payasā sam tanūbhiraganmahi manasā saṁ śi-
vena. Tvaṣṭā sudatro vidadhātu rāyo' numārṣtu tanvo
yadviliṣtam (i). ॥ 16 ॥

Dhātā rātiḥ savitedam juṣantām prajāpatirnidhipā devo' ag-
niḥ. Tvaṣṭā viṣṇuḥ prajāyā saṁrarāṇā yajamānāya draviṇam
dadhāta svāhā (i). ॥ 17 ॥

Sugā vo devāḥ sadanā' akarma ya' ājagmedaṁ savanam
juṣāṇāḥ. Bharamāṇā vahamanā havīmṣyasme dhatta vasavo
vasūni svāhā (i). ॥ 18 ॥

Yān' āvaha uśato deva devānstān preraya sve' agne sad-
hasthe. Jakṣivāṁsaḥ papivāṁsaśca viśve' sum gharmmaṁ
svarātiṣṭhatānu svāhā (i). ॥ 19 ॥

Vayaṁ hi tvā prayati yajñe' asminnagne hotāramvṛṇīmahīha.
Ṛdhagayā ṛdhagutāśamiṣṭhāḥ prajānan yajñamupa yāhi
vidvāntsvāhā (i). ॥ 20 ॥

15. O resplendent Lord, you unite us with mind and with organs of senses. O Lord of bounty, you unite us with learned persons and with our weal. You unite us with the divine knowledge inspired by the enlightened ones. You lead us to the favour of the enlightened ones and to the good intentions of the sacrificers. *Svāhā*.⁽¹⁾

16. May we be blessed with intellectual lustre, vigour, bodies, and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.⁽¹⁾

17. May the Lord of sustenance, the Lord of creation, enjoy our this offering. May the Lord of creatures, guardian of treasures, the adorable Lord, the supreme architect, and the omnipresent Lord, bless the sacrificer with good offsprings and ample riches. *Svāhā*.⁽¹⁾

18. O enlightened ones, who pleased with us have come to this sacrifice, we have made seats easily accessible to you. O bestowers of wealth, may you collect and carry your oblations and bestow riches upon us. *Svāhā*.⁽¹⁾

19. O adorable Lord, may you direct the desirous enlightened ones, whom you have brought, to enter your own place of sacrifice. Having eaten and drunk their fill, let all of them go to their respective dwelling places whether in the vital region, or the mid-space or in the sky. *Svāhā*.⁽¹⁾

20. O adorable Lord, in this sacrifice which proceeds here, we have elected you to be our priest. You have performed this sacrifice very well and have warded off all the obstacles. Knowing well that the sacrifice is over, may you go home. *Svāhā*.⁽¹⁾

देवां गातुविदो गातुं विच्चा गातुमिद । मनसस्पत इमं देवं यज्ञं स्वाहा वार्ते धाः ॥२१॥

यज्ञं यज्ञं गच्छ यज्ञपतिं गच्छ स्वां योनिं गच्छ स्वाहा ।

एष ते यज्ञो यज्ञपते सहसूक्तवाकः सर्वधीरुस्तं जुषस्व स्वाहा ॥२२॥

महिर्मुर्मो पृवार्कः । उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ ।

अपरे पादा प्रतिधातवेऽकृतापवृक्ता हृदयाविधिभित् ।

नमो वरुणायामिहितो वरुणस्य पाशः ॥२३॥

अग्नेरनीकमुप आ विविशार्पा नपात् प्रतिरक्षन्नसूर्यम् ।

दमेदमे समिधं यक्ष्ये प्रति ते जिह्वा घृतमुखरण्यत् स्वाहा ॥२४॥

समुद्रे ते हृदयमुप्युन्तः सं त्वा विशन्त्वोर्षधीरुतापः ।

यज्ञस्य त्वा यज्ञपते सुक्ताकीं नमोवाके विधेम यत् स्वाहा ॥२५॥

देवीराप एव वो गर्भस्तं सुप्रितं सुमृतं विमृतं ।

देवं सोमेष ते लोकस्तस्मिच्छं च वक्ष्य परि च वक्ष्य ॥२६॥

Devā gātuvido gātum vittvā gātumita. Manasaspata' imam
deva yajñam svāhā vāte dhāḥ (i). ॥ 21 ॥

Yajña yajñam gaccha yajñpatim gaccha svām yonim gaccha
svāhā (i). Eṣa te yajño yajñpate sahasūktvākaḥ sarvavīras-
tam juṣasva svāhā (ii). ॥ 22 ॥

Māhirbhūrmā prdākuḥ (i). Uruṁ hi rājā varuṇaścakāra
sūryāya panthāmanve-tavā' u. Apade pādā pratidhātave' ka-
rutāpavaktā hṛdayāvidhaścit (ii). Namo varuṇāyābhiṣṭhito
varuṇasya pāśaḥ (iii). ॥ 23 ॥

Agneranīkamapa' ā viveśāpām-napāt pratirakṣannasuryam.
Damedame samidham yakṣyagne prati te jihvā ghṛtamucca-
raṇyat svāhā (i). ॥ 24 ॥

Samudre te hṛdayamapsvantāḥ sam tvā
viśantvoṣadhīrutāpaḥ. Yajñasya tvā yajñpate sūktoktau na-
movāke vidhema yat svāhā (i). ॥ 25 ॥

Devīrāpa' eṣa vo garbhastāṁ supṛitāṁ subhṛtam bibhṛta (i).
Deva somaiṣa te lokastasmiñchañca vakṣva pari ca vakṣva
(ii). ॥ 26 ॥

21. O enlightened ones, skilled in sacrifices, having come to know of this sacrifice being performed, come to this sacrifice. O radiant Lord of minds, put this sacrifice on the wind *Svāhā*.⁽¹⁾

22. O sacrifice, go to the sacrifice itself; go to the Lord of sacrifice; go to your own abode. *Svāhā*.⁽¹⁾

O Lord of sacrifice, this is your sacrifice. Accompanied with a chorus of praises, surrounded by heroes, please enjoy it. *Svāhā*.⁽²⁾

23. Don't you be a snake, nor a python.⁽¹⁾

The radiant venerable Lord has made a spacious highway for the sun to travel along every day. For those who set their feet on the path, on which one should never walk, he is harsh admonisher and piercer of heart.⁽²⁾

Our reverential homage be to the venerable Lord whose noose is spread all around.⁽³⁾

24. Grandson of the waters (fire), having emerged from waters, entered the splendour of the fire, repelling the evils. O fire, you burn the kindling fuel in each and every home. May your tongue leap up to enjoy the melted butter. *Svāhā*.⁽¹⁾

25. O Soma, your heart is in the ocean, inside the waters. May the medicinal qualities of herbs as well as the waters enter you. O Lord of the sacrifice, we offer our songs of praises to you in the recitations at this sacrifice. *Svāhā*.⁽¹⁾

26. O divine waters, this is your child in the womb. Nourish it with affection and care.⁽¹⁾

O divine bliss, this is your own world. Bring happiness here and keep the evils away.⁽²⁾

अवधूय निचुम्पुण निचेरुरसि निचुम्पुणः ।

अव वेवेर्वैकृतमेनोऽयासिषमव मर्त्यैर्मर्त्यकृतं पुरुरावणो वैव रिषस्पाहि' ।

वेवानाथ समिदसि ॥२७॥

एजतु दशमास्यो गर्भो जरायुणा सह । यथाऽयं वायुरेजति यथा समुद्र एजति ।

एवायं दशमास्यो अन्नज्जरायुणा सह' ॥२८॥

यस्यै ते यजियो गर्भो यस्यै योनिर्हिरण्ययी ।

अङ्गान्यर्हता यस्य तं मात्रा समजीगमथ स्वाहा' ॥२९॥

पुरुवस्मो विपुरुष इन्दुरन्तर्महिमानमानञ्ज धीरः ।

एकपदी द्विपदी त्रिपदी चतुष्पदीमृदापदी भुवनानु प्रथन्ताथ स्वाहा' ॥ ३० ॥

मरुतो यस्य हि क्षयं पाथा दिवो विमहसः । स सुगोपातमो जनः' ॥ ३१ ॥

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् । पिपृता नो भरिमभिः' ॥ ३२ ॥

Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ. Ava devair-devakṛtameno' yāśiṣamava martyairmartyakṛtam pururāvṇo deva riṣaspāhi (i). Devānāṁ samidasi (ii). ॥ 27 ॥

Ejatu daśamāsyō garbho jarāyuṇā saha. Yathā' yam vāyure-jati yathā samudra' ejati. Evāyam daśamāsyō' asrajjarāyuṇā saha (i). ॥ 28 ॥

Yasyai te yajñīyo garbho yasyai yonirhiraṇyayī. Aṅgānyah-ruṭā yasya tam mātṛā samajīgamāṁ svāhā (i). ॥ 29 ॥

Purudasmo viṣurūpa' indurantarmahimānamānañja dhīraḥ. Ekapadīm dvipadīm tripadīm catuṣpadīmaṣṭāpadīm bhu-vanānu prathantāṁ svāhā (i)! ॥ 30 ॥

Maruto yasya hi kṣaye pāthā divo vimahasah. Sa sugopātamo janaḥ (i). ॥ 31 ॥

Mahī dyauḥ pṛthivī ca na' imam yajñam mimikṣatām. Pipṛtām no bharīmabhiḥ (i). ॥ 32 ॥

27. O purificatory sacrifice, you are ever moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones the sins committed against the enlightened, and by mortals the sins committed against the mortals. O Lord, protect me from the torturing sins.⁽¹⁾

You are the kindling fuel for the enlightened ones.⁽²⁾

28. As this wind moves and as the flood of ocean moves, so may the embryo in its tenth month move from its place along with the placenta. In this way, this embryo of the tenth month may move out along with the placenta.⁽¹⁾

29. For whose sake you have got the sacrificial embryo, and for whose sake you have got the golden womb; whose all limbs are faultless, with that embryo I unite you, the mother. *Svāhā*.⁽¹⁾

30. Rich in wonderful operation, having many forms, the shining and steady embryo acquires grandeur, inside the womb. May the worlds glorify her the one-footed, two-footed, three-footed, four-footed and eight-footed. *Svāhā*.⁽¹⁾

31. O cloud-bearing winds, glorifiers of the heaven, he is the best defended person, at whose home you drink.⁽¹⁾

32. May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations.⁽¹⁾

आ तिष्ठ वृत्रहन्त्ये युक्ता ते ब्रह्मणा हरीं । अर्वाचीनं सु ते मनो ग्रावा कृणोतु वग्नुना ।

उपयामगृहीतोऽसीन्द्राय त्वा षोडशिनं एष ते योनिरिन्द्राय त्वा षोडशिनं ॥ ३३ ॥
युक्त्वा हि केशिना हरी वृषणा कक्ष्यप्रा । अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ।

उपयामगृहीतोऽसीन्द्राय त्वा षोडशिनं एष ते योनिरिन्द्राय त्वा षोडशिनं ॥ ३४ ॥
इन्द्रमिद्धरिं वहतोऽप्रतिधृष्टशवसम् । ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम् ।

उपयामगृहीतोऽसीन्द्राय त्वा षोडशिनं एष ते योनिरिन्द्राय त्वा षोडशिनं ॥ ३५ ॥

यस्माच्च जातः परो अन्यो अस्ति य आविवेज्ञ भुवनानि विश्वा ।

प्रजापतिः प्रजयां सधरराणस्त्रीणि ज्योतींश्चि सचते स षोडशी ॥ ३६ ॥

इन्द्रश्च सम्राट् वरुणश्च राजा तौ ते भक्षं चक्रतुरग्र एतम् ।

तयोरहमन् भक्षं भक्षयामि वाग्देवी जुषाणा सोमस्य तृप्यतु सह प्राणेन स्वाहा ॥ ३७ ॥

Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā harī. Arvācīnaṁ su te mano grāvā kṛṇotu vagnunā (i). Upayāmagrḥīto' sīndrāya tvā ṣoḍaśina' (ii) eṣa te yonirindrāya tvā ṣoḍaśine (iii). ॥ 33 ॥

Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā. Athā na' indra so-
mapā girāmupaśrutim cara (i). Upayāmagrḥīto' sīndrāya tvā
ṣoḍaśina' (ii) eṣa te yonirindrāya tvā ṣoḍaśine (iii). ॥ 34 ॥

Indramiddharī vahato' pratidhṛṣṭaśavasam. Ṛṣīṇām ca
stutīrupa yajñam ca mānuṣāṇām (i). Upayāmagrḥīto'
sīndrāya tvā ṣoḍaśina' (ii) eṣa te yonirindrāya tvā ṣoḍaśine
(iii). ॥ 35 ॥

Yasmānna jātaḥ paro' anyo' asti ya' āviveśa bhuvanāni viśvā.
Prajāpatiḥ prajāyā samraraṇastrīṇi jyotīṃṣi sacate ṣa ṣoḍaśi
(i). ॥ 36 ॥

Indraśca samrād varuṇaśca rājā tau te bhakṣam cakraturagra'
etam. Tayorahamanu bhakṣam bhakṣayāmi vāgdevī juṣaṇā
somasya tṛpyatu saha prāṇena svāhā (i). ॥ 37 ॥

33. O killer of the nescience, mount your chariot. Our prayers have yoked your horses. May the pressing stone with its sweet noise make your mind inclined towards us.⁽¹⁾

O devotional bliss, you have been duly accepted. You to the resplendent Lord with sixteen attributes.⁽²⁾

This is your abode. You to the resplendent Lord with sixteen attributes.⁽³⁾

34. Yoke your two powerful bay steeds having fine manes and so stout that their bodies fill the girths and then O resplendent Lord, enjoyer of devotional bliss, come to hear our songs of praises.⁽¹⁾

O devotional bliss, you have been duly accepted. You to the resplendent Lord with sixteen attributes.⁽²⁾

This is your abode. You to the resplendent Lord with sixteen attributes.⁽³⁾

35. Two trained coursers bring the resplendent Lord of unchallengeable might to the priases offered by the sages and to the sacrifices being performed by men.⁽¹⁾

O devotional bliss, you have been duly accepted. You to the resplendent Lord with sixteen attributes.⁽²⁾

This is your abode. You to the resplendent Lord with sixteen attributes.⁽³⁾

36. None is born mightier than He. He has pervaded through all the worlds. That creator God, having all the sixteen attributes, rejoicing in His own creation, maintains three great lights.⁽¹⁾

37. The resplendent Lord the emperor, and the venerable Lord the king, both have enjoyed you, the devotional bliss, first of all. Thereafter, I enjoy the remnants. May the divine speech in consonance with the vital breath be satisfied with the devotional bliss. *Svāhā*.⁽¹⁾

अग्ने पवस्व स्वपा अस्मे वर्चः सूर्यायम् । दधद्रयिं मयि पोषम् ।

उपयामग्रहीतोऽस्पृग्नये त्वा वर्चसे एष ते योनिरग्नये त्वा वर्चसे ।

अग्नें वर्चाद्वन्वर्चस्वाँस्त्वं देवेष्वसि वर्चस्वानहं मनुष्येषु भूयासम् ॥ ३८ ॥

उत्तिष्ठोजन्मा सह पीत्वी शिषे अवपयः । सोममिन्द्र बभू सुतम् ।

उपयामग्रहीतोऽसीन्द्राय त्वौजसे एष ते योनिरिन्द्राय त्वौजसे ।

इन्द्राजिष्ठौजिष्ठस्त्वं देवेष्वस्योजिष्ठोऽहं मनुष्येषु भूयासम् ॥ ३९ ॥

अहंभमस्य केतवो वि रश्मयो जनान् अनु । भ्राजन्तो अग्नयो यथा ।

उपयामग्रहीतोऽसि सूर्याय त्वा भ्राजायै एष ते योनिः सूर्याय त्वा भ्राजायै ।

सूर्यं भ्राजिष्ठ भ्राजिष्ठस्त्वं देवेष्वसि भ्राजिष्ठोऽहं मनुष्येषु भूयासम् ॥ ४० ॥

उदु त्वं ज्ञातवद्दसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ।

उपयामग्रहीतोऽसि सूर्याय त्वा भ्राजायै एष ते योनिः सूर्याय त्वा भ्राजायै ॥ ४१ ॥

Agne pavasva svapā' asme varcaḥ suvīryam. Dadhadrayim mayi poṣam (i). Upayāmagrḥīto' syagnaye tvā varcasa' (ii) eṣa te yoniragnaye tvā varcase (iii). Agne varcasvinvarcasvānstvam deveṣvasi varcasvānaham manuṣyeṣu bhūyāsam (iv). ॥ 38 ॥

Uttiṣṭhannojasā saha pītīvī śipre' avepayah. Somamindra camū sutam (i). Upayāmagrḥīto' sīndrāya tvaujasa' (ii) eṣa te yonirindrāya tvaujase (iii). Indraujiṣṭhaujiṣṭhastvam deveṣvasyoyojiṣṭho' ham manuṣyeṣu bhūyāsam (iv). ॥ 39 ॥

Adṛśramasya ketavo vi raśmayo janān' anu. Bhrājanto agnayo yathā (i). Upayāmagrḥīto' si sūryāya tvā bhrājāyai-(ii) ṣa te yoniḥ sūryāya tvā bhrājāya (iii). Sūrya bhrājiṣṭha bhrājiṣṭhastvam deveṣvasi bhrājiṣṭho' ham manuṣyeṣu bhūyāsam (iv). ॥ 40 ॥

Udu tyam jātavedasam devam vahanti ketvaḥ. Dṛṣe viśvāya sūryam (i). Upayāmagrḥīto' si sūryāya tvā bhrājāyai-(ii) ṣa te yoniḥ sūryāya tvā bhrājāya (iii). ॥ 41 ॥

38. O adorable Lord, engaged in good deeds, bestowing riches and nourishment on me, urge us to acquire intensive brilliance.(1)

O devotional bliss, you have been duly accepted. You to the adorable Lord for gaining brilliance.(2)

This is your abode. You to the adorable Lord for brilliance.(3)

O adorable Lord of brilliance, you are most brilliant among the enlightened ones; may I be the most brilliant among men.(4)

39. O resplendent Lord, after enjoying the effused devotional bliss from its receptacle, getting up with vigour you shake your jaws in ecstasy.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord for gaining vigour.(2)

This is your abode. You to the resplendent Lord for vigour.(3)

O resplendent Lord, you are most vigorous among the enlightened ones: may I become most vigorous among men.(4)

40. His revealing rays are seen over the world of men, burning bright as flames of fire.(1)

O devotional bliss, you have been duly accepted. You to the sun for gaining radiance.(2)

This is your abode. You to the sun for radiance.(3)

O sun, you are most radiant among the bounties of Nature; may I become most radiant among men.(4)

41. The banners of glory speak high of God, who knows all that lives, so that all may look at Him.(1)

O devotional bliss, you have been duly accepted. You to the sun for gaining radiance.(2).

This is your abode. You to the sun for radiance.(3).

आ जिघ्र कलशं मया त्वां विशन्तिवन्दवः ।

पुनरूर्जा नि वर्तस्व सा नः सहस्रं धुक्श्वोरुधारा पर्यस्वती पुनर्मा बिंशताद्वयिः ॥ ४२ ॥

इडे रन्ते हव्ये काम्ये चन्द्रे ज्योतेऽर्पिते सरस्वति महि विभुति ।

एता ते अघ्न्ये नामानि देवेभ्यो मां सुकृतं ब्रूतान् ॥ ४३ ॥

वि न हन्द्र मृधो जहि नीचा यच्छ पुनन्यतः । यो अस्मै २ अभिदासत्यधरं गमया तमः ।

उपयामग्रहीतोऽसीन्द्राय त्वा विमृधे एष ते योनिरिन्द्राय त्वा विमृधे ॥ ४४ ॥

वाचस्पतिं विश्वकर्माणमृतये मनोजुवं वाजे अद्या हुवेम ।

स नो विश्वानि हव्नानि जोषद्विश्वशम्भरवसे साधुकर्मा ।

उपयामग्रहीतोऽसीन्द्राय त्वा विश्वकर्माणे एष ते योनिरिन्द्राय त्वा विश्वकर्माणे ॥ ४५ ॥

विश्वकर्मान् हविषा वर्धनेन आतारमिन्द्रमकृणोरव्ययम् ।

तस्मै विशाः समनमन्त पूर्वीर्यजुग्रो विहव्यो यथाऽस्मै ।

उपयामग्रहीतोऽसीन्द्राय त्वा विश्वकर्माणे एष ते योनिरिन्द्राय त्वा विश्वकर्माणे ॥ ४६ ॥

Ājighra kalaśam mahyā tvā viśantvindavaḥ. Punarūrjā niva-
rttasva sā naḥ sahasram dhukṣvorudhārā payasvatī punarmā
viśatādrayīḥ (i). ॥ 42 ॥

Iḍe rante havye kāmye candre jyote' dite sarasvati mahi viś-
ruti. Etā te' aghnye nāmāni devebhyo mā sukr̥tam brūtāt (i).
॥ 43 ॥

Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ. Yo' asmān'
abhidāsatyadharam gamayā tamaḥ (i). Upayāmagr̥hīto'
sīndrāya tvā vimṛdha' (ii) eṣa te yonirindrāya tvā vimṛdhe
(iii). ॥ 44 ॥

Vācaspatim viśvakarmmanāṃamūtaye manojuvam vāje' adyā
huvema. Sa no viśvāni havanāni joṣadviśvaśambhūravase
sādhokarmma (i). Upayāmagr̥hīto' sīndrāya tvā
viśvakarmaṇa' (ii) eṣa te yonirindrāya tvā viśvakarmaṇe (iii).
॥ 45 ॥

Viśvakarman haviṣā vardhanena trātāramindramakṛṇoravad-
hyam. Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo
yathāsat (i). Upayāmagr̥hīto' sīndrāya tvā viśvakarmaṇa' (ii)
eṣa te yoniridrāya tvā viśvakarmaṇe (iii). ॥ 46 ॥

42. O cow of wisdom, smell this jar. May the drops of devotional bliss enter you. Restore our energy again. Pour out for us thousands of large streams of milk. May the riches come to me again.⁽¹⁾

43. O *aghnyā* (never deserving violence), *idā* (praiseworthy), *rantā* (delightful), *havyā* (worshipful), *kāmyā* (worth desiring), *candrā* (pleasing), *jyoti* (shining), *aditi* (indivisible), *Sarasvatī* (full of knowledge), *mahī* (magnanimous), and *viśruti* (renowned), these are your names. Tell the enlightened ones that I am for righteous actions.⁽¹⁾

44. O resplendent Lord, dispel our enemy. Humble him, who dares to challenge us. Him, who wants to enslave us, send to the darkness far beneath.⁽¹⁾

O devotional bliss, you have been duly accepted. You to the resplendent Lord, dispeller of enemies.⁽²⁾

This is your abode. You to the resplendent Lord, the dispeller of enemies.⁽³⁾

45. Today we invoke the resplendent Lord, the lord of speech, the supreme mechanic, quick as mind, for protection. May he hear all our calls for protection; He bestows bliss on all and is the best mechanic.⁽¹⁾

O devotional bliss, you have been duly accepted. You to the resplendent Lord, the supreme mechanic.⁽²⁾

This is your abode. You to the resplendent Lord, the supreme mechanic.⁽³⁾

46. O supreme mechanic, with strengthening libation you have made the resplendent one protector of people and inviolable. The people from the earliest times bow to him so that he may become strong and worthy of adoration.⁽¹⁾

O devotional bliss, you have been duly accepted. You to the resplendent one, the supreme mechanic.⁽²⁾

This is your abode. You to the resplendent one, the supreme mechanic.⁽³⁾

उपयामगृहीतोऽस्यग्रये त्वा गायत्रच्छन्दसं गृह्णामीन्द्राय त्वा त्रिष्टुप्छन्दसं गृह्णामि

विश्वेभ्यस्त्वा देवेभ्यो जगच्छन्दसं गृह्णाम्यनुष्टुप्तेऽभिगरः ॥४७॥

प्रेक्षीनां त्वा पत्मुन्ना धूनोमि कुकूननां त्वा पत्मुन्ना धूनोमि
मन्दनां त्वा पत्मुन्ना धूनोमि मदिन्तमानां त्वा पत्मुन्ना धूनोमि
मधुन्तमानां त्वा पत्मुन्ना धूनोमि शुक्रं त्वा शुक्र जा धूनोम्यहो रूपे सूर्यस्य रश्मिषु ॥४८॥

ककुभन्तं रूपं वृषमस्य रोचते बृहच्छुक्रः शुक्रस्य पुरोगाः सोमः सोमस्य पुरोगाः ।

यत्ते सोमादाभ्यं नाम जागृवि तस्मै त्वा गृह्णामि तस्मै ते सोम सोमाय स्वाहा ॥४९॥

उशिकृ त्वं देव सोमाग्रेः प्रियं पाथोऽपीहि वशी त्वं देव सोमेन्द्रस्य प्रियं पाथोऽपीह स्मत्सखा
त्वं देव सोम विश्वेषां देवानां प्रियं पाथोऽपीहि ॥५०॥

इह रतिरिह रमध्वमिह धृतिरिह स्वधृतिः स्वाहा ।

उपसृजन् धरुणं मात्रे धरुणो मातरं धरन् । रायस्पोषमस्मासु दीधरन् स्वाहा ॥५१॥

Upayāmagrīto' syagnaye tvā gāyatrachandasam gr̥hṇāmī-(i)
ndrāya tvā triṣṭupchandasam gr̥hṇāmi (ii) viśvebhyastvā de-
vebhyo jagacchandasam gr̥hṇāmya-(iii) nuṣṭupte' bhigara
(iv). ॥ 47 ॥

Vreśīnām tvā patmannā dhūnomi (i) kukūnanānām tvā pat-
mannā dhūnomi (ii) Bhaṇdanānām tvā patmannā dhūnomi
(iii) madintamānām tvā patmannā dhūnomi (iv) Madhun-
tamānām tvā patmannā dhūnomi (v) śukram tvā śukra' ā-
dhūnomyahno rūpe sūryasya raśmiṣu (vi). ॥ 48 ॥

Kakubhaṁ rūpan. vṛṣabhasya rocate bṛhacchukrah śukrasya
purogāḥ somah somasya purogāḥ. Yatte somādābhyam
nāma jāgrvi tasmai tvā gr̥hṇāmi (i) tasmai te soma somāya
svāhā (ii). ॥ 49 ॥

Uśik tvam deva somāgneḥ priyam pātho' pīhi (i) vaśī tvam
deva somendrasya priyam pātho' pīhya-(ii) smatsakhā tvam
deva soma viśveṣām devānām priyam pātho' pīhi (iii). ॥ 50 ॥

Iha ratiriha ramadhvamihā dhṛtiriha svadhṛtiḥ svāhā (i).
Upasṛjan dharuṇam mātṛe dharuno mātaram dhayan. Rāya-
spoṣamasmāsu dīdharat svāhā (ii). ॥ 51 ॥

47. O devotional bliss, you have been duly accepted. I take you, whose metre is *gāyatrī*, for the adorable Lord.(1)

I take you, whose metre is *triṣṭup*, for the resplendent Lord.(2)

I take you, whose metre is *jagatī*, for the sake of all the bounties of Nature.(3)

Anuṣṭup is the metre of your approaching praise.(4)

48. O devotional bliss, I shake you well for the fall of waters within the clouds.(1)

I shake you well for the fall of waters of the gurgling streams.(2)

I shake you well for the fall of pleasing waters.(3)

I shake you well for the fall of the most delightful waters.(4)

I shake you well for the fall of the sweetest of waters.(5)

O pure one, I shake you well with pure rays of the sun in the form of the day.(6)

49. The majestic form of the showerer of joys shines bright. The pure precedes pure. The bliss precedes bliss. O blissful Lord, I accept you for the sake of your name that is invincible, and awake.(1)

O blissful Lord, I dedicate to you, having the blissful form.(2)

50. O bright devotional bliss, you are dear one; may you become the favourite food of the adorable Lord.(1)

O bright devotional bliss, you are charming one; may you become favourite food of the resplendent Lord.(2)

O bright devotional bliss, you are our friend; may you become favourite food of all the bounties of Nature.(3)

51. Here is affection. Enjoy yourselves. Here is satisfaction and satisfaction of your own. *Svāhā*.(1)

Uniting the mother (earth) with the suckling child (fire) and the child sucking its mother, may you grant riches and nourishment to us. *Svāhā*.(2)

सत्रस्य ऋद्धिरस्यगन्म ज्योतिरमृतां अभूम ।

विषं पृथिव्या अध्याऽरुहामाविदाम देवान्स्वर्ज्योतिः' ॥ ५२ ॥

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पुतन्यादप तं-तमिद्धतं वज्रेण तं-तमिद्धतम्' ।

दूरे चत्वार्य छन्तसुहृन् यद्विनक्षत । अस्माकं शत्रून्पारि शूर विश्वतो वृमां दर्शित विश्वतः' ।

भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याम सुवीरां वीरैः सुपोषाः पोषैः' ॥ ५३ ॥

परमेष्ठ्युभिधीतः' प्रजापतिर्वाचि व्याहृतायां —मन्धो अच्छेतः' ।

सविता सन्यां' विश्वकर्मा व्रीक्षार्यां' पुषा सोमकर्मण्याम् — ॥ ५४ ॥

—इन्द्रश्च मरुतश्च क्रायायोपोत्थितो' ऽसुरः पुण्यमानो' मित्रः क्रीतो' विष्णुः
शिपिविष्ट उरावासन्नो' विष्णुर्नरान्धधः' ॥ ५५ ॥

Satrasya ṛddhirasyaganma jyotiramṛtā' abhūma. Divam
pṛthivyā' adhyā ruhāmāvidāma devāntsvārjyotiḥ (i). ॥ 52 ॥

Yuvam tamindrāparvatā puroyudhā yo naḥ pṛtanyādapa tan-
tamiddhatam vajreṇa tantamiddhatam (i). Dūre cattāya
chantsadgahanam yadinakṣat. Asmākam śatrūnpari śūra viś-
vato darmā darṣiṣṭa viśvataḥ (ii). Bhūrbhuvah svaḥ suprajāḥ
prajābhiḥ syāma suvīrā vīraiḥ supoṣāḥ poṣaiḥ (iii). ॥ 53 ॥

Parameṣṭhyabhidhītaḥ prajāpatirvāci vyāhṛtāyā-(ii) mandho'
achetaḥ Savitā sanyām (iv) viśvakarmā dīkṣāyām pūṣā so-
makryaṇyām (vi). ॥ 54 ॥

Indraśca marutaśca krayāyopothhito'(i) suraḥ paṇyamāno (ii)
mitraḥ krīto (iii) viṣṇuḥ śipiviṣṭa' urāvāsanno (iv) viṣṇurna-
randhiṣaḥ (v). ॥ 55 ॥

52. You are the last blessing of the sacrifice. We have reached the light and become immortal. From the earth we have ascended to heaven, found the enlightened ones and obtained the light and bliss.(1)

53. O army-chief and the commander, both of you, who fight in the forefront, destroy him whosoever invades you; destroy him with your terrible weapon.(1)

May your weapon rain destruction on the enemy that has run away even to the distant forest. O brave, may your piercing weapon tear our enemies to pieces through and through all around.(2)

O being, becoming and bliss, may we be good parents with good offsprings and good commanders with good soldiers, and good nourishers with plenty of nourishments.(3)

54. O blissful Lord, you are *parameṣṭhī* (seated in the highest state) when thought of.(1)

You are *prajāpati* (lord of the creatures) when expressed in words(2)

You are *andhas* (food) when obtained.(3)

You are *savitā* (the inspirer) when being distributed.(4)

You are *visvakarmā* (the supreme mechanic) when consecrated.(5)

You are *pūṣā* (the nourisher) when bartered.(6)

55. You are *indra* (the Sun) and *marut* (the cloud-bearing wind) when brought into auction.(1)

You are *asura* (life-beastowing) when bargained for.(2)

You are *mitra* (friend) when obtained.(3)

You are *viṣṇu śipiviṣṭa* (omnipresent and present in sacrifices) when seated in the lap of the sacrificers.(4)

You are *viṣṇu narandhiṣa* (omnipresent and sustainer of the world).(5)

प्रोह्यमाणः सोम आगतो^१ वरुण आसन्द्यामासन्नो^२ ऽग्निराग्नीध्र^३ इन्द्रो हविर्धाने^४
 ऽथर्वोपावह्रियमाणः ॥५६॥

विद्वे देवा अंशुषु न्युप्तो^१ विष्णुराप्रितपा अप्यायमानो^२ यमः सुयमानो^३ विष्णुः
 सम्भ्रियमाणो^४ वायुः पुयमानः^५ शुक्रः पूतः^६ शुक्रः क्षीरभी^७—मन्थी सक्तुभीः ॥५७॥

विश्वे देवाश्चमसेषून्नीतो^१ ऽसुर्होमापोद्यतो^२ रुद्रो हुयमानो^३ वातोऽभ्यावृत्तो^४ नृचक्षाः
 प्रतिरूपातो^५ भक्षो भक्षयमाणः^६ पितरो नाराज्ञंसाः ॥५८॥

Prohyamāṇaḥ soma' āgato (i) varuṇa' āsandyāmāsanno' (ii)
 gñirāgnīdhra' (iii) indro havirdhāne' (iv)
 tharvopāvahriyamāṇaḥ (v). ॥ 56 ॥

Viśve devā' aṁśuṣu nyupto (i) viṣṇurāprītapā' āpyāyamaṇo
 (ii) yamaḥ sūyamaṇo (iii) viṣṇuḥ sambhriyamāṇo (iv) vāyuḥ
 pūyamānaḥ (v) śukraḥ pūtaḥ (vi) śukraḥ kṣīraśrīr-(vii)
 manthī saktuśrīḥ (viii). ॥ 57 ॥

Viśve devāścāmaseṣūnnīto' (i) surhomāyodyato (ii) rudro
 hūyamaṇo (iii) vāto' bhyāvṛtto (iv) nṛcakṣāḥ pratikhyāto
 bhakṣo bhakṣyamāṇaḥ (vi) pitaro nārāśaṁsāḥ (vii). ॥ 58 ॥

56. When being carried in a cart, you are *soma* (the bliss) when arrived.(1)

You are *varuṇa* (the venerable) when seated on the stool.(2)

You are *agni* (the adorable) when in the sacrificial fire-place.(3)

You are *indra* (the resplendent) when in the store-house of oblations.(4)

You are *atharvan* (vital breath) when being brought near.(5)

57. You are *viśvedevāḥ* (all the bounties of Nature) when cut into pieces.(1)

You are *viṣṇu* (the omnipresent, the soother) when in the processes of swelling.(2)

You are *yama* (the ordainer) when being pressed.(3)

You are *viṣṇu* (the omnipresent) when being collected;(4)

You are *vāyu* (the wind) when being strained.(5)

You are *śukra* (the bright) when strained.(6)

You are *śukra* (the seed) when mixed with milk.(7)

You are *manthī* (the churned one) when mixed with barley meal.(8)

58. You are *viśvedevāḥ* (all the bounties of Nature) when held in the ladles.(1)

You are *asu* (the vital breath) when ready for libation.(2)

You are *rudra* (the punisher) when being invoked.(3)

You are *vāta* (the wind) when as remnant brought back.(4)

You are *nṛcakṣas* (the overseer of men) when requested for partaking.(5)

You are *bhakṣa* (food) when being consumed;(6)

You are *pitarāḥ nārāśamsāḥ* (the elders, the benefactors of men) when deposited.(7)

सुन्नः सिन्धुरवभूधायोद्यतैः समुद्रोऽन्यवह्नियमाणैः सलिलः प्रप्लुतो^३

ययोरोजसा स्कमिता रजोऽसि वीर्येभिर्वीरतमा शविष्ठा ।

या पत्येति अप्रतीता सहोभिर्विष्णू अगन्वरुणा पूर्वहूतो ॥५९॥

देवान्दिवमग्नयज्ञस्ततो मा द्रविणमद्दु मनुष्यान्तरिक्षमग्नयज्ञस्ततो मा द्रविणमद्दु
पितृन्पृथिवीमग्नयज्ञस्ततो मा द्रविणमद्दु यं कं च लोकमग्नयज्ञस्ततो मे भद्रमभूत् ॥६०॥

चतुस्त्रिंशत्तन्तो ये वितन्तिरे य इमं यज्ञं स्वधया वर्धन्ते ।

तेषां त्रिंशत् सन्वेतर्धामि स्वाहा बर्धो अप्येतु देवान् ॥६१॥

यज्ञस्य दोहो विततः पुरुत्रा सो अट्टधा विवमन्वाततान् ।

स यज्ञं धुक्व महि मे प्रजायां रायस्पोषं विश्वमायुरशीय स्वाहा ॥६२॥

आ एवस्व हिरण्यवद्वत्सोम वीरवत् । वाजं गोमन्तमा भर स्वाहा ॥६३॥

[अ०८, कं० ६३, मं० सं० १५०]

Sannah sindhuravabhṛthāyodyataḥ samudro'
bhyavahriyamāṇaḥ salilaḥ prapluto yayorojasā skabhitā
rajāṁsi vīryebhīrvīratamā śaviṣṭhā. Yā patyete' apratītā sa-
hobhīrviṣṇū' aganvaruṇā pūrvahūtau. ॥ 59 ॥

Devāndivamaganyajñastato mā draviṇamaṣṭu manuṣyānan-
tarikṣamaganyajñasta-to mā draviṇamaṣṭu pitṛnpṛthivīmaga-
nyasjñastato mā draviṇamaṣṭu yam kam ca lokamaganyaj-
ñastato me bhadramabhūt (i). ॥ 60 ॥

Catustriṁśattantavo ye vitatnīre ya' imam yajñam svadhyayā
dadante. Teṣāṁ chinnaṁ samvetaddhāmi svāhā gharṁo'
apyetu devān (i). ॥ 61 ॥

Yajñasya dohe vitataḥ purutrā so' aṣṭadhā divamanvātātāna.
Sa yajña dhukṣva mahi me prajāyām rāyaspoṣam viśvamāyu-
raśīya svāhā (i). ॥ 62 ॥

Ā pavasva hiraṇyavadaśvavatsoma vīravat. Vājam goman-
tamābhara svāhā (i). ॥ 63 ॥ (K = 63; M = 150)

59. When deposited, you are *sindhu* (the clean river) ready for the sacrificial bath.(1)

You are *samudra* (an ocean) when being approached by all.(2)

You are *salila* (the water) when in flood all around.(3)

May we be able to obtain favour of the venerable Lord and the sacrifice with whose power these worlds are kept steady, and who are most mighty and most vigorous in their strength; who rule over this universe, who are unchallengeable in their resistless might and who are invoked first of all.(4)

60. The sacrifice goes to the bounties of Nature in heaven; may it fetch riches thence for me. The sacrifice goes to men in the midspace; may it fetch riches thence for me. The sacrifice goes to elders on earth; may it fetch riches thence to me. To whatsoever world the sacrifice goes, may it fetch well-being thence for me.(1)

61. Of the thirty-four threads (elements), with which this sacrifice has been established and with which it has been supported with food, whichever is broken, that I join again. *Svāhā*. May this sacrifice reach the enlightened ones also.(1)

62. The resulting benefit of the sacrifice is spread wide all around; that has pervaded the heaven in eight forms. O sacrifice, bestow abundance of wealth and nourishment on my offsprings and may I live full length of my life. *Svāhā*.(1)

63. O blissful Lord, come to us with gold, with horses and with brave sons. Bestow upon us the food and cows. *Svāhā*.(1)

अथ नवमोऽध्यायः ।

देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय ।

दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाजं नः स्वदतु स्वाहा ॥१॥

ध्रुवसदं त्वा नृषदं मनःसदं—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् । अप्सुषदं त्वा घृतसदं व्योमसदं—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् । पृथिविसदं त्वाऽन्तरिक्षसदं दिविसदं देवसदं नाकसदं—

—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् ॥२॥

अपां रसमुद्रयसं सूर्ये सन्तं समाहितम् । अपां रसस्य यो रसस्तं वो गृह्णाम्युत्तमं—

—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् ॥३॥

Deva savitaḥ prasuva yajñam prasuva yajñapatim bhagāya.
Divyo gandharvaḥ ketapūḥ ketam naḥ puṇātu
vācaspatirvājam na svadatu svāhā (i). ॥ 1 ॥

Dhruvasadam tvā nṛṣadam manaḥsada-(i) mupayāmagr̥hīto'
sīndrāya tvā juṣṭam gr̥hṇāmye-(ii) ṣa te yonirindrāya tvā
juṣṭatamam (iii). Apsuṣadam tvā ghr̥tasadam vyomasada-(iv)
mupayāmagr̥hīto' sīndrāya tvā juṣṭam gr̥hṇāmye-(v) ṣa te yo-
nirindrāya tvā juṣṭatamam (vi). Pṛthivisadam tvā' ntarikṣasa-
dam divisadam devasadam nākasada-(vii) mupayāmagr̥hīto'
sīndrāya tvā juṣṭam gr̥hṇāmye-(viii) ṣa te yonirindrāya tvā
juṣṭatamam (ix). ॥ 2 ॥

Apām rasamudvayasaṁ sūrye santaṁ samāhitam. Apāṁ ra-
sasya yo rasastam vo gr̥hṇāmyuttama-(i) mupayāmagr̥hīto'
sīndrāya tvā juṣṭam gr̥hṇāmye-(ii) ṣa te yonirindrāya tvā
juṣṭatama (iii). ॥ 3 ॥

CHAPTER NINE

1. O Creator God, speed our sacrifice onward, and urge the sacrificer forward to prosperity. May the shining maintainer of the earth, the purifier of thought purify our thinking and the Lord of speech make our food sweet. *Svāhā*.⁽¹⁾

2. You are firmly set in this world, settled in men, settled in the mind.⁽¹⁾ You have been duly accepted. I take you, who are pleasing to the resplendent Lord.⁽²⁾ This is your abode. You, the most pleasing, to the resplendent Lord.⁽³⁾ You are settled in waters, settled in melted butter and settled in the sky.⁽⁴⁾ You have been duly accepted. I take you, who are pleasing to the resplendent Lord.⁽⁵⁾ This is your abode. You, the most pleasing, to the resplendent Lord.⁽⁶⁾ You are settled on the earth, settled in the midspace, settled in the sky, settled in the bounties of Nature, settled in the heaven.⁽⁷⁾ You have been duly accepted. I take you, who are pleasing to the resplendent Lord.⁽⁸⁾ This is your abode. You, the most pleasing, to the resplendent Lord.⁽⁹⁾

3. The essence of the waters, from which the foodgrains grow, and which is gathered in the sun; the most excellent essence of that essence of waters I take for you.⁽¹⁾ O devotional bliss, you have been duly accepted. I take you pleasing to the resplendent Lord.⁽²⁾ This is your abode. You, the most pleasing, to the resplendent Lord.⁽³⁾

ग्रहा ऊर्जाहुतयो व्यन्तो विप्राय मतिम् । तेषां विशिप्रियाणां वोऽहमिषमूर्जं समग्रम्-
 —मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये^१—ष ते योनिरिन्द्राय त्वा जुष्टतमम्^२ ।
 सम्प्रचौ स्थः सं मा भद्रेण पृक्तं^३ विपृचौ स्थो वि मा पाप्मना पृक्तम्^४ ॥४॥

इन्द्रस्य वज्रोऽसि वाजसास्त्वयायं वाजं सेते ।
 वाजस्य नु प्रसवे मातरं महीमदिति नाम वचसा करामहे ।
 यस्यामिदं विश्वं भुवनमाविवेश तस्यां नो देवः सविता धर्मं साविषते ॥५॥
 अप्सवन्तरमृतमप्सु भेषजमपामृतं प्रशस्तिष्वश्वा भवत वाजिनः^१ ।
 देवीरापो यो व ऊर्मिः प्रतूर्तिः कुकुम्भान् वाजसास्तेनायं वाजं सेते ॥६॥
 वातो वा मनो वा गन्धर्वाः सप्तविंशतिः । ते अग्रेऽस्वमयुञ्जस्ते अस्मिञ्जवमा वधुः^२ ॥७॥
 वातरथहा भव वाजिन्युज्यमान इन्द्रस्येव दक्षिणः श्रियेधि ।
 युञ्जन्तु त्वा मरुतो विश्ववेदस आ ते त्वष्टा पत्सु जवं दधातु ॥८॥

Grahā' ūrjāhutayo vyanto viprāya matim. Teṣām
 viśipriyānām vo' hamiṣamūrjaṁ samagrabham (i)
 upayāmagr̥hīto' sindrāya tvā juṣṭam gr̥hṇāmye-(ii) ṣa te yoni-
 rindrāya tvā juṣṭatamām (iii). Samprcau sthaḥ sam ma bhad-
 reṇa pṛṅktam (iv) vipṛcau stho vi mā pāpmanā pṛṅktam (v). ॥
 4 ॥

Indrasya vajro' si vājasāstvayā'yam vājāṁ set (i). Vājasya nu
 prasave mātaram mahīmāditim nāma vacasā karāmahe.
 Yasyāmidam viśvam bhuvanamāviveśa tasyām no devaḥ sa-
 vitā dharma sāviṣat (ii) ॥ 5 ॥

Apsvantaramṛtamapsu bheṣajamapāmuta praśastiṣvaśvā
 bhavata vājinaḥ (i). Devīrāpo yo va' ūrmiḥ pratūrtiḥ
 kakunmān vājasāstenāyam vājāṁ set (ii). ॥ 6 ॥

Vāto vā mano vā gandharvāḥ saptaviṁśatiḥ. Te agre' śva-
 mayuñjaṁste' asmiñ javamādadhuḥ (i). ॥ 7 ॥

Vātaraṁhā bhava vājinyujyamāna indrasyeva dakṣiṇaḥ
 śriyaidhi. Yuñjantu tvā maruto viśvavedasa' ā te tvaṣṭā patsu
 javam dadhātu (i). ॥ 8 ॥

4. O containers of devotional bliss, you are invokers of vigour. You convey wisdom to the sage. I take food and vigour from you, who are prosperous.⁽¹⁾ O devotional bliss, you have been duly accepted. I take you pleasing to the resplendent Lord.⁽²⁾ This is your abode. You, the most pleasing, to the resplendent Lord.⁽³⁾ You two are united. Unite me with good. You two are separated. Keep me parted from evil.⁽⁴⁾

5. You are the adamantine weapon of the resplendent Lord. May this sacrificer (the king), the winner of strength, obtain power from you.⁽¹⁾ At the impulsion of bestower of power, we praise the mother earth, *aditi* (indivisible) by name. On this earth, where all this life has been accommodated, may the Creator God, provide shelter to us.⁽²⁾

6. There is ambrosia in the waters; in the waters are the healing medicines. With the use of good waters horses become strong and fast.⁽¹⁾ O divine waters, may this sacrificer, the winner of strength, being bathed with your high and rushing wave, obtain power from it.⁽²⁾

7. The wind, or the mind (thought) or the twenty-seven *nakṣatras* were the first to yoke the horse. They put speed in him.⁽¹⁾

8. O horse, now having been yoked, become swift as wind and assume the glory of the skilled horse of the resplendent one. May the all-knowing cloud-bearing winds yoke you. May the supreme mechanic put speed in your feet.⁽¹⁾

जवो यस्ते वाजिन्निहितो गुहा यः श्येने परीतो अचरच्च वाते ।
तेन नो वाजिन् बलवान् बलेन वाजजिच्च भव समने च पारयिष्णुः ।
वाजिनो वाजजितो वाजयं सरिष्यन्तो बृहस्पतेर्भागमवजिघ्रते ॥९॥

देवस्याहयं सवितुः सवे सत्यसवसो बृहस्पतेरुत्तमं नाकयं रुहेयम् ।
देवस्याहयं सवितुः सवे सत्यसवस इन्द्रस्योत्तमं नाकयं रुहेयम् ।
देवस्याहयं सवितुः सवे सत्यसवसो बृहस्पतेरुत्तमं नाकमरुहम् ।
देवस्याहयं सवितुः सवे सत्यसवस इन्द्रस्योत्तमं नाकमरुहम् ॥१०॥

बृहस्पते वाजं जय बृहस्पतये वाचं वदत बृहस्पतिं वाजं जापयते ।
इन्द्र वाजं जयेन्द्राय वाचं वदतेन्द्रं वाजं जापयते ॥११॥

एषा वः सा सत्या संवाग्भूद्यया बृहस्पतिं वाजमजीजपताजीजपत बृहस्पतिं वाजं वनस्पतयो
बिबृष्यध्वम् । एषा वः सा सत्या संवाग्भूद्ययेन्द्रं वाजमजीजपताजीजपतेन्द्रं वाजं वनस्पतयो
बिबृष्यध्वम् ॥१२॥

Javo yaste vājinnihito guhā yaḥ śyene parīto' acaracca vāte.
Tena no vājin balavān balena vājajicca bhava samane ca
pārayiṣṇuḥ (i). Vājino vājajito vājam sariṣyanto bṛhaspa-
terbhāganavajighrata (ii). ॥ 9 ॥

Devasyāham savituḥ save satyasavaso bṛhaspateruttamam
nākaṁ ruheyam (i). Devasyāham savituḥ save satyasavasa
indrasyottamam nākaṁ ruheyam (ii). Devasyāham savituḥ
save satyaprasavaso bṛhaspateruttamam nākamaruham (iii).
Devasyāham savituḥ save satyaprasavasa' indrasyottamam
nākamaruham (iv). ॥ 10 ॥

Bṛhaspate vājam jaya bṛhaspataye vācam vadata bṛhaspatim
vājam jāpayata (i). Indra vājam jayendrāya vācam vadatend-
ram vājam jāpayata (ii). ॥ 11 ॥

Eṣā vaḥ sā satyā samvāgabdhūdyayā bṛhaspatim vājamājī-
patājījapata bṛhaspatim vājam vanaspatyo vimucyadhvam
(i). Eṣā vaḥ sā satyā samvāgabdhūdyayendram vājamājī-
patājījapatendram vājam vanaspatyo vimucyadhvam (ii).
॥ 12 ॥

9. O Lord of strength, with your speed that has been kept secret in the cavity, that has been bestowed on the hawk and that has been moving in the wind, be strong with power for us; be winner of food and victory in the battle.⁽¹⁾ O speedy ones, winners of battles and acquirers of food, enjoy the share of the Lord Supreme by smell.⁽²⁾

10. By impulsion of the creator God who is the true inspirer, may I ascend to the most excellent heaven of the Lord Supreme.⁽¹⁾ By impulsion of the creator God, who is the true inspirer, may I ascend to the most excellent heaven of the resplendent Lord.⁽²⁾

By impulsion of the creator God, who is verily the true inspirer, I have ascended to the most excellent heaven of the Lord Supreme.⁽³⁾ By impulsion of the creator God, who is verily the true inspirer, I have ascended to the most excellent heaven of the resplendent Lord.⁽⁴⁾

11. O Lord Supreme, win the battle. Speak out the words for the Lord Supreme. Make the Lord Supreme win the battle.⁽¹⁾ O resplendent Lord, win the battle. Speak out the words for the resplendent Lord. Make the resplendent Lord win the battle.⁽²⁾

12. True has come out your auspicious speech, by which you have made the Lord Supreme win the battle. O vegetations, be freed by the Lord Supreme, whom you have enabled to win the battle.⁽¹⁾ True has come out your auspicious speech by which you have made the resplendent Lord win the battle. O vegetations, be freed by the resplendent Lord, whom you have enabled to win the battle.⁽²⁾

देवस्याहृष्टं सवितुः सवे सत्यप्रसवसो बृहस्पतेर्वाजजितो वाजं जेषम् ।

वाजिनो वाजजितोऽध्वन स्कन्नुवन्तो योजना मिमांसाः काष्ठान् गच्छते ॥१३॥

एष स्य वाजी क्षिपुषिं तुरण्यति ग्रिवायां बद्धो अपिकुक्ष आसनि ।

क्रतुं वधिका अनु सधसनिष्यदत्पथामकूठस्यन्वापनीफणत् स्वाहा ॥१४॥

उत स्मास्य द्रवतस्तुरव्यतः पूर्णं न वेरनुवाति प्रगर्धिनः ।

इयेनस्येष भजतो अङ्गुसं परि वधिकाष्णः सहोर्जा तरिभ्रतः स्वाहा ॥१५॥

शं नो मवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वकाः ।

जम्भयन्तोऽहिं वृकं रक्षांसि सनेभ्यस्मद्युयवन्नमीवाः ॥१६॥

ते नो अर्वन्तो हवनद्युतो हवं विभ्वे शृण्वन्तु वाजिनो मितद्रवः ।

सहस्रसा मेधसाता सनिष्यवो महो ये धनें स मिधेषु जश्निरे ॥१७॥

वाजे-वाजेऽवत वाजिनो नो धनेषु विषा अमुता क्रतज्ञाः ।

अस्य मध्वः पिबत मादर्यष्वं तृसा यात पृथिभिर्विषयानैः ॥१८॥

Devasyāhaṁ savituh save satyaprasvaso bṛhaspatervājajito
vājam jeṣam (i). Vājino vājajito' dhvana skabhnuvanto
yojanā mimānāḥ kāṣṭhām gacchata (ii) ॥ 13 ॥

Eṣa sya vājī kṣipañim turanyati grīvāyām baddho' apikaṣa'
āsani. Kratum dadhikrā' anu saṁsaniṣyadatpathāmankārṁs-
yanvāpanīphaṇat svāhā (i). ॥ 14 ॥

Uta smāsyā dravatasturanyataḥ paṇam na veranuvāti pra-
gardhinaḥ. Śyenasyeva dhrajato' aṅkasam pari dadhikrāvṇaḥ
sahorjā taritrataḥ svāhā (i). ॥ 15 ॥

Śam no bhavantu vājino haveṣu devatātā mitadravaḥ
svarkāḥ. Jambhayanto him vṛkaṁ rakṣāṁsi sanemyasma-
dyuyavannamīvāḥ (i). ॥ 16 ॥

Te no' arvanto havanaśuto havam viśve śṛṇvantu vājino mi-
tadravaḥ. Sahasrasā medhasātā saniṣyavo maho ye dhanam
samitheṣu jabhrire (i). ॥ 17 ॥

Vāje-vāje' vata vājino no dhaneṣu viprā' amṛtā' ṛtajñāḥ. Asya
madhvaḥ pibata mādayadhvam tṛptā yāta
pathibhirdevayānaiḥ. (i). ॥ 18 ॥

13. At the impulsion of the creator God, who is the true inspirer, may I win the strength of the Lord Supreme, the winner of battles.⁽¹⁾ O speedy ones, winners of the battles, blocking the pathways and measuring miles, may you reach the regions.⁽²⁾

14. This speedy courser, bound at the neck and flanks and in the mouth, runs fast at the stroke of the whip. Overcoming the obstacles on the way, following the intentions of the rider, the horse (the morning sun) traverses the uneven paths to reach the destination quickly. *Svāhā*.⁽¹⁾

15. The trappings of this swiftly running courser (the morning sun), dashing like a hawk, traversing the path with vigour, follow him like feathers of a flying bird determined to reach its prey. *Svāhā*.⁽¹⁾

16. May the speedy horses (of the sun) be for our comfort at our call. Moving pleasantly in the sacrifice, beautiful in appearance, destroying snakes, wolves and pests, may they quickly banish all the calamities from us.⁽¹⁾

17. May all those vigorous horses (of the sun), moving pleasantly, listeners of calls, hear our invocations. They are winners of thousands, enrichers of the place of sacrifice, and they have brought great riches from the battles.⁽¹⁾

18. O horses (of the sun), wise immortal, and skilled in eternal law, protect us in each and every battle for riches. Drink of this sweet mead. Be delighted; being satisfied go on the paths on which the enlightened ones travel.⁽¹⁾

आ मा वाजस्य प्रसवो जगम्यादेमे द्यावापृथिवी विश्वरूपे ।

आ मा गन्तां पितरां मातरां वा मा सोमो अमृतत्वेन गम्यात् ।

वाजिनो वाजजितो वाजं ससुवाधंसो बृहस्पतेर्भागमवजिघ्रत निमृजानाः ॥१९॥

आपये स्वाहा स्वापये स्वाहाऽपिजाय स्वाहा कतवे स्वाहा वसवे स्वाहाऽहर्पतये स्वाहाऽह्ने मृगधाय स्वाहा मृगधायं वैनंश्रिनाय स्वाहा विनंश्रिना आन्त्यायनाय स्वाहाऽन्त्याय मौवनाय स्वाहा भुवनस्य पतये स्वाहाऽधिपतये स्वाहा ॥२०॥

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पतां श्रोत्रं यज्ञेन कल्पतां पूष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् । प्रजापतेः प्रजा अभूम स्वर्देवा अगन्मा मृता अभूम ॥२१॥

अस्मे वो अस्विन्द्रियमस्मे नृमणमुत क्रतुरस्मे वचांसि सन्तु वः ।

नमो मात्रे पृथिव्यै नमो मात्रे पृथिव्या इयं ते राड्

यन्ताऽसि यमनो ध्रुवोऽसि ध्रुवः । कृष्ये त्वा क्षेमाय त्वा रय्ये त्वा पोषाय त्वा ॥२२॥

Ā mā vājasya prasavo jagamyādeme dyāvāpṛthivī viśvarūpe.
Ā mā gantām pitarā mātara cā mā somo' amṛtattvena gamyāt
(i). Vājino vājajito vājaṁ sasṛvāṁso bṛhaspaterbhāgamava-
jighrata nimṛjānāḥ (ii). ॥ 19 ॥

Āpaye svāhā (i) svāpaye svāhā (ii) pijāya svāhā (iii) kratave
svāhā (iv) vasave svāhā-(v)'harpataye svāhā'-(vi) hne
mugdhāya svāhā (vii) mugdhāya vainaṁśināya svāhā (viii)
vinaṁśina' āntyāyanāya svāhā'-(ix) ntyāya bhauvanāya svāhā
(x) bhuvanasya pataye svāhā'-(xi) dhipataye svāhā (xii).
॥ 20 ॥

Āyuryajñena kalpatām (i) prāṇo yajñena kalpatām (ii)
cakṣuryajñena kalpatām śrotram yajñena kalpatām (iv)
prṣṭham yajñena kalpatām (v) yajño yajñena kalpatām (vi).
Prajāpateḥ prajā' abhūma (vii) svardevā' aganmā'-(viii) mṛtā'
abhūma (ix). ॥ 21 ॥

Asme vo' astvindriyamasme nṛmṇamuta kraturasme
varcāṁsi santu vaḥ (i). Namo māt্রে pṛthivyai namo māt্রে
pṛthivyā'(ii) iyam te rāḍ-(iii) yantā si yamano dhruvo' si dha-
ruṇaḥ. Kṛṣyai tvā kṣemāya tvā rayyai tvā poṣāya tvā (iv). ॥ 22 ॥

19. May the impulsion of strength come to me. May these earth and sky, having all sorts of forms, come to me. May the father as well as mother come to me. May the bliss with immortality come to me.⁽¹⁾ O speedy ones, winners of the battles, having gone to win the booty, keep and enjoy the share of the Lord Supreme by smell.⁽²⁾

20. I dedicate it for acquisition of skills.⁽¹⁾ I dedicate it for acquisition of expertise.⁽²⁾ I dedicate it for victory.⁽³⁾ I dedicate it for action.⁽⁴⁾ I dedicate it for accommodation.⁽⁵⁾ I dedicate it to the Lord of the day.⁽⁶⁾ I dedicate it to the pleasing day.⁽⁷⁾ I dedicate it to the pleasing perishable objects.⁽⁸⁾ I dedicate it to the perishable objects leading to the end.⁽⁹⁾ I dedicate it to the last of the worldly things.⁽¹⁰⁾ I dedicate it to the Lord of the worlds.⁽¹¹⁾ I dedicate it to the Overlord of all.⁽¹²⁾

21. May my longevity be secured by sacrifice.⁽¹⁾ May my breath be secured by sacrifice.⁽²⁾ May my vision be secured by sacrifice.⁽³⁾ May my hearing be secured by sacrifice.⁽⁴⁾ May my back be secured by sacrifice.⁽⁵⁾ May the sacrifice be secured by sacrifice.⁽⁶⁾ We have become the offsprings of the Lord of creatures.⁽⁷⁾ We have reached the enlightened ones in the heaven.⁽¹⁰⁾ We have become immortal.⁽¹¹⁾

22. O regions, may your manly vigour be in us; be your wealth, your intelligence and your lustres.⁽¹⁾ Our obeisance to mother earth; obeisance to mother earth.⁽²⁾ This is your sovereignty.⁽³⁾ You are the leader and the controller; you are firm and sustainer of all. I invoke you for agriculture, for well-being, for wealth and for plentiful nourishment.⁽⁴⁾

बाजस्येमं प्रसवः सुषुवेऽग्रे सोमं राजानमोषधीष्वप्सु ।
 ता अस्मभ्यं मधुमतीर्भवन्तु वयं रात्रे जागृयाम पुरोहिताः स्वाहा' ॥२३॥
 बाजस्येमां प्रसवः शिथिये दिवमिमा च विश्वा भुवनानि सम्राट् ।
 अदितस्तन् दापयति प्रजानन्तः नो रयिं सर्ववीरं नि यच्छतु स्वाहा' ॥२४॥
 बाजस्य नु प्रसव आ बभूवेमा च विश्वा भुवनानि सर्वतः ।
 सनेमि राजा परि याति विद्वान् प्रजां पुष्टिं वर्धयमानो अस्मे स्वाहा' ॥२५॥
 सोमं राजानमवसेऽग्निमन्वारभामहे । आदित्यान्विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिं स्वाहा' ॥२६॥
 अर्यमणं बृहस्पतिमिन्द्रं दानाय वोदय ।
 वाचं विष्णुं सरस्वतीं सवितारं च वाजिनं स्वाहा' ॥२७॥
 अग्रे अच्छां ववेह नः प्रति नः ममनां भव ।
 प्र नो यच्छ सहस्रजित्त्वं हि धेनुदा असि स्वाहा' ॥२८॥

Vajasyemam prasavaḥ suṣuve' gre somam
 rājānamoṣadhiṣvapsu. Tā' asmabhyam madhumatīrbha-
 vantū vyaṁ rāṣṭre jāgryāma purohitāḥ svāhā (i). ॥ 23 ॥

Vajasyemām prasavaḥ śiśriye divamimā ca viśvā bhuvanāni
 samrāt. Aditsantam dāpayati prajānanta no rayiṁ
 sarvavīram ni yachatu svāhā (i). ॥ 24 ॥

Vajasya nu prasava ā babhūvemā ca viśvā bhuvanāni sarva-
 taḥ. Sanemi rājā pari yāti vidvān prajāṁ puṣṭim
 vardhayamāno' asme svāhā (i). ॥ 25 ॥

Somaṁ rājānamavase' gñimanvārabhāmahe.
 Ādityānviṣṇum sūryam brahmāṇam ca bṛhaspatiṁ svāhā (i).
 ॥ 26 ॥

Aryamaṇam bṛhaspatimindraṁ dānāya codaya. Vācam
 viṣṇuṁ sarasvatīṁ savitāram ca vājinaṁ svāhā (i). ॥ 27 ॥

Agne' acchā vadeha naḥ prati naḥ sumanā bhava. Pra
 no yaccha sahasrajit tvaṁ hi dhanadā' asi svāhā (i). ॥ 28 ॥

23. Long long ago, the impulsion of strength produced this blissful plant, the king, in waters and in the medicinal herbs. May those herbs be sweet as honey for us. Stationed in forefront, may we always be active and alert for our nation. *Svāhā.*(1)

24. The sovereign of all, who is the creator of all food, has pervaded this earth, the sky and all of the worlds. Knowing well, He makes even a miser donate liberally. May He bestow riches on us along with a host of heroes. *Svāhā.*(1)

25. At the impulsion of strength this earth and all the other worlds came into being all around. The ancient sovereign moves around knowing full well and increasing our offspring as well as our nourishment. *Svāhā.*(1)

26. For our protection, we invoke the blissful Lord, the sovereign and the adorable Lord, the months, the omnipresent Lord, the sun, the Lord of knowledge and the Lord Supreme. *Svāhā.*(1)

27. O Lord, urge the impartial adjudicator, the great learned teacher, the army chief, the speech, the sacrifice, the learning divine and the powerful sun to bestow gifts on us. *Svāhā.*(1)

28. O adorable Lord, speak kindly to us; be gracious towards us here. O winner of thousands, give liberally to us. You are the granter of wealth. *Svāhā.*(1)

प्र नो यच्छत्वयमा प्र पूषा प्र बृहस्पतिः । प्र वाग्देवी ददातु नः स्वाहा ॥ २९ ॥

बृहस्पत्यै त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।

सरस्वत्यै वाचो यन्तुर्यन्त्रिये दधामि बृहस्पतिं हवा साम्राज्येनाभि गिञ्चाम्यसौ ॥ ३० ॥

अग्निरैकाक्षरेण प्राणमुदजयत्तमुज्जेषं—मश्विनौ द्व्यक्षरेण द्विपदौ मनुष्यानुदजयतां तानुज्जेषं

विष्णुस्त्र्यक्षरेण त्रीलोकानुदजयत्तानुज्जेषं सोमश्चतुरक्षरेण चतुष्पदः पशूनुदजयत्तानुज्जेषम् ॥ ३१ ॥

पूषा पञ्चाक्षरेण पञ्च दिश उदजयता उज्जेषं सविता षडक्षरेण षड्रतूनुदजयत्तानुज्जेषं मरुतः

सप्ताक्षरेण सप्त ग्राम्यान् पशूनुदजयत्तानुज्जेषं बृहस्पतिंष्टाक्षरेण गायत्रीमुदजयत्तामुज्जेषम् ॥ ३२ ॥

मित्रो नवाक्षरेण त्रिवृत्तं स्तोममुदजयत्तमुज्जेषं वरुणो दशाक्षरेण विराजमुदजयत्तामुज्जेषं—

मिन्द्र एकादशाक्षरेण त्रिष्टुभमुदजयत्तामुज्जेषं विश्वे देवा द्वादशाक्षरेण जगतीमुदजयत्ता-
मुज्जेषम् ॥ ३३ ॥

Pra no yacchatvaryamā pra pūṣā pra bṛhaspatiḥ. Pra vāgdevī dadātu naḥ svāhā (i). ॥ 29 ॥

Devasya tvā savituh prasave' śvinorbāhubhyām pūṣṇo hastābhyām. Sarasvatyai vāco yanturyantriye dadhāmi bṛhaspateṣṭvā sāmrañyenābhiṣiñcāmyasau (i). ॥ 30 ॥

Agnirekākṣareṇa prāṇamudajayat tamujjeṣama-(i) śvinau dvyakṣareṇa dvipado manuṣyānudajayatām tānujjeṣam (ii) viṣṇuṣtryakṣareṇa trīmllokānudajayat tānujjeṣam (iii) so-
maścaturakṣareṇa catuṣpadaḥ paśūr.udajayattānujjeṣam (iv).
॥ 31 ॥

Pūṣā pañcākṣareṇa pañca diśa' udajayattā' ujeṣam (i) savitā ṣaḍakṣareṇa ṣaḍṛtūnudajayattānujjeṣam (ii) marutaḥ sap-
tākṣareṇa sapta grāmyān paśūnudajayaṁstānujjeṣam (iii) bṛhaspatiraṣṭākṣareṇa gāyatrīmudajayat tānujjeṣam (iv)
॥ 32 ॥

Mitro navākṣareṇa trivṛtaṁ stomamudajayattamujjeṣam (i) varuṇo daśākṣareṇ virājamudajayat tānujjeṣa-(ii) mindra ekādaśākṣareṇa triṣṭubhamudajayattānujjeṣam (iii) viśve devā dvādaśākṣareṇa jagatīmudajayaṁstānujjeṣam (iv).
॥ 33 ॥

29. May the impartial adjudicating Lord, the nourisher Lord, the Lord Supreme grant and the speech divine give gifts to us. *Svāhā*.⁽²⁾

30. At the impulsion of the creator God, with the arms of the healers and with the hands of the nourisher, I, so and so, consign you to the controlling guidance of the learning divine, the controller of speech. I hereby sprinkle you with the consecration waters of the empire of the Lord Supreme.⁽¹⁾

31. *Agni* (fire) conquered the vital breath with the one-syllable metre; may I conquer the same.⁽¹⁾ *Āśvinau* (the twins divine) conquered men with two-syllable metre; may I conquer those.⁽²⁾ *Viṣṇu* (the sun) conquered the three worlds with three-syllable metre; may I conquer those.⁽³⁾ *Soma* (the moon) conquered quadruped animals with four-syllable metre; may I conquer those.⁽⁴⁾

32. *Pūṣan* (the nourisher) conquered the five directions with the five-syllable metre; may I conquer those.⁽¹⁾ *Savitṛ* (the sun) conquered six seasons with the six-syllable metre; may I conquer those.⁽²⁾ *Maruts* (the cloud-bearing winds) conquered the seven domestic animals with the seven-syllable metre; may I win those.⁽³⁾ *Br̥haspati* (the Lord Supreme) won *gāyatrī* with the eight syllable metre; may I win her.⁽⁴⁾

33. *Mitra* (the friendly Lord) conquered the *trivṛta* verse with the nine-syllable metre; may I conquer that.⁽¹⁾ *Varuṇa* (the venerable Lord) conquered *Virāṭ* with the ten-syllable metre; may I conquer that.⁽²⁾ *Indra* (the resplendent Lord) conquered *viṣṭubh* with the eleven-syllable metre; may I conquer that.⁽³⁾ *Viśvedevāh* (all the bounties of Nature) conquered *jagatī* with the twelve syllable metre; may I conquer that.⁽⁴⁾

वसवृक्षयोर्वशाक्षरेण त्रयोवृशं स्तोममुर्वजयँस्तमुज्जेषं रुद्राश्चतुर्वशाक्षरेण चतुर्वृशं
 स्तोममुर्वजयँस्तमुज्जेषं—मावित्याः पञ्चदशाक्षरेण पञ्चवृशं स्तोममुर्वजयँस्तमुज्जेषं—मर्दितिः
 षोडशाक्षरेण षोडशं स्तोममुर्वजयत्तमुज्जेषं प्रजापतिः सप्तदशाक्षरेण सप्तवृशं स्तोम-
 मुर्वजयत्तमुज्जेषम् ॥ ३४ ॥

एष ते निर्रते भागस्तं जुषस्व स्वाहा अग्निनेत्रेभ्यो देवेभ्यः पुःसवृक्षेः स्वाहा
 यमनेत्रेभ्यो देवेभ्यो दक्षिणासवृक्षेः स्वाहा विश्वदेवनेत्रेभ्यो देवेभ्यः पश्चात्सवृक्षेः स्वाहा
 मित्रावरुणनेत्रेभ्यो वा मरुत्त्रेभ्यो वा देवेभ्य उत्तरासवृक्षेः स्वाहा
 सोमनेत्रेभ्यो देवेभ्य उपरिसवृक्षो दुर्वस्ववृक्षेः स्वाहा ॥ ३५ ॥

ये देवा अग्निनेत्राः पुःसवृक्षेभ्यः स्वाहा ये देवा यमनेत्रा दक्षिणासवृक्षेभ्यः स्वाहा ये देवा
 विश्वदेवनेत्राः पश्चात्सवृक्षेभ्यः स्वाहा ये देवा मित्रावरुणनेत्रा वा मरुत्त्रेभ्यो वा उत्तरासवृक्षेभ्यः
 स्वाहा ये देवाः सोमनेत्रा उपरिसवृक्षो दुर्वस्वनेत्रेभ्यः स्वाहा ॥ ३६ ॥

Vasavastrayodaśākṣareṇa trayodaśaṁ stomamudajayaṁhyas-
 tamujjeṣam (i) rudrāścaturdaśākṣareṇa caturdaśaṁstoma-
 mudajayaṁstamujjeṣamā-(ii) dityāḥ pañcadaśākṣareṇa pañ-
 cadaśaṁ stomamudajayaṁstāmujjeṣama-(iii) ditiḥ
 ṣoḍaśākṣareṇa ṣoḍaśaṁ stomamudajayattamujjeṣam (iv)
 prajāpatiḥ saptadaśākṣareṇa saptadaśaṁ stomamudajaytta-
 mujjeṣam (v). ॥ 34 ॥

Eṣa te nirrte bhāgastam juṣasva svāhā'-(i) gñinetrebhyo de-
 vebhyaḥ purāḥsadbhyaḥ svāhā (ii) yamanetrebhyo devebhyo
 dakṣiṇāsadbhyaḥ svāhā (iii) viśvadevanetrebhyo devebhyaḥ
 paścātsadbhyaḥ svāhā (iv) mitrāvaruṇanetrebhyo vā marun-
 netrebhyo vā devebhya' uttarāsadbhyaḥ svāhā (v) somane-
 trebhya devebhya' uparisadbhyo duvasadbhyaḥ svāhā (vi).
 ॥ 35 ॥

Ye devā' agninetrāḥ purāḥsadastebhyaḥ svāhā (i) ye devā ya-
 manetrā dakṣiṇā-sadastebhyaḥ svāhā (ii) ye devā viśvadeva-
 netrāḥ paścātsadastebhyaḥ svāhā (iii) ye devā
 mitrāvaruṇanetrā vā marunnetrā vottarāsadastebhyaḥ svāhā
 (iv) ye devāḥ somanetrā' uparisado duvasvantastebhyaḥ
 svāhā (v). ॥ 36 ॥

34. *Vasus* (lords of abode) conquered the thirteenth verse of praise with the thirteen-syllable metre; may I conquer that.⁽¹⁾ *Rudras* (terrible punishers) conquered fourteenth verse of praise with the fourteen-syllable metre; may I conquer that.⁽²⁾ *Ādityas* (the months) conquered the fifteenth verse of praise with the fifteen-syllable metre; may I conquer that.⁽³⁾ *Aditi* (the eternity) conquered the sixteenth verse of praise with the sixteen-syllable metre; may I conquer that.⁽⁴⁾ *Prajāpati* (Lord of creatures) conquered seventeenth verse of praise with the seventeen-syllable metre; may I conquer that.⁽⁵⁾

35. O earth, this is your share; enjoy it. *Svāhā*.⁽¹⁾ I dedicate to the enlightened ones, whose leader is the adorable Lord, and who are seated on the eastern side.⁽²⁾ I dedicate to the enlightened ones, whose leader is the ordainer and who are seated on the southern side.⁽³⁾ I dedicate to the enlightened ones whose leaders are all the bounties of Nature and who are seated on the western side.⁽⁴⁾ I dedicate to the enlightened ones, whose leaders are the friendly Lord and the venerable Lord, or the enlightened ones whose leaders are the cloud-bearing winds and who are seated on the northern side.⁽⁵⁾ I dedicate to the enlightened ones whose leader is the blissful Lord and who are seated above full of reverence.⁽⁶⁾

36. I dedicate to those enlightened ones, whose leader is the adorable lord, and who sit on the eastern side.⁽¹⁾ I dedicate to those enlightened ones, whose leader is the ordainer and who sit on the southern side.⁽²⁾ I dedicate to those enlightened ones, whose leaders are all the bounties of Nature and who sit on the western side.⁽³⁾ I dedicate to those enlightened ones whose leaders are the friendly Lord and the venerable Lord, or those enlightened ones, whose leaders are the cloud-bearing winds and who sit on the northern side.⁽⁴⁾ I dedicate to those enlightened ones, whose leader is the blissful Lord and who sit above full of reverence.⁽⁵⁾

अग्ने सहस्रं पृतना अभिमातीरणास्य । कुष्टरस्तुन्नरातीर्वचो धा यज्ञवाहसि ॥ ३७ ॥

वेचस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । उपार्थशोर्वीर्येण जुहोमि हतं रक्षः
स्वाहा रक्षसां त्वा वधायां वधिष्म रक्षोऽवधिष्मामुमसौ हतः ॥ ३८ ॥

सविता त्वा सवानां सुवतां ग्निर्गृहपतीनां सोमो वनस्पतीनाम् ।

बृहस्पतिर्वाचं इन्द्रो ज्यैष्ठ्याय रुद्रः पुशुभ्यो मित्रः सत्यो वरुणो धर्मपतीनाम् ॥ ३९ ॥

इमं देवा असपत्नं सुवचं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियाय ।

इमममुष्यं पुत्रममुष्यै पुत्रमस्यै विश एष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानां राजा ॥ ४० ॥

[अ० ९, कं० ४०, मं० सं० ११७]

Agne sahasva pṛtanā' abhimātīrapāśya.
Duṣṭarastarannarātīrvarco dhā yajñavāhasi (i). ॥ 37 ॥

Devasya tvā savituḥ prasave' śvinorbāhubhyām pūśṇo has-
tābhyām. Upāṁśorvīryeṇa juhomi hataṁ rakṣaḥ svāhā (i)
rakṣasām tvā vadhāyā (ii) vadhiṣma rakṣo' vadhiṣmāmuma-
sau hataḥ (iii). ॥ 38 ॥

Savitā tvā savānāṁ suvatāma-(i) gñirgrhapatīnām (ii) somo
vanaspatīnām (iii). Bṛhaspatirvāca' (iv) indro jyaiṣṭhyāya (v)
rudraḥ paśubhyo (vi) mitraḥ satyo (vii) varuṇo
dharmapatīnām (viii). ॥ 39 ॥

Imam devā' aspatnaṁ suvadhvam mahate kṣatrāya mahate
jyaiṣṭhyāya mahate jānarājyāyendrasyendriyāya.
Imamamuṣya putramamuṣyai putramasyai 'viśa' eṣa vo' mī
rājā somo' smākam brāhmaṇnāam rājā (i). ॥ 40 ॥ (K = 40;
M = 117)

37. O adorable Lord, defeat the invading hordes; drive away the enemy. Destroying the armies of enemy, you are quite irresistible. You are the bestower of lustre upon the sacrificer.⁽¹⁾

38. O destroyer of evils, at the impulsion of the creator God, with the arms of the healers and with the hands of the nourisher, I offer oblations with the strength of the first ladle of oblation (the first expression of devotion). The pests have been killed, *Svāhā*.⁽¹⁾ You for the slaughter of pests⁽²⁾. We have killed the pests. We have killed so and so. So and so have been killed.⁽³⁾

39. May the creator God inspire you for sway over rulers.⁽¹⁾ The adorable Lord for sway over householders.⁽²⁾ The blissful Lord for sway over vegetations.⁽³⁾ The Lord Supreme for speech.⁽⁴⁾ The resplendent Lord for supremacy.⁽⁵⁾ The terrible Lord for cattle.⁽⁶⁾ The friendly Lord for truth.⁽⁷⁾ The venerable Lord for sway over the protectors of law.⁽⁸⁾

40. O enlightened ones, inspire this sacrificer to great supremacy unrivalled, to lordship over people and to the virtues of the resplendent Lord; this sacrificer, son of such and such man, son of such and such woman, and of such and such tribe. O people of such and such land, let him be your sovereign. The blissful Lord is the sovereign of us, the intellectuals.⁽¹⁾

अथ दशमोऽध्यायः ।

अपो बुवा मधुमतीरगृभ्णन्नूर्जस्वती राजस्वश्चितांनाः ।

यामिभिर्त्रावरुणावृष्यपिञ्चन्याभिरिन्द्रमनयन्नत्यरांतीः ॥ १ ॥

वृष्णं ऊर्मिरसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा वृष्णं ऊर्मिरसि राष्ट्रदा राष्ट्रममुष्मे देहि
वृषसेनोऽसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा वृषसेनोऽसि राष्ट्रदा राष्ट्रममुष्मे देहि ॥ २ ॥

अर्थेत् स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा अर्थेत् स्थ राष्ट्रदा राष्ट्रममुष्मे दत्ता—पः परिव्राहिणीं स्थ राष्ट्रदा राष्ट्रं मे
दत्त स्वाहा उपः परिव्राहिणीं स्थ राष्ट्रदा राष्ट्रममुष्मे दत्ता—पां पतिरसि राष्ट्रदा राष्ट्रं मे देहि
स्वाहा उपां पतिरसि राष्ट्रदा राष्ट्रममुष्मे देहि पां गर्भोऽसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा उपां
गर्भोऽसि राष्ट्रदा राष्ट्रममुष्मे देहि ॥ ३ ॥

Apo devā madhumatīragrbhṇannurjasvatī rājasvascītānāḥ.
Yābhirmitrāvaruṇāvabhyaṣiñcanyābhirindramanayanna-
tyarātīḥ (i). ॥ 1 ॥

Vṛṣṇa, ūrmirasi rāṣṭradā rāṣṭram me dehi svāhā (i) vṛṣṇ
a'ūrmirasi rāṣṭradā rāṣṭramamuṣmai dehi (ii) vṛṣaseno' si
rāṣṭradā rāṣṭram me dehi svāhā (iii) vṛṣaseno' si rāṣṭradā
rāṣṭramamuṣmai dehi (iv). ॥ 2 ॥

Artheta stha rāṣṭradā rāṣṭram me datta svāhā'-(i) rtheta stha
rāṣṭradā rāṣṭramamuṣmai dattau-(ii) jasvatī stha rāṣṭradā
rāṣṭram me datta svāhau-(iii) jasvatī stha rāṣṭradā rāṣṭrama-
muṣmai dattā'-(iv) paḥ parivāhiṇī stha rāṣṭradā rāṣṭram me
datta svāhā'-(v) paḥ parivāhiṇī stha rāṣṭradā rāṣṭramamusmai
dattā'-(vi) pām patirasi rāṣṭradā rāṣṭram me dehi svāhā'-(vii)
pām patirasi rāṣṭradā rāṣṭramamuṣmai dehya-(viii) pām
garbho' si rāṣṭradā rāṣṭram me dehi svāhā'-(ix) pām garbho' si
rāṣṭradā rāṣṭramamuṣmai dehi (x). ॥ 3 ॥

CHAPTER TEN

1. The enlightened ones obtain the waters, tasting sweet as honey, invigorating, glittering and restoring consciousness, wherewith they consecrate the friendly Lord and the venerable Lord and wherewith they lead the resplendent Lord overwhelming the enemies.(1)

2. You are a surge of strength, bestower of kingdom; bestow kingdom on me. *Svāhā*.(1) You are a surge of strength, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(2) You have a powerful army, bestower of kingdom; bestow kingdom on me. *Svāhā*.(3) You have a powerful army, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(4)

3. You are accomplishers of the work, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(1) You are accomplishers of the work, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(2) You are full of vigour, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(3) You are full of vigour, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(4) You are streams flowing around, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(5) You are waters flowing around, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(6) You are the Lord of waters, bestower of kingdom; bestow kingdom on me. *Svāhā*.(7) You are the Lord of waters, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(8) You are the child of waters, bestower of kingdom; bestow kingdom on me. *Svāhā*.(9) You are the child of waters, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(10)

सूर्यत्वचस स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा सूर्यत्वचस स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त सूर्यत्वचस
 स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा सूर्यत्वचस स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त मान्दा स्थ राष्ट्रदा राष्ट्रं मे
 दत्त स्वाहा मान्दा स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त श्वितं स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा
 व्रजक्षितं स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त वाशा स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा वाशा स्थ राष्ट्रदा
 राष्ट्रममुष्मै दत्त शर्विठा स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा शर्विठा स्थ राष्ट्रदा राष्ट्रममुष्मै
 दत्त शकवरी स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा शकवरी स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त जनभृतं
 स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा जनभृतं स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त विश्वभृतं स्थ राष्ट्रदा
 राष्ट्रं मे दत्त स्वाहा विश्वभृतं स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त आपः स्वराजं स्थ राष्ट्रदा राष्ट्र-
 ममुष्मै दत्त । मधुमतीमधुमतीभिः पूरयन्तां महि क्षत्रं क्षत्रियाय वन्वानां अनधृष्टाः सीदत
 सहोजसो महि क्षत्रं क्षत्रियाय दधतीः ॥ ४ ॥

Sūryatvacasa stha rāṣṭradā rāṣṭram me datta svāhā (i) sūryat-
 vacasa stha rāṣṭradā rāṣṭramamuṣmai datta (ii) sūryavarcasa
 stha rāṣṭradā rāṣṭram me datta svāhā (iii) sūryavarcasa stha
 rāṣṭradā rāṣṭramamuṣmai datta (iv) māndā stha rāṣṭradā
 rāṣṭram me datta svāhā (v) māndā stha rāṣṭradā
 rāṣṭramamuṣmai datta (vi) vrajakṣita stha rāṣṭradā rāṣṭram
 me datta svāhā (vii) vrajakṣita stha rāṣṭradā rāṣṭramamuṣmai
 datta (viii) vāśā stha rāṣṭradā rāṣṭram me datta svāhā (ix) vāśā
 stha rāṣṭradā rāṣṭramamuṣmai datta (x) śaviṣṭhā stha rāṣṭradā
 rāṣṭramā me datta svāhā (xi) śaviṣṭhā stha rāṣṭradā rāṣṭrama-
 muṣmai datta (xii) śakvarī stha rāṣṭradā rāṣṭram me datta
 svāhā (xiii) śakvari stha rāṣṭradā rāṣṭramamuṣmai datta
 (xiv) janabhṛta stha rāṣṭradā rāṣṭram me datta svāhā (xv) ja-
 nabhṛta stha rāṣṭradā rāṣṭramamuṣmai datta (xvi) viśvabhṛta
 stha rāṣṭradā rāṣṭram me datta svāhā (xvii) viśvabhṛta stha
 rāṣṭradā rāṣṭram me datta rāṣṭramamuṣmai datta āpaḥ (xviii)
 svarāja stha rāṣṭradā rāṣṭramamuṣmai datta (xix). Madhu-
 matīrmadhumatībhiḥ pūryantām mahi kṣatram kṣatriyāya
 vanvānā' anādhṛṣṭāḥ sīdata sahaujaso mahi kṣatram
 kṣatriyāya dadahatīḥ (xxi). ॥ 4 ॥

4. You are with sun-like skins, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽¹⁾ You are with sun-like skins, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽²⁾ You are with lustre of the sun, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽³⁾ You are with lustre of the sun, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽⁴⁾ You are pleasure-giving, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽⁵⁾ You are pleasure-giving, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽⁶⁾ You are dwellers in the cattle-rearing farms, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽⁷⁾ You are dwellers in the cattle-rearing farms, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽⁸⁾ You are desired by all, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽⁹⁾ You are desired by all, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽¹⁰⁾ You are the most powerful, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽¹¹⁾ You are the most powerful, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽¹²⁾ You are endowed with strength, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽¹³⁾ You are endowed with strength, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽¹⁴⁾ You are nourishers of people, bestowers of kingdom; bestow kingdom on me, *Svāhā*.⁽¹⁵⁾ You are nourishers of people, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽¹⁶⁾ You are nourishers of all, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽¹⁷⁾ You are nourishers of all, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽¹⁸⁾ You are self-shining waters, bestowers of kingdom; bestow kingdom on me. *Svāhā*.⁽¹⁹⁾ You are self-shining waters, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.⁽²⁰⁾ May the sweet mingle with the sweet ones, winning great ruling power for the warrior. Rest here unmolested, full of strength, bestowing great ruling power on the warrior.⁽²¹⁾

सोमस्य त्विषिरसि तवेव मे त्विषिर्मुयात । अग्नये स्वाहा सोमाय स्वाहा सवित्रे स्वाहा
सरस्वत्यै स्वाहा पुष्णे स्वाहा बृहस्पतये स्वाहेन्द्राय स्वाहा घोषाय स्वाहा श्लोकाय
स्वाहा ऽथशाय स्वाहा भर्गाय स्वाहा ऽर्यम्णे स्वाहा ॥ ५ ॥

पवित्रे स्थो वैष्णव्यौ सवितुषेः प्रसव उत्पुनाम्यच्छिन्नेण पवित्रेण सूर्यस्य रश्मिभिः ।

अनिभृष्टमसि वाचो बन्धुस्तपोजाः सोमस्य वृत्रमसि स्वाहा राजस्यः ॥ ६ ॥

सधुमादौ द्युम्निनीराप एता अनाधृष्टा अपस्यो वसनाः ।

प्रस्यासु चक्रे वरुणः सधस्थमपाथ शिर्गुर्मातृतमास्वन्तः ॥ ७ ॥

क्षत्रस्योल्बमसि क्षत्रस्य जराय्वसि क्षत्रस्य योनिरसि क्षत्रस्य नामिउसी-

-न्द्रस्य वात्रिग्रमसि मित्रस्यासि वरुणस्यासि त्वयाऽयं वृत्रं बधेत् । ह्वाऽसि
रुजाःसि क्षमाऽसि । पातेनं प्राञ्च पातेनं प्रत्यञ्च पातेनं तिर्यञ्च विरम्यः पति ॥ ८ ॥

Somasya tviṣirasi taveva me tviṣirbhūyāt (i). Agnaye svāhā
(ii) somāya svāhā (iii) savitre svāhā (iv) sarasvatyai svāhā (v)
pūṣṇe svāhā (vi) bṛhaspataye svāhā (vii) indrāya svāhā (viii)
ghoṣāya svāhā (ix) ślokāya svāhā (x) ṛśāya svāhā (xi)
bhagāya svāhā (xii) yamṇe svāhā (xiii). ॥ 5 ॥

Pavitre stho vaiṣṇavyau (i) saviturvaḥ prasava' utpunāmyac-
chidreṇa pavitreṇa sūryasya rāsmibhiḥ (ii). Anibhṛṣṭamaṣi
vāco bandhustapojāḥ somasya dātramasi svāhā rājasvāḥ (iii).
॥ 6 ॥

Sadhamādo dyumninīrāpa' etā' anādhrṣṭā' apasyo vasānā.
Pastyāsu cakre varuṇaḥ sadhasthamapām
śisurmātṛtamāsvantaḥ (i). ॥ 7 ॥

Kṣatrasyolbamasi (i) kṣatrasya jarāyvasi (ii) kṣatrasya yoni-
rasi (iii) kṣatrasya nābhirasi (iv) indrasya vārtraghnamasi (v)
mitrasyāsi (vi) varuṇasyāsi (vii) tvayā' yam vṛtram vadhet
(viii). Drvā ṣi (ix) rujāsi (x) kṣumāsi (xi). Pātainam prāñcam
(xii) pātainam pratyañcam (xiii) pātainam tiryāñcam digb-
hyaḥ pāt (xiv). ॥ 8 ॥

5. You are the radiance of the blissful Lord; may I have the radiance like yours.⁽¹⁾ I dedicate to the adorable Lord.⁽²⁾ I dedicate to the blissful Lord.⁽³⁾ I dedicate to the creator.⁽⁴⁾ I dedicate to the speech.⁽⁵⁾ I dedicate to the nourisher.⁽⁶⁾ I dedicate to the Lord supreme.⁽⁷⁾ I dedicate to the resplendent Lord.⁽⁸⁾ I dedicate to the proclamation.⁽⁹⁾ I dedicate to the praise.⁽¹⁰⁾ I dedicate to the apportioner.⁽¹¹⁾ I dedicate to the Lord of prosperity.⁽¹²⁾ I dedicate to the Lord of justice.⁽¹³⁾

6. Both of you are purifier belonging to omnipresent Lord.⁽¹⁾ By the impulsion of the creator God, I purify you with the rays of the sun, as if, with a strainer without pores.⁽²⁾ You are unconquered by evil ones. You are correlated with the speech and born of austerity. You are bestowers of bliss. *Svāhā*. You are producers of king. *Svāhā*⁽³⁾

7. These glittering waters are sharers of joy, undefeated, active and kept well-covered. The venerable Lord, the child of waters, has made his dwelling in these waters, the best of mothers.⁽¹⁾

8. You are the inner caul of kingly power.⁽¹⁾ You are the outer caul of kingly power.⁽²⁾ You are the womb of kingly power.⁽³⁾ You are the navel of kingly power.⁽⁴⁾ You are the nescience-killing strength of the resplendent Lord.⁽⁵⁾ You are of the friendly Lord.⁽⁶⁾ You are of the venerable Lord.⁽⁷⁾ With you, may this sacrificer destroy the nescience.⁽⁸⁾ You are cleaver.⁽⁹⁾ You are breaker.⁽¹⁰⁾ You are shaker.⁽¹¹⁾ May you guard this sacrificer from the front.⁽¹²⁾ May you guard him from behind.⁽¹³⁾ May you guard him from sides; guard him from all the directions.⁽¹⁴⁾

आविर्मयो' आवितो अग्निर्गृहपति'—रावित इन्द्रो वृद्धश्रवा' आवितौ मित्रावरुणौ धृतरातो-
—वावितः पूषा विश्ववेदो' आवितो द्यावापृथिवी विश्वशम्भुर्वो'—वावित्तावितिरुशर्मो' ॥ ९ ॥

अवेष्टा दन्तुशुक्राः प्राचीमा रोह गायत्री त्वाऽवतु रथन्तरथं सामं त्रिवृत्स्तोमो वसन्त
ऋतुर्ब्रह्म द्रविणम् ॥ १० ॥

दक्षिणामा रोह त्रिष्टुप् त्वाऽवतु बृहत्सामं पञ्चवृश स्तोमो ग्रीष्म ऋतुः क्षत्रं द्रविणम् ॥ ११ ॥

प्रतीचीमा रोह जगती त्वाऽवतु वैरूपथं सामं सप्तवृश स्तोमो वर्षा ऋतुर्विह द्रविणम् ॥ १२ ॥

उदीचीमा रोहानुष्टुप् त्वाऽवतु वैराजथं सामैकविथंश स्तोमः शरहनुः फलं द्रविणम् ॥ १३ ॥

ऊर्ध्वामा रोह पङ्क्तिस्त्वाऽवतु शाकरैवते सामनी त्रिणवत्रयस्त्रिथंशौ स्तोमौ हेमन्तशिखिरावृत
वर्चो द्रविणं प्रत्यस्तं नम्रुचैः शिरः' ॥ १४ ॥

Āvirmayā'-(i) āvitto' agnirgrhapati-(ii) rāvitta' indro vṛdd-
haśravā' (iii) āvitau mitrāvaruṇau dhṛtavratā (iv) vāvittah
pūṣā viśvavedā'-(v) āvitte dyāvāpṛthivī viśvaśambhuvā (vi)
vāvittāditiruruśarmā (vii). ॥ 9 ॥

Āveṣṭā dandaśūkāḥ (i) prācīmāroha gāyatrī tvāvatu rathan-
taraṁ sāma trivṛtstomo vasanta' ṛturbrahma draviṇam (ii).
॥ 10 ॥

Dakṣiṇāmāroha triṣṭup tvā watu bṛhatsāma pancadasa stomo
grīṣma' ṛtuḥ kṣatram draviṇam (i). ॥ 11 ॥

Prācīmāroha jagatī tvāvatu vairupaṁ sāma saptadaśa stomo
varṣā' ṛturviḍ draviṇam (i). ॥ 12 ॥

Udīcīmārohanuṣṭup tvāvatu vairājam sāmaikaviṁśa stomah
śaradr̥tuḥ phalam draviṇam (i). ॥ 13 ॥

Ūrdhvāmā roha paṅktistvāvatu śākvararaivate sāmānī
triṇavatrastriṁśau stomau hemantaśiśīrāvṛtū varco
draviṇam pratyastam (i) namuceḥ śiraḥ (ii). ॥ 14 ॥

9. O men, this sacrificer has appeared here.⁽¹⁾ The adorable one, the master of the household, has been informed of his appearance.⁽²⁾ The resplendent one, with exalted glory, has been informed⁽³⁾. The friendly one, and the venerable one, the maintainers of law, have been informed.⁽⁴⁾ The nourisher one, knower of all, has been informed⁽⁵⁾. Informed are the heaven and earth, propitious to all.⁽⁶⁾ Informed is the eternity, bestower of immense happiness.⁽⁷⁾

10. Persistent stingers have been destroyed.⁽¹⁾ Ascend the east. May the metre *gāyatrī* protect you; also the *rathantara sāman* verse, *trivṛt* praise-verses, the spring season and the wealth of the intellectuals.⁽²⁾

11. Ascend the south. May the metre *triṣṭup* protect you; also the *bṛhat sāman* verses, the fifteen praise-verses, the summer season and the wealth of warriors.⁽¹⁾

12. Ascend the west. May the metre *jagatī* protect you; also the *virūp sāman* verse and the seventeen praise-verses, the rainy season and the wealth of the commerce.⁽¹⁾

13. Ascend the north. May the metre *anuṣṭup* protect you; also the *vairāj sāman* verses, twenty-one praise verses, the autumn season and the wealth of the fruit of labour.⁽¹⁾

14. Ascend zenith. May the metre *pañkti* protect you; also the *sākvara* and *raivata sāman* verses and the twenty-seven and the thirty-three praise-verses; the winter and freezing cold season and the wealth of lustre.⁽¹⁾ The head of the miser is cut off.⁽²⁾

सोमस्य त्विषिरसि तवेव मे त्विषिर्मूयार्त् । मृत्योः पाह्यो'—जोऽसि सहोऽस्यमृतमसि' ॥ १५ ॥
 हिरण्यरूपा उषसो विरोक उभाविन्द्रा उदिथः सूर्यश्च ।
 आ रोहतं वरुण मित्र गतं ततश्चक्षाथामदितिं दितिं च मित्रोऽसि वरुणोऽसि' ॥ १६ ॥
 सोमस्य त्वा द्युम्नेनाभि पिञ्चाम्य'—ग्रेभ्राजसां सूर्यस्य वचसे'—न्द्रस्येन्द्रियेण ।
 क्षत्राणां क्षत्रपतिरेध्यतिं द्दियून् पाहि' ॥ १७ ॥
 इमं देवा असप्तनरं सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियार्थ ।
 इमममुष्यं पुत्रममुष्यं पुत्रमस्यै विश' एष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानां राजा' ॥ १८ ॥
 प्र पर्वतस्य वृषभस्य पुष्टान्नावश्चरन्ति स्वसिचं इयानाः ।
 ता आऽववृत्रज्ञधरागुदक्ता अहिं बुध्न्युमनु रीयमाणाः ।
 विष्णोर्विक्रमणमसि' विष्णोर्विक्रान्तमसि' विष्णोः क्रान्तमसि' ॥ १९ ॥

Somasya tviṣirasi taveva me tviṣirbhūyāt (i). Mṛtyoḥ pāhyo-
 (ii) jo' si saho' syamṛtamasi (iii). ॥ 15 ॥

Hiraṇyarūpā' uṣaso viroka' ubhāvindrā' udithaḥ suryaśca. Ā-
 rohatam varuṇa mitra gartam tatścakṣāthāmaditim ditim ca
 (i) mitro' si varuṇo' si (ii). ॥ 16 ॥

Somasya tvā dyumnenābhi siñcāmya-(i) gnerbhrājasā (ii)
 sūryasya varcase'-(iii) ndrasyendriyeṇa kṣatrāṇām kṣatrapa-
 tiredhyati didyūn pāhi (iv). ॥ 17 ॥

Imam devā' asaptanarṇ suvadhvam mahate kṣatrāya mahate
 jyaiṣṭhyāya mahate jānarājyāyendrasyendriyāya.
 Imamamuṣya putramamuṣyai putramasyai viśa' (i) eṣa vo' mī
 rājā somo' smākam brahmaṇānāṇ rājā (ii). ॥ 18 ॥

Pra parvatasya vṛṣabhasya pṛsthānnavasācaranti svasica'
 iyānāḥ. Tā' āvavṛtrannadharāgudaktā' ahim budhnyamanu
 rīyamānāḥ (i). Viṣṇorvikramaṇamasi (ii) viṣṇorvikrāntamasi
 (iii) viṣṇoḥ krāntamasi (iv). ॥ 19 ॥

15. You are the radiance of the blissful Lord. May my radiance be like that of yours.⁽¹⁾ Save me from death.⁽²⁾ You are vigour; You are endurance; you are the life eternal.⁽³⁾

16. At the advent of the dawn, both of you resplendents arise and with you rises the sun. O venerable Lord and O friendly Lord, mount your chariot and then have a look at the infinity as well as the finite.⁽¹⁾ You are the friendly Lord; you are the venerable Lord.⁽²⁾

17. I bathe you with the shine of the moon,⁽¹⁾ with the glare of the fire;⁽²⁾ with the lustre of the sun,⁽³⁾ with the might of the thunder. Become overlord of all the rulers. Protect this sacrificer past arrows.⁽⁴⁾

18. O enlightened ones, inspire the sacrificer to great supremacy unrivalled, to lordship over people and to the virtues of the resplendent Lord; this sacrificer, son of such and such man, son of such and such woman, and of such and such tribe.⁽¹⁾ O people of such and such land, let him be your sovereign. The blissful Lord is the sovereign of us, the intellectuals.⁽²⁾

19. From the surface of the rain-causing mountain, the navigable rivers flow down self-irrigating and rushing forward. These turn back, moving downwards and upwards, following the path of the clouds of the mid-space.⁽¹⁾ O waters, you are the stepping forth of the sun;⁽²⁾ you are the moving forward of the sun;⁽³⁾ you are the crossing over of the sun.⁽⁴⁾

प्रजापते न त्वनेतान्यन्यो विश्वा रूपाणि परि ता बभूव ।

यत्कामास्ते जुहुमस्तन्नो अस्त्वयममुष्य पितासावस्य पिता वयं स्याम पतयो रयीणां स्वाहा^१ ।
रुद्र यत्ते क्रिवि परं नाम तस्मिन्नुतमस्यमेष्टमसि स्वाहा^२ ॥ २० ॥

इन्द्रस्य वज्रोऽसि मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा युनज्मि ।

अवयथायै त्वा स्वधायै स्वासिरेहा अर्जुनो^३ मरुतां प्रसवेन जयो^४—पाम मनसो^५ समिन्द्रियेण^६ २१
मा तं इन्द्र ते वयं तुरापाडयुक्तासो अत्रह्यता विदसाम ।

तिष्ठा रथमाधि यं वज्रहस्ता रुदमीन् देव यमसे स्वश्वा^७ ॥ २२ ॥

अनये गृहपतये स्वाहा सोमाय वनस्पतये स्वाहा^१ मरुतामोजसे स्वाहे^२—न्द्रस्येन्द्रियाय स्वाहा^३ ।
पृथिवि मातर्मा मा हिंसिर्मो अहं त्वामे ॥ २३ ॥

तथैतः सुविषद्वसुन्तरिक्षसद्धोता वेद्विषदतिथिदुरोणसत् ।

नृषद्वरसदृतसद्वयोमसवृज्जा गोजा ऋतुजा अद्विजा ऋतं ब्रह्म ॥ २४ ॥

Prajāpate na tvadetānyanyo viśvā rupāṇi pari tā babhūva.
Yatkāmāste juhumastanno astvayamamuṣya pitā'sāvasya
pitā vayam syāma patayo rayīṇāṁ svāhā (i). Rudra yatte krivi
param nāma tasminhutamasyameṣṭamasi svāhā (ii). ॥ 20 ॥

Indrasya vajro'si (i) mitrāvararunaṣyostvā praśāstroḥ praśiṣā
yunajmi (ii). Avyathāyai tvā svadhāyai tvā' riṣṭo arjuno (iii)
marutām prasavena jayā (iv)—pām manasā (v) samindriyeṇa
(vi). ॥ 21 ॥

Mā ta' indra te vayam turāṣāḍayuktāso abrahmatā vidadāma.
Tiṣṭhā rathamadhi yam vajrahastā raśmīn deva yamase
svaśvān (i). ॥ 22 ॥

Agnaye gṛhapataye svāhā (i) somāya vanaspataye svāhā (ii)
marutāmojase svāhā (iii) indrasyendriyāya svāhā (iv). Pṛthivi
mātarmā mā hiṁsīrmo' aham tvām (v). ॥ 23 ॥

Harṁsaḥ śuciśadvasurantarikṣasaddhotā vediśadatithir-
duronasat. Nṛśadvarasdṛtasadvyomasadabjā gojā' ṛtajā adriajā
ṛtam bṛhat (i). ॥ 24 ॥

20. O Lord of creatures, no one other than you wins all these various forms. May our desires, with which we invoke you, be fulfilled. May this sacrificer, the son of such and such man, and father of such and such man, and we be the possessors of abundant riches. *Svāhā*.⁽¹⁾ O terrible Lord, active and supreme is your name. You are an oblation offered in it. You are an oblation at our house. *Svāhā*.⁽²⁾

21. O king, you are the adamantine weapon of the resplendent Lord.⁽¹⁾ I invest you with the authority of the friendly Lord and the venerable Lord, the authorisers.⁽²⁾ I, uninjured and resplendent, invoke you so that the people may be free from sufferings and be well-supplied.⁽³⁾ At the impulsion of soliders, may you be victorious.⁽⁴⁾ May we be blessed with happiness of mind; ⁽⁵⁾ and with the power of the sense-organs.⁽⁶⁾

22. O resplendent Lord, conquerer of powerful enemies, may we never be inclined towards unrighteousness. Mount your chariot, where seated with the adamantine power in your hand, you control the reins of good horses.⁽¹⁾

23. I dedicate to the fire, the lord of the household.⁽¹⁾ I dedicate to moon, the lord of the vegetation.⁽²⁾ I dedicate to the vigour of the cloud-bearing winds.⁽³⁾ I dedicate to the might of the thunder.⁽⁴⁾ O mother earth, may you never injure me, nor may I injure you.⁽⁵⁾

24. He, the Lord, is the swan seated in cleanliness, wind (*vasu*) seated in the mid-space, the priest seated on the sacrificial altar, the guest accommodated in the house; He is seated in men, seated in righteousness, seated in sky, creator of waters, creator of earth, creator of truth, and creator of mountains; He is the great eternal law.⁽¹⁾

इयं वसुष्यायुरस्यायुर्मयि धेहि युक्कंसि वर्योऽसि वर्यो मयि धेह्यु—र्गस्यूर्जं मयि धेहि ॥
इन्द्रस्य वा वीर्यकृतो बाहू अभ्युपावहरामि ॥ २५ ॥

स्योनाऽसि सुषदाऽसि क्षत्रस्य योनिरसि ।
स्योनामा सीद सुषदामा सीद क्षत्रस्य योनिमा सीद ॥ २६ ॥

नि वसाव धृतवतो वरुणः प्रस्त्यास्वा । साम्राज्याय सुक्रतुः ॥ २७ ॥

अग्निभूरस्येतास्ते पञ्च दिशः कल्पन्तां ब्रह्म—स्त्वं ब्रह्माऽसि सविताऽसि सत्यप्रसवो
वरुणोऽसि सत्यौजा इन्द्रोऽसि विशौजा रुद्रोऽसि सुशेवः ।
बहुकार श्रेयस्कर भूयस्करेन्द्रस्य वज्रोऽसि तेन मे रर्ध ॥ २८ ॥

अग्निः पृथुर्धर्मणस्पतिर्जुषाणो अग्निः पृथुर्धर्मणस्पतिराज्यस्य वेतु स्वाहा
स्वाहाकृताः सूर्यस्य रुदिमभिर्पतध्वं सजातानां मध्यमेष्टयाय ॥ २९ ॥

Iyadasyāyurasyāyurmayaī dhehi yunñasi varco' si varco mayi
dhehy-(i) urgasyūrjjam mayi dhehi (ii). Indrasya vām
vīryakṛto bāhū' abhyupāvaharāmi (iii). ॥ 25 ॥

Syonāsi' suṣadā si (i) kṣatrasya yonirasi (ii). Syonāmāsīda
suṣadāmāsīda kṣatrasya yonimāsīda (iii). ॥ 26 ॥

Niśasāda dhṛtavrato varuṇaḥ pastyāsvā. Sāmrajyāya sukra-
tuḥ (i). ॥ 27 ॥

Abhibhūrasyetāste pañca diśaḥ kalpantām (i) brahmaṁ (ii)
stvam brahmā'si savitā'si satyaprasavo (iii) varuṇo'si satyaujā
(iv) indrosi viśaujā (v) rudro'si suśevaḥ (vi). Bahukāra śreyas-
kara bhūyaskare'-(vii) ndrasya vajro'si tena me radhya (viii).
॥ 28 ॥

Agniḥ pṛthurdharmaṇaspatirjuṣāṇo' agniḥ pṛthur
dharmaṇaspatirājyasya vetu svāhā (i). Svāhākṛtāḥ sūryasya
raśmibhiryatadhvaṁ sajātānām madhyameṣṭhyāya (ii). ॥ 29
॥

25. You are so great; you are longevity; grant long life to me. You are the uniter; you are lustre; bestow lustre on me.⁽¹⁾ You are vigour; give vigour to me.⁽²⁾ I submit to both the arms of the mighty resplendent Lord.⁽³⁾

26. O royal queen, you are delight-bestowing. You are pleasing to sit with.⁽¹⁾ You are the abode of kingship.⁽²⁾ Be seated on this comfortable and pleasing throne, which is the seat of the kingship.⁽³⁾

27. This venerable king, who is observing a vow, and who is good in deed, has ascended you for acquisition of an empire.⁽¹⁾

28. You are the overwhelmer of all. May these five regions (east, south, west, north and zenith) be prosperous for you.⁽¹⁾ O Lord !⁽²⁾ You are the great God. You are the creator, true in your impulsion.⁽³⁾ You are venerable, with truth as vigour.⁽⁴⁾ You are resplendent, with people as vigour.⁽⁵⁾ You are terrible punisher, maintainer of peace.⁽⁶⁾ O performer of many functions, O benevolent, O bounteous !⁽⁷⁾ You are the adamant weapon of the resplendent Lord. May you bring therewith the enemies to my subjugation.⁽⁸⁾

29. The fire divine is great and protector of duty. May the fire divine, the great protector of duty enjoy our purified butter with friendly inclinations.⁽¹⁾ Satisfied with offerings, may you strive like sun's rays to get me a central place among my kinsmen.⁽²⁾

सुवित्रा प्रसवित्रा सरस्वत्या वाचा त्वष्टा रुपेः पूष्णा पशुभिरिन्द्रेणास्मे बृहस्पतिना ब्रह्मणा वरुणे-
नौजसाऽग्निना तेजसा सोमेन राज्ञा विष्णुना दाशम्या देवतया प्रसूतः प्र संपामि ॥ ३० ॥

अश्विभ्यां पच्यस्व सरस्वत्ये पच्यस्वेन्द्राय सुत्राम्णे पच्यस्व ॥
वायुः पूतः पवित्रेण प्रत्यङ्मसोमो अतिशुतः । इन्द्रस्य युज्यः सखा ॥ ३१ ॥

कुषिवृक्षः पचमन्तो पचं चिद्यथा दान्त्यनूपुरं विपूर्य ।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नम उक्तिं यजन्ति ॥
उपयामर्गुहीतोऽस्यश्विभ्यां त्वा सरस्वत्ये त्वेन्द्राय त्वा सुत्राम्णे ॥ ३२ ॥

पुष्ये सुरामभ्विना नमुचावासुरे सखा । विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ३३ ॥
पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्कृत्यसनाभिः ।
यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मचवन्नभिष्णकं ॥ ३४ ॥

[अ० १०, सं० ३४, मं० सं० १३९]

Savitra prasavitrā sarasvatyā vācā tvaṣṭrā rūpaiḥ pūṣṇāp aśub-
hirindreṇāśme bṛhaspatinā brahmaṇā varuṇenaujasā' gñinā
tejasā somena rājñā viṣṇunā daśamyā devatayā prasūtaḥ pra
sarpāmi (i). ॥ 30 ॥

Aśvibhyām pacyasva (i) sarasvatyai pacyasve'-(ii) ndrāya
sutrāmṇe pacyasva (iii). Vāyuḥ pūtaḥ pavitreṇa
pratyāṅksomo atisrutaḥ. Indrasya yujyaḥ sakhā (iv). ॥ 31 ॥

Kuvidāṅga yavamanto yavam cidyathā dāntyanupūrvam
viyūya. Ihehaiṣām kṛṇuhi bhojanāni ye barhiṣo nama' uktim
yajanti (i). Upayāmagrṛhito' syaśvibhyām tvā (ii) sarasvatyai
tve'-(iii) ndrāya tvā sutrāmṇe (iv). ॥ 32 ॥

Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubha-
spatī indram karmasvāvatam (i). ॥ 33 ॥

Putramiva pitarāvaśvinobhendrāvathuḥ kāvyairdaṁsa-
nābhiḥ. Yatsurāmam vyapibaḥ śacībhiḥ sarasvatī tvā magha-
vannabhiṣṇak (i). ॥ 34 ॥ (K = 34; M = 139)

30. I move forward urged by the creator, the inspirer, by the learning divine of good speech, by the supreme mechanic, the giver of forms, by the nourisher with cattle, by this resplendent Lord, by the Lord Supreme of the intellectual power, by the venerable Lord of vigour, by the adorable Lord of radiance, by the blissful Lord, the sovereign, and by the tenth divine power, the omnipresent Lord.(1)

31. Get dressed for the healers.(1) Get dressed for the learning divine.(2) Get dressed for the resplendent Lord, the good protector.(3) Cleansed by the purifying power of the wind the pressed out devotional bliss is a bosom friend of the resplendent Lord.(4)

32. O friends, as the farmers reap the plentiful barley crop in proper order, so get the meals prepared here itself for the people who in this sacrifice are chanting hymns of homage.(1) O devotional bliss, you have been duly accepted. I offer you to the healers;(2) to the learning divine;(3) and to the resplendent Lord, the good protector.(4)

33. O you twins-divine, masters of weal, may you drink together the devotional bliss, and assist the beautiful resplendent lord in His functions against the wicked and unsocial element.(1)

34. O resplendent Lord, may the twins divine nurse you with their wonderous powers and actions, as parents nurse their child. So you have drunk the gladdening draught of devotional bliss with your might. O Lord of riches, may the speech divine always refresh you with praises.(1)

NOTES

Chapter 1-10

अध्याय १-१०

NOTES

Chapter I

Adhyāyas I and II, according to the ritualists, contain mantras and formulas for *darśapaurṇamāsa yajña*, i.e. the sacrifices performed at New Moon and Full Moon (*amāvasyā* and *pūrṇamāsī*). These sacrifices are required to be performed by a house-holder after establishment of his separate household for thirty years or throughout rest of his life. Usually each of these sacrifices took two days to perform. On the first day fire-places for *āhavanīya* and *dakṣiṇāgni* were prepared and the sacrificer took the solemn vow (*vrata*). On the second day the main sacrifice was performed.

1. According to the ritualists, a branch of *palāśa* or *śamī* tree is addressed as *tvā* in this verse. This branch used to be cut and trimmed to drive the calves away from the cows whose milk was to be used for preparing offerings in the sacrifices. However, there is no word in the mantra to suggest cutting of the branch and the word *chinadmi*, according to the ritualists, has to be taken as understood.

Om, symbolic undeclinable name of God. A combination of three sounds, *a*, *u*, and *m*. This auspicious symbol is recommended to be used in the beginning of every Vedic verse as well as at the end. ब्राह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा । —Uvata.

Iṣe, for food. From √इष्, to wish. Food that is wished by all. इषमित्यन्ननामस् पठितम्—Dayānanda.

Ūrje, for vigour. From √ऊर्ज्, to invigorate.

Vāyavah, winds; here it means the vital breaths, which are a form of the wind element. सर्वक्रियाप्राप्तिहेतवः स्पर्शगुणाः प्राणादयः—Dayānanda.

Devah, देवो दानात् द्योतनात् दीपनात् वा; donor, shining or illuminating.

Savitā, the creator Lord; also the inspirer Lord. From $\sqrt{\text{सु}}$, to create; also to impel or inspire. Sometimes Savitr is identified with the sun; sometimes it is distinguished from it as the divine power lying behind the sun. According to Sāyana, before rising the sun is called Savitr and from sun-rise till sun-set Sūrya. Savitr is one of the prominent aspects of God.

Śreṣṭhamāya karmāṇe, the noblest accomplishment. Śreṣṭha is the superlative of *praśasta*, good. Śreṣṭhatama is the double superlative. This most noblest deed is considered to be the sacrifice. 'यज्ञो वै श्रेष्ठतमं कर्म' इति श्रुतिः—Śatapatha I.7.1.5.

Aghnyā, cow; हन्तुमयोग्या, one which never should be killed. In a sense, the speech, *vānī*, of a wise man is also *aghnyā*; it never should be killed, i.e. suppressed.

वर्धयितुमर्हा हन्तुमनर्हा गाव इन्द्रियाणि
पृथिव्यादयः पशवश्च—Dayā.

Indra, the resplendent one. God is the highest resplendent self. So Indra is God. But a soul resplendent with energy is also Indra. The sun and the lightning also sometimes are meant by Indra. A resplendent king or leader also, according to the context, may be meant by this term.

Anamīvāḥ, free from disease. *Amīvah* is disease. From $\sqrt{\text{अम}}$ रोगे ।

Ayaksmāḥ, free from consumption or the wasting disease. यक्ष्मा रोगराजः—Uvata.

Aghaśamsah, slaughterer. *Agha* is sin or evil. अघेन शंसति, one who kills in an evil way; who kills maliciously or painfully. Secondly, one, who praises sin, is also *aghaśamsa*, अघं शंसति. A wicked person.

Gopatiḥ, *go* is kine or cattle in general, so *gopati* is the master of cattle. Secondly, *go* means sense-organs; one, who is the master of his sense-organs, is also *gopati*. Here the sacrificer is meant by this word.

Dhruvah, permanent, constant.

Bahvīh, many; in large numbers.

Paśun, animals in general. Here domestic animals are meant. In a larger sense, men also may be included in *paśus*.

Yajamāna, one who performs sacrifice. Ritualistically, the householder performing a sacrifice is the *yajamāna*. He is expected to observe some vows. But in a broader sense, any person engaged in actions beneficial to others is a *yajamāna*.

The first verse of Yajurveda shows great concern for cows, their proper care and multiplication.

Vasu, riches, wealth, property. Bright and radiant is also *vasu*. In legend, *vasus* are a particular class of gods, usually eight in number, chief of whom is Indra. The sacrifice is also mentioned as *vasu*, 'यज्ञो वै वसुः' इति श्रुतेः (Śatapatha, I.7.1.9).

Dyauh, the sky or heaven. Shining outer space is meant by this term. It is above the midspace (अन्तरिक्ष), which is above the earth (पृथ्वी). In the Veda, sometimes *dyauh* is mentioned alone, but frequently it comes jointly with *prthivī*, the earth. The *dyauh* is considered as father and the *prthivī* as mother. The former is great and brilliant and the later vast and firm.

Prthivī, the earth. From $\sqrt{\text{पृथु}}$, to extend. As it extends far and wide, so it is called *prthivī* or *prthvī*.

Matariśvan, the wind. मातरि अन्तरिक्षे श्वसिति; as it breathes in the midspace, so the wind is called *mātarīśvan*.

Gharma, warmth, heat. घर्मः अग्नितापयुक्तः शोधकः, purifier with the heat of the fire.—Dayā. *Gharma* is a synonym of *yajña* also.

Pavitram, purifier; a strainer is also called *pavitram* as it purifies the liquid (milk or soma).

Viśvadhā, sustainer of the world. The word *viśva* means 'the world' and also 'all'. So this word may have two meanings, the sense more or less being the same.

Paramena dhāmānā, supreme abode. Parama the highest. Dhāma is abode. धामानि त्रीणि भवन्ति स्थानानि नामानि जन्मानीति च, i.e. *dhāma* has three meanings, an abode, a name, and a life.

Dr̥mhasva, remain firm.

Hvāh, forsake. (Dayānanda.)

Yajñapatiḥ, Lord of the sacrifice, i.e. the person performing the sacrifice. Same as *yajamāna*. God also may be called *yajñapati*, because He is the Lord of the sacrifice.

3. **Vasoh**, of *vasu*. Vasu is wealth, or riches. God is also called *vasu*, because in Him all the beings reside, and he resides in all the beings. Derived from *√वस्* to dwell, meaning the original donor of dwellings.

Satadhāram, having a hundred streams.

Supvā, शोभनं पुनाति इति सुपूः तेन सुप्वा, i.e. with the excellent strainer.—Uvāta.

Kām adhuksah, कां दोग्धुं इच्छसि (Dayā.). Which one would you like to milk?

4. **Viśvāyuh**, life of all, i.e. bestower of full life-span.

Viśvakarmā, *karma* is activity. *Viśva* is all. Performer of all actions.

Ātanacmi, दध्यर्थं कठिनीकरोमि ।—Mahīdhara. I curdle with Soma, i.e. herbal juice.

Viśvadhāyā, nourisher of all. Dhāyā is derived from √दुधाञ् धारणपोषणयोः to sustain or to nourish.

Soma, is the herbal juice. Soma is a creeper or plant noted for its exhilarating extract. The plant was cut into small pieces, crushed with two stones i.e. pestle and mortar, pressed for filtration, and stored in large vessels. Soma juice was offered in sacrifices. It was consumed after mixing it with milk, curds or honey.

5. According to the traditionalists the sacrificer recites this mantra while taking the vow of abstinence during the performance of sacrifice. But to us, this is a commendable resolve of a devotee to forsake the falsehood and embrace the truth.

Vratapate, O upholder of vows! Agni, the adorable Lord, is considered to be the upholder of vows.

Tacchakeyam, may I be able to accomplish that.

Anṛta, false, unreal, untruth. मिथ्याभाषण, मिथ्याकरण, मिथ्या आत्ममान—**Dayā**.

Satya, truth, in its widest sense.

6. **Karmane**, for work.

Veśāya, for dressing up and finish, i.e. accomplishment. According to the traditionalists, here the ladle and the winnowing basket are addressed with the word *vām*, but to us, here man and his wife are exhorted to work and accomplish.

7. **Pratyustam**, प्रति उष्टम्, प्रत्यक्षं उष्टम् । उष्टं दग्धम्, burnt. उष् दाहे ।

Rakṣah, रक्षः राक्षसजातिः ।—**Mahīdhar**. रक्षःस्वभावो दुष्टो मनुष्यः ।—**Dayā**. Demons or evil-minded persons.

Arātayah, दानं रातिः । रातेः प्रतिबन्धका अरातयः । Those who do not give others' dues, and therefore, the enemies.

Nistāptam, तप संतापे । नितरां तप्तम् निष्टप्तम्; scorched or grieved.

Antarikṣa, midspace, the space between the earth and the heaven (द्यौ). *Dyauh* is the space where the sun and the stars shine.

8. According to the traditionalists, here the yoke of the cart is addressed to. But it is only belittling the beauty of the mantra. We think that the Lord is addressed here and that makes a better sense.

Dhūh, धूवतिर्वधकर्मणः; from the √धूव, which means to kill. Destroyer.

Dhūrvantam, him, who is destroying.

Vahnitamam वहति प्रापयति यथायोग्यं सुखानि, स वह्निः ; bestower of blisses, the best among such.—Dayā.

Sasritamam, अतिशयेन शुद्धं शुद्धिकारकं च । Absolutely pure as well as purifier.

Papritamam, one who fills with all sorts of knowledge; the best among such.

Justatamam, जुषी प्रीतिसेवनयोः most beloved; most welcome.

Devahūtamam, most praised or invoked by the learned (*devas*). देवः दानात् द्योतनात्, दीपनात् वा—यास्क । Devas as donors are the bounties of Nature. The greatest donor, God, is *deva*. Learned and enlightened persons are also *devas*.

9. **Ahrutam**, not crooked. हवृ कौटिल्ये ।

Havirdhānam, depository of oblations; place of sacrifice; earth; place of Soma-pressing; a cart in which Soma plants are carried.

The word *havirdhāna* is used to denote all these meanings. One who receives oblations is also *havirdhāna*.

Viṣṇu, विष्णुः व्यापको यज्ञः—Uvata; व्यापनशीलः सूर्यः—Dayā; all-per-vading Lord is also Viṣṇu.

Vātāya, Vāta is wind.

Apahatam, driven away.

Yacchantām, may grasp; may grant.

Five, these may be five fingers or five sense-organs, or five elements.

10. Tvā, you; here the sacrificial material is indicated by *tvā*.

Savituh, of the creator God. Savitṛ is the creator as well as the impeller.

Prasave, at the impulsion.

Aśvinoh, of the two *aśvins*. *Aśvins* are two legendary healers. They are described as the physicians of the gods. The word suggests that they were skilful riders and fond of their horses. We have translated *aśvins* as the two healers—physicians and surgeons.

Pūṣnoh, of the Pūṣan. Puṣan is the Lord of nourishment. पुष्णाति इति पूषा; the nourisher.

Agni, the adorable Lord. अग्ने नीयते, one who is invoked first; the foremost leader, one of the names of God.

According to Śākapūṇi, the word अग्नि is derived from the verb √इ to go, from √अञ्ज् to shine, from √दह् to burn, and also from √नी to lead. (Nir. VII. 14.15). According to Dayānanda, Agni is the Supreme Lord, who is venerable, adorable, omnipresent and respected by the learned and glorified by sacred texts. Aurobindo has translated Agni as God-will.

Agnīsomābhyām, for Agni and Soma. Agni is the Supreme Lord in His adorable aspect, while He is Soma in His blissful aspect. Therefore, Agnīsoma is the Lord adorable and blissful.

11. **Bhūtāya**, for happiness of all beings; उत्पन्नानां प्राणिनां सुखाय; Dayā.

Arātaye, for misery. Rāti, generosity. Arāti, miserliness, wretchedness.

Svah, light of heaven; or the region of light.

Duryāh, houses. दुर्या इति गृहनामसु पठितम्—Nigh. III. 4.

Prthivyāh nābhau, in the navel of the earth. The sacrificial hearth is considered as the navel or centre of the earth.

Adityāh upasthe, in the lap of the Eternity. Aditi, in legends, is the mother of gods; अदितिः देवमाता । The Nighantu describes Aditi as a synonym of earth. (I. 1). Aditi is heaven; All-gods are Aditi; the five clans are Aditi; the past is Aditi; the future, is Aditi. Aditi means indivisible or infinite, some thing beyond the visible world.

12. **Āpah**, waters; the verb in dual number indicates the two types of water, (1) which is on the earth, and (2) which is in the sky.

Vaiṣṇavyau, belonging to Viṣṇu, i.e. all-pervading God. Viṣṇu, is one of the names of the sun also.

Pavitre, (two) purifiers. पवनक्रियाशीली—Uvata.

Utpunāmi, purify you while sending you upwards.

Acchidreṇa Pavitreṇa, with a strainer without pores. Water is cleansed by sun's rays through the process of evaporation; it is purifying with a strainer without pores.

Yajñapatim, the lord of the sacrifice, i.e. the sacrificer. Sometimes this word means the Lord of the sacrifice, i.e. God.

Sudhātum, one of good mettle, i.e. character. Uvata and Mahīdhara have translated it as 'a person with much precious metal and consequently giver of good priestly fees.

Devayum, one who is devoted to gods, i.e. the enlightened ones. देवान् कामयते इति देवयुः । Similarly, इदं कामयमानः (Nir. VI. 31).

13. **Indra**, the resplendent Lord.

Avṛṇīta, selected; also encompassed or surrounded. The word is derived from √वृ which has two meanings, to elect or select and to cover or encompass. Griffith suggests here a play on words as the word वृत्र also is derived from the same verb. Indra selected you and encompassed Vṛtra.

Vṛtra, nescience, ignorance. The word वृत्र is derived from √वृ to cover, or from √वृत् to roll, or from √वृष् to grow. Vṛtra is so called because he covered, he rolled and he grew. (Nir. II. 17). A cloud is also called *vṛtra*, for it covers the rays of the sun, rolls and grows.

For legendists Vṛtra was an *asura*, son of Tvaṣṭā. Indra was his enemy and after a fierce battle killed him. The battle of Indra and Vṛtra is the topic of many verses in the Veda. But to etymologists, whatever covers is *vṛtra*, and whatever pierces or destroys that cover is *indra*.

Vṛtratūrye, in the battle with Vṛtra. वृत्रतूर्य इति संग्रामनामसु पठितम् (Nigh. II. 17).

Prokṣitah, consecrated; sprinkled.

Yad vah aśuddhāḥ parājaghnuh, so that your impurities may be removed away.

Devayajyāyai, for pleasing gods, i.e. the enlightened ones.

Daivyāya karmāṇe, for divine function, i.e. the sacrifice. c.f. श्रेष्ठतमाय कर्मणे (Yv. I. 1). Sacrifice in its abstract sense is a divine and most sublime sentiment, which may be put into action in countless ways.

14. The ritualists recite this *mantra* while spreading the black-buck skin for putting wooden mortar on it, so that no part of the rice husked for the sacrifice is lost. According to Dayānanda this verse is addressed to a house which provides shelter.

Śarma, happiness. Home or shelter is also *śarma*, as it gives happiness. शर्म इति गृहनामसु पठितम् (Nigh. III. 4). Also, चर्म इति मानुषं, शर्म इति दैवं नाम (Mahīdhara).

Rakṣah, evil-minded creature; any evil power.

It appears that originally the *rakṣas* were the protectors, a sort of police force. In course of time they indulged in malpractices, bullying and extortion, and spending their ill-earned wealth on sensual pleasures, which earned a bad name for them. They were feared and detested.

Arāti, an enemy, who does not pay our dues to us. Hence the inimical tendencies are also *arāti*.

Tvak, skin.

Adriḥ vānaspatyaḥ, cloud belonging to vegetation. Clouds nourish the vegetation; on the other hand, they are born from vegetation also. अद्रिः इति मेघनामसु पठितम् (Nigh. I. 10).

Grāvā prthubudhnaḥ, broad-based cloud. ग्रावा इति मेघनामसु पठितम् (Nigh. I. 10).

Prthubudhnaḥ; *prthu* is wide or broad; *budhna* is base.

Aditi, is the Eternity; also the earth.

15. **Agneḥ tanūḥ**, body of the fire, the fire embodied.

Visarjanam, √विस्ज् to release; *visarjanam* is the release. Releaser or the source of the speech is meant here.

Devavīṭaye, वीतिः तर्पणम्, i.e. enjoyment or satisfaction. Devas are the bounties of Nature such as the sun, air, the moon, clouds etc.

Grāvā, is the stone, generally used for crushing Soma stalks or for husking rice. Sometimes the word is used in dual number as *grāvāṇau*, two stones, i.e. mortar and pestle. According to Uvaṭa a wooden pestle is meant by *grāvā vānaspatyah*. But according to Yāska, *grāvā* is one of the names of cloud. (Nigh I. 10). So we have translated *grāvā* as cloud, beneficial for vegetation.

Haviḥ, whatever is offered to the sacrificial fire is *haviḥ*, i.e. the oblation or the offering. संस्कृतं सुगन्ध्यादियुक्तं द्रव्यम्, (Dayānanda). In a wider sense of the sacrifice, whatever a seeker gives up for others is *haviḥ*.

Samīṣva, दुःखनिवृत्तये सुखसम्पादनार्थं कुरुष्व, i.e. prepare it for removing distress and bringing happiness (Dayānanda).

Haviṣkṛt, one who offers the oblations, as well as he, who prepares them.

16. According to the ritualists this verse is addressed to a peg or wedge with which the pressing stones are beaten.

Kukkūṭa, a cock. Uvaṭa gives an interesting etymon of the word: असुरघ्नीं वाचमुपादाय क्व क्व असुरा इति यो अटति असौ कुक्कुटः (Acquiring the demon-killing speech, he goes on crowing where are the demons, so he is called *kukkūṭa*.)

Madhuhjihvāḥ, sweet-tongued.

Iṣam ūrjam, food and vigour.

Āvada, shout (i.e. crow) aloud for bringing.

Saṅghātam Saṅghātam, each and every battle. सम्यग्घन्यन्ते जनाः यस्मिन् तं संग्रामम् (wherein men are killed in plenty)—Dayānanda. संग्राम इति संग्रामनामसु पठितम् (Nigh. II. 10).

Varṣavṛddham, grown in i.e. old in years.

Rakṣah, evil powers.

Arātayah, inimical tendencies.

Vāyuh, the wind.

Vivinaktu, may scatter or disperse.

Savitā, the sun.

Hiranyapāṇih, golden-handed; also one who has gold in his hands.

Acchidrena, having no hole or pore, i.e. not leaking.

17. According to the ritualists, a branch of a *paṭāśa* tree, used as fire-shovel is addressed in this verse, while in fact the fire is addressed to.

Dhr̥ṣṭih, the word is derived from √जिघृषा प्रागल्भ्ये, i.e. boldness. Boldness personified is meant here.

Āmādam agnim, आमं अपक्वं अग्निं स आमात्, तं, the fire, which consumes the uncooked, i.e. which is used for cooking, so the household fire (गार्हपत्य अग्निं).

Kravyādam agnim, one who consumes flesh, i.e. the fire of the funeral pyre.

Devayajam agnim, the fire used for the worship of gods, i.e. the sacrificial fire. देवान् विदुषो दिव्यगुणान् यजति संगतान् करोति, तम्, one that brings together the divine faculties of the learned people (Dayā.)

Brahmavanim, *brahma* is knowledge. Persons engaged in pursuit of knowledge are *brāhmaṇas* the men of intellect. What is pleasing to them is *brahmavani*.

Kṣatravani, pleasing to men of defence. क्षतात् त्रायते इति क्षत्रः, one who protects from injury is *kṣatra*.

Sajātavani, pleasing to the persons like us.

Bhrātrvya, an enemy; a rival. *Bhrātr* is brother or cousin. When the interests clash, brothers and cousins turn enemies and those are *bhrātrvyas*. 'व्यन्तसपत्ने' (Panini, IV. 1.145).

18. **Dharuṇam**, धारयतीति धरुणं, one that sustains, or supports, or contains.

Antarikṣam, the midspace. The earth, the midspace and the heaven (sky) are the three regions mentioned frequently in Vedic literature. Sometimes a fourth region, the region of light, स्वः, is also mentioned.

Dhartram, धरति यत्, येन वा, that which supports or that by which is something supported. (Dayā.).

Āsābhyah, for the regions or directions.

Bhrgūnām, according to the legendists Bhṛgu is the name of a ṛṣi and his descendants. However, Dayānanda thinks that those who burn all the evils to ashes are *bhrgus*, hence the cosmic elements.

Āngirasām, *Āngiras* also is the name of a ṛṣi and his descendants. According to Dayānanda, vital breath, प्राण, is *āṅgirā*. प्राणो वै अङ्गिरा (Śatapatha, VI. 5.2.3). According to Yāska, those shining like burning coals are *āngiras*, अङ्गारेष्वङ्गिरा अङ्गाराः अंकना अञ्चनाः, *āṅgiras* is that which is in burning coals (अङ्गार); and *āṅgāras* are called so, because they shine, or because they mark the spot where they fall.

Tapasā, with the heat, i.e. energy or force. Austerity is also *tapas*.

19. With this *mantra* the ritualists place the mortar on the black buck-skin.

Parvatī dhiṣaṇā, speech full of knowledge. धियं सनोति व्याप्नोति ददाति वा सा धिषणा (Mahīdhara).

Divah skambhanī, support of the celestial worlds.

20. **Dhānyam**, धिनोत प्रीणाति इति धान्यम्, that which pleases, i.e. food-grain in general and rice in particular.

Devān, इन्द्रियाणि (Dayānanda). The word देव has been used in different meanings in different contexts. It may mean the bounties of Nature; also the learned or enlightened persons; sense-organs also are devas.

Prāna, in-breath, the breath we inhale. प्राणः श्वासवायुः ।

Udāna, up-breath or out-breath; a breath that is pushed upwards. उद् अनिति ऊर्ध्वं चेष्टते इत्युदानः, उत्क्रान्तिवायुः ।

Vyāna, is diffusing breath. व्यनिति व्याप्य चेष्टते इति व्यानो व्यापको बलहेतुर्वायुः, i.e. the breath which is diffused throughout the body and so gives strength.

Dīrghām prasitim, a long life-span.

Hiranyapāṇih, one with golden hands. The sun is called so, because its hands, the rays, are golden.

Acchidreṇa pāṇinā, literally, with a hand without holes, meaning without a leak.

Cakṣuṣe, cakṣu is the eye, as well as the eye-sight. Good eye-sight may be the symbol of the fitness of all the sense-organs.

Mahinām payah, milk of cows. (Uvāṭa). Mahī means good or great; so *mahinām payah* is the essence of sublime faculties.

21. **Sam vapāmi**, Uvāṭa has translated it as 'pour you in the vessel', while the verb 'vap' means to sow. But the wording of the mantra indicates that sowing and growing of herbal medicinal plants is meant here.

Sam prcyaṇtām, पृची संपर्के, i.e. to be mixed together.

Revatyah, रेवत्यः आपः, जगत्यः ओषधयः इति श्रुतेः (शतपथ I, 2. 2. 2).
Waters.

Jagatyah, herbs, annual plants.

Madhumafī, full of sweetness.

22. **Janayatyai**, for generation, production or delivery. So that the children may be born to the sacrificer.

Agni, the adorable Lord.

Agnīśoma, the Lord adorable and blissful.

Gharma, heat, warmth; cauldron (Uvaṭa).

Uruprathā, one that expands wide.

Uru, wide.

23. **Atameruh**, तमु ग्लानी; तमेरु, one that is depressed. Atameru, not depressed.

Trita, trinity. An ancient vedic deity. According to legend, once the fire deity, being frightened due to some reasons hid himself in the waters. Other deities searched for and caught him. He discharged his semen in the waters and from that were born Trita, Dvita and Ekata, the deities. They accompanied other deities and were allowed share in the offerings.

Dvita, duality.

Ekata, unity.

24. According to the ritualists, here, *sphyā*, a sword-shaped wooden implement, is addressed. This implement is used for stirring boiling rice, for drawing lines on the ground as well as some other sacrificial purposes.

Sahasrabhr̥stīh, one who roasts or bakes a thousand, i.e. killer of thousands of enemies.

Tigmatejāh, one of fierce power.

25. **Devayajanī**, place of divine worship.

Vrajam, व्रजन्त्यस्माद्गावः, cows come out of it, so *vraja* is the cow-pen.

Gosthānam, गोस्थानम्; a place where cows stay at night

Mā mauk, do not release (him).

Yo asmān dveṣṭi yaṁ ca vayam dviṣmah, he who hates us and whom we hate. This is a frequently occurring expression in several mantras. One who is hostile to us, i.e. the enemy of the people and whom the people hate, such a person is wished to be bound in fetters and condemned to severe punishment, even to death.

Ararum, असुरराक्षसस्वभावं शत्रुम्; an enemy with devilish nature (Dayānanda).

Drapsah, drop; sap; seed; i.e. progeny.

27. **Gāyatrena chandasā**, with the *gāyatṛī* metre.

Traistubhena, with the *tristubh* metre.

Jāgatena, with the *jagatī* metre. The names of the three chief Vedic metres are mentioned in this mantra.

Sukṣmā, beneficial earth.

Susadā, pleasing to rest upon.

Ūrjasvatī, full of invigorating food.

28. **Krūra**, क्रूर शब्दः संग्रामवचनः, the struggle.

Virapśin, great (God is indicated).

Jivadānu, life-bestowing.

Svadhā, food (and comforts of life).

Prokṣaṇīh, waters which are sprinkled.

29. **Aniśitaḥ**, literally, not sharpened, not of violent temper.

Sapatnaksit, destroyer of enemies or rivals.

Vājedhyāyai, *vāja* is vigour and *idhyā* is blazing or kindling, so glory of vigour.

30. According to the ritualists, this mantra is recited while *adhvaryu* girds the wife of the sacrificer with a *munjā* cord.

Rāsnā रास्ना रशना, i.e. the girdle.

Aditi, that which is undivided; the earth; the Eternity as well.

Veṣpa, one that surrounds or encompasses. वेष्प आवर्त उच्यते; i.e. waist-band.

Suhū, a good invoker; also one that can be easily invoked.

31. **Prasave**, by the impulsion.

Acchidrena pavitreṇa, with a strainer without pores.

Sūryasya raśmibhiḥ, with the rays of the sun. Sun's rays are the strainer without pores which filter water clean.

Tejas, brilliance.

Śukram, splendour.

Devayajanam, (means of) of worship of gods (i.e. the bounties of Nature).

Chapter II

1. According to the ritualists, with this mantra the *adhvaryu* addresses the fire-wood (*idhma*), unties and sprinkles it.

Kṛṣṇa, attractive. From √कृष् to pull or to attract.

Ākharesthah, आ समन्तात् खरे काठने वृक्षे तिष्ठति इति आखरेष्ठः, one that lies in a tree hard all over.

Agnaye juṣṭam, pleasing to fire.

Vedih, altar.

Barhih, sacred grass; *darbha* or *kuṣā* grass, used for covering the altar, and also for making mats for sitting.

Sruk, ladle.

2. **Aditi**, the earth.

Viṣṇu, sacrifice; विष्णुर्वै यज्ञः ।

Stupah, mound. ष्टयै स्तूपै शब्दसंघातयोः; स्तूपै means to make into a heap.

Svāsasthām, one that is comfortable to sit upon.

Devebhyah, for learned persons.

Bhuvapataye, to the Lord of the earth.

Bhuvanapataye, to the Lord of the worlds.

Bhūtānāmpataye, to the Lord of beings.

Svāhā, dedication. स्वाहा शब्दो निपातो देवान् प्रति दानवाचो; the word *svāhā* denotes dedication or offering to devas, i.e. the gods or the enlightened persons.

3. According to the ritualists, the ceremony of laying the *paridhis* begins with this *mantra*. *Paridhis* are enclosing sticks made of *palāśa* or some other sacred wood which are placed round the sacrificial fire.

Gandharva, गां धारयति इति गन्धर्वः, sustainer of the earth. Speech also is called गौ; so sustainer of speech, a singer or musician is also a *gandharva*. Traditionally, the *gandharvas* are believed to be a class of celestial beings closely connected with light and aerial waters.

Viśvāvasu, Lord of all the riches. According to legend Viśvāvasu is the chief of the *gandharvas*.

Ariṣṭyai, for protection from violence.

Paridhi, protective peg.

Ida, praiseworthy.

Mitrāvarunau, मित्रावरुणौ वाय्वादित्यौ, the wind and the sun, (Uvāṭa). प्राणापानौ, in-breath and out-breath (Dayānanda).

Dhruvena dharmanā, by eternal law.

4. **Vitihotram**, वीतिः अभिलाषः होतृकर्मणि यस्य स वीतिहोत्रः; fond of sacrifices.

Kave, O far-sighted one.

5. **Abhiśastyai**, here fourth *vibhakti* is used in the place of fifth *vibhakti*. Normally it should have been *abhiśasteḥ* i.e. from violence or evil.

Savitr, the creator Lord, or the inspirer or impeller Lord.

Vasavah, young sages.

Rudrah, adult sages.

Adityah, old sages.

6. **Ghrtāchī**, filled with melted butter; or with which the melted butter is poured out.

Juhū, **upabhṛt** and **dhruvā** are the names of different types of ladles or offering spoons made of different sorts of wood.

Priyena dhāmnā, according to Uvāta, *priyam dhāma* is the melted butter. 'एतद् वै देवानां प्रियं धाम यदाज्यम्' इति श्रुतेः ।

Rtasya yonau, in the lap of truth.

Viṣṇo, O omnipresent Lord! विष्णो व्यापकेश्वर (Dayānanda)

Yajñapatim, lord of the sacrifice, i.e. the sacrificer.

Yajñanyam, priest at the sacrifice.

7. **Vājajit**, winner of battles. *Vāja* means battle; also food, strength, and speed.

Svadhā, like 'Svāhā', the word 'Svadhā' is a *nipāta* and is used while dedicating something to gods or the *pitṛs*. The food meant for *pitṛs* is also called *svadhā*.

8. **Askannam**, unspilt

Viṣṇo, O sacrifice.

Anghrih, foot.

Devebhyah, for the bounties Nature.

Vasumatim, full of wealth or bestowing wealth.

Viryam akarot, वीरस्य कर्म वीर्यं, valour. The resplendent Lord manifests His valour by destroying the enemies of the sacrifice, therefore the sacrifice can go on flourishing.

9. **Veh**, undertake. Uvata derives this word from $\sqrt{\text{विद्}}$ ज्ञाने and translates it as 'may you know'.

Hotram, duties of the priest.

Dūtyam, duties of the messenger.

Sviṣṭkṛt, one who does as desired, i.e. gracious.

Haviṣā, with the offering.

Sam jyotiṣā jyotiḥ, gacchatām is to be added to complete the meaning. May the light mingle with light.

10. **Indriyam**, power of the sense-organs.

Maghavānaḥ, those who have wealth or bestow wealth.

Upahūtā, invoked.

Rāyah, riches; wealth.

Satyāḥ naḥ āśiṣaḥ santu, may the blessings meant for us come true.

Mā upahvayatām, may bless me.

Āgnīdhrāt, due to being the kindler of fire.

11. **Agneṣṭvāsyena prāśnāmi**, I eat you with the mouth of fire.

12. **Brhaspataye**, for the Lord supreme. In legend Brhaspati is the priest of gods.

Brahmane, for the divine supreme.

13. **Jūtiḥ**, swift-moving; the mind moves fast into past, present and future.

Viśve devāsah, all the bounties of Nature.

Om, the sacred mystic syllable. Sometimes it may mean 'yes', 'be it so', and 'Amen'.

15. According to the ritualists, this *mantra* is recited by the sacrificer while separating the Juhū and Upabhṛt ladles.

Agnīśoma, Agni and Soma are two of the important deities of the Veda. But according to Dayānanda they are not two different deities, but only two aspects of one and the same deity. Hence we have translated it as the Lord adorable and blissful.

Apanudatam, may those two drive him away.

Yo'smān dveṣti yañ ca vāyam dviṣmah, please see note I. 26.

Vājasya prasavena, by the impulse of the battle, i.e. with an aggressive posture.

Ujītim, ऊर्ध्वजयम्, glorious victory.

Indrāgnī, the Lord resplendent and adorable

Prohāmi, move forward; advance.

16. **Vasus, Rudras and Ādityas**, young, adult and old sages respectively.

Prsañih, deer; spotted deer.

Vasā, a tame small cow, easy to tackle.

17. **Pañibhiḥ**, by the speculators. Pañis, according to legend, were a sort of demons, who stole the cows of devas and concealed them in a cave. Indra found out and demolished that cave and recovered the stolen cows.

Some people are of the view that the Paṇis were Phoenicians who came as traders and indulged in thefts and robberies when they got a chance. They have been mentioned despicably in the Veda.

Anubharāmi, for *anuharāmi*.

Josam, प्रियम्; desired; pleasing.

Pāthah, पाथः इति अन्न नाम; food.

18. **Samsravabhāgāh**, partakers of progressive knowledge.

Samsrava, progressive knowledge.

Isā, with nourishment.

Brhantah, strong; growing.

Prastareṣṭhāh, literally, those who sit on grass-mats spread at the place of sacrifice; participants in the sacrifice.

Paridheyāh, those who guard the enclosure of the sacrifice.

Abhigrnantah, applauding.

Vāt, like 'svāhā', 'svadhā' and 'Vaṣaṭ' the word 'vāt' also is used for offering an oblation to gods. Here two words, 'svāhā' and 'vāt', are used together to denote complete dedication. 'Vaṣ' may mean 'carry to gods.'

19. **Dhuryau**, capable of carrying the burden; executives. Bullock is also called 'dhurya' as it pulls the cart.

Ghrtāci, pourers of water. घृत इति उदकनामसु पठितम् (Nigh. I. 12). Water also is called *ghrta*.

Sumne, सुखस्वरूपे, happiness incarnate.

Namah, reverence; regards; obeisance.

Svīṣṭa, good desire.

20. **Adabdhāyo**, अदब्धं अनवखण्डित आयुः, uninjured life-span.

Aśīṭama, अश्नुते व्याप्नोति चराचरं सो ऽतिशयितः, one who pervades all the moving and unmoving beings, i.e. omnipresent.

Didyoh, अति दुःखात्, from terrible suffering. दिद्युः इति वज्रनाम (Nigh. II. 20).

Prasityai, प्रसितिः प्रयसनात् तन्तुर्वा जालं वा, (Nir. VI. 12) that which binds, a cord or a net; figuratively, bondage.

Duristih, दुष्टा इष्टिः, defective sacrifice, i.e. technical defects in the sacrifice or in any thing.

Duradmanyāh, from bad eating. दुष्टा अन्नानी दुरन्तानी दुर्भोजनम् (Mahādhara).

Pitum, food.

Suśadā yonau, in a house pleasing to live in.

Svāhā vāt, fully dedicated to (gods).

Yasobhaginyai, for the sister of glories; related to glories; or enjoyer of glories.

Sarasvatī, speech. सरो ज्ञानं तत् प्रशस्तं विद्यते यस्यां वाचि सा, (Dayā.).

Samveśapataye, for the Lord of affectionate embraces. स्त्रीपुंसयोः अभिलाषपूर्वक एकत्र शयनं संवेशः (Uvata).

21. **Vedah**, divine knowledge.

Gatuvīd, knower of pathways.

Gātuh, गीयते नानाविधैः वैदिकशब्दैः प्रतिपाद्यते इति गातुः यज्ञः, that which is performed by singing vedic mantras is *gātuh*, i.e. the sacrifice.

Ita, come.

Manasaspate, O Lord of mind; one who guides the mind, God.

22. **Sam anktām**, may be filled.

Ādityaiḥ, with the suns.

Vasubhiḥ, with the worlds.

Marudbhiḥ, with the winds.

Vśvedevebhiḥ, with all the bounties of Nature.

24. **Sam aganmahi**, सङ्गता भवामः; may be blessed with.

Tvaṣṭā, cosmic architect; developer and shaper of the forms of the living beings.

Sudatrah, सुष्टु ददाति इति सुदत्रः, liberally-giving.

Viliṣṭam, विलिष्टं विलिष्टम्, blemish, defect.

25. In the ritual, the sacrificer makes the three ceremonial Viṣṇu-strides in imitation of that solar deity's strides through the three divisions of the world, i.e. the *dyauh*, *antarikṣa* and *pṛthvī*, with this *mantra*.

Viṣṇuḥ, the sacrifice. Solar deity is also called Viṣṇu. In legend, he is one of the twelve Ādityas, the sons of Aditi, the mother of gods.

Jagatena chandasā, with the Jagatī metre. This implies the importance of various Vedic metres in different types of prayers. Almostsupernatural powers seem to be attributed to various metres.

Nirbhaktah, निर्गतभागः कृतः, deprived of his share therein; excluded.

Traīṣṭubhena, with the Trīṣṭubh metre.

Gāyatrena, with the Gāyatrī metre.

Pratiṣṭhāyāh, place of sacrifice.

Asyai, is used here in the sense of *asyāḥ*.

Svah, abode of bliss; *svarga*.

Sam abhūma, संगताः अभूम्; have become one with.

26. **Svayambhūh**, born of himself; not created by any one else; self-existent.

Āvṛtam, आवर्तनम्; course of the sun; path of the sun.

27. **Sugrhapatiḥ**, good householder.

Asthūri, free from idleness or neglect.

Himāh, winters, meaning years.

28. According to the ritualists, the *mantras* to be recited at *darśapaurnamāsyā yajña*, which began with the *mantra* I. 1 come to an end with this *mantra*. So this *yajña* is performed with 59 *mantras*; 31 of the chapter I and 28 of the chapter II.

Tad aśakam, that I have been able to accomplish.

Tanme arādhi, that has been a success for me.

29. According to the ritualists, the following six *mantras* are used for the *Pindapitṛyajña*, the monthly ancestral sacrifice as part of the Full moon and New moon sacrifices.

Kavyavāhanāya, कवयः क्रान्तदर्शनाः पितरः, तेषां सम्बन्धि कव्यम्; far-sighted elders or forefathers are *kavis*; a thing related to them is *kavya*; one who carries *kavya* is *kavyavāhana*.

Pitr̥mate, for him, who supports the elders.

Vediṣadah, who had occupied the altar by force.

30. **Pratimuñcamānāḥ**, camouflaging (their true form).

Parāpurah, who snatch other's wealth unjustly.

Nipurah, who acquire wealth by unfair means.

Pranudāti, प्रणुदतु, drive away.

32. Obeisance to *pitrs* is offered six times according to the seasons of a year.

Rasāya, for the sap of the spring season.

Śosāya, for dryness of the summer.

Jivāya, for the life of the rains.

Svadhāyai, for the harvest of the autumn.

Ghorāya, for the intensity of cold weather.

Manyave, for the wrath of the winter.

Deṣma, we shall give.

Vāsaḥ, accommodation; garment also.

33. **Garbham ādhata**, bless her to be pregnant.

Puṣkarsrajam, wearing a garland of lotuses.

34. **Svadhā**, 'स्वधा वै पितॄणां अन्नं इति श्रुतिः'; *svadhā*, is the food for *pitrs*, the elders or the manes.

Kilālam, sweet beverages. सुसंस्कृतं अन्नम्, well-prepared food (Dayā.).

Parisrutam, herb-extrct. सुरा, wine (Mahīdhara). परितः सर्वतः क्षुतं सुरसयोगेन पक्वं फलादिकम्, ripe juicy fruit etc.

Chapter III

According to the ritualists, this chapter contains the mantras for the Agnihotra i.e. the morning and evening burnt oblation of milk, which is obligatory on the householder during the whole of his life with some exceptions. This contains mantras for the four-monthly sacrifices also which are performed at the beginning of the Spring, Rains and Autumn seasons.

1. This and the following mantra are for *agnyādhāna*, the ceremonial laying down of the sacrificial fire by the householder.

Duvasyata, परिचरत, look after.

Bodhayata, arouse; kindle.

Atithim, fire is called as *atithi*, the guest.

Havyā, articles meant for offering.

2. **Jātavedas**, omnipresent; cognizant of all.

3. **Brhacchocā**, very brilliant.

Yaviṣṭhya, most youthful.

Angirah, O blarzing fire.

4. **Haryata**, shining; हर्य कान्ती, to shine or glow.

5. According to the ritualists, the sacrificer lays down the *āhavanīya* fire on the place prepared for it with this mantra.

Bhūh Bhuvah Svah, these three words are called *mahāvyaḥrtis*, i.e. solemn sacrificial exclamations. These may denote earth, midspace and the sky; or Brahma, Kṣatra and Viś; or the self, human beings and the animals. He wants to say that these may come under my control.

Bhūmnā, with vastness.

Varimnā, with largeness.

Devayajani, seat of sacrifice. देवाः यजन्ति यस्यां सा, on which the enlightened ones perform sacrifice. (Dayā).

Annādyāya, अन्नं च तत् अद्यं च अन्नाद्यम्, food-grains.

6. With this and the next two mantras the *Dakṣiṇāgni*, Southern fire is laid down.

Ayam gauḥ, this fire. गच्छतीति गौः यज्ञनिष्पत्तये तत्तद्यजमानगृहेषु गन्ता, one which goes to the houses of the sacrificers for performance of the sacrifices.

Pr̥snih, spotted; strange-coloured.

Mātaram purah, before the mother; i.e. the earth.

Pitaram, the sky; heaven; द्यौष्मिता, heaven the father. (Yv. II. 11).

Svah, abode of bliss.

7. **Rochanā**, radiance

Prāna, in-breath.

Apāna, out-breath.

Mahiṣah, great (fire).

8. **Prati vastoh**, दिन दिनम्, every day.

Vāk, praise; speech.

Patāṅga, पतन् गच्छति इति पतङ्गः अग्निः it goes falling down, so the fire is called *patāṅga*.

9. Here begin the mantras for morning and evening oblations. Mantras for Sūrya for morning and mantras for Agni for evening offerings.

Svāhā, let it be offered gracefully.

10. **Devena savitrā sajuh**, in consonance with the creator Lord.

Vetu, may come and enjoy.

11. **Āre**, far away.

Asme, अस्मान्, us.

12. **Kakutpatih prthivyāh**, of the quarters or the regions and of the earth. Here the word *patih* is to be connected with 'kakut' and 'prthivyāh' both.

Apām retāmsi, causes of the waters; literally. seeds of the waters.

13. **Āhuvadhyai**, in the sense of आह्वयामि; I invoke you.

Vajasya sātaye, to gain *vāja*, i.e. vigour, or food.

14. **Rtviyah**, right.

Yonih, place of birth. Home or abode also is called *yonih*.

15. **Prathamō dhāyi**, has been placed first.

Dhāturbhih, यज्ञक्रियाधारकैः विद्वद्भिः, performers of noble deeds.

Hotā, invoker of Nature's bounties.

Apnavānah, having offsprings.

Bhṛgavah, in legend Bhṛgu is the name of a *ṛṣi*. His clan and his descendants also are called Bhṛgus or Bhārgavas. Dayānanda has translated it as यज्ञविद्यावेत्तारः, those who know the details of the sacrifice; wise sages.

Virurucuh, दीपितवन्तः, kindled; harnessed.

॥**Viśe viśe**, for every man.

16. **Ahṛayah**, अहवन्ति व्याप्नुवन्ति सर्वा विद्याः ये ते विद्वांसः, those who master all the arts and sciences; learned people.

Pratnām dyutam, eternal radiance.

18. **Chitrāvaso**, रात्रिर्वै चित्रावसुः सा हीय १९ संगृह्येव चित्राणि वसति, (Śatapatha, II. 3.4.22); night is called *chitrāvasu* because it is rich in strange and beautiful stars.

Svasti te pāram aśiya, may I reach your end safe and sound.

19. The sacrificer approaches the cow and addresses her.

Sam gmiśiya, सङ्गतः भूयासम्, may I be blessed with.

20. **Andhah**, अन्ध इत्यन्ननाम; the food.

Mahah, respectable. Mahīdhara says, यद्वा महः शब्देन दशवीर्याण्युच्यन्ते; *mahah* denotes ten vigours; i.e. प्रतिघृक्, fresh milk; घृतम्, boiled milk; शरः, upper part of cream, or slightly curdled milk; दधि, curd; मस्तु, butter milk; आतञ्चनम्, curd from which water has been pressed out; आमिक्षा, coagulated milk; वाजिनम्, watery part strained from the coagulated milk; नवनीतम्, butter; and घृतम्, purified butter.

21. **Revatiḥ**, bestowers of wealth.

Yonau, in this abode.

Kṣaye, in this dwelling.

22. **Viśvarūpī ūrjā**, energy of every form.

Gaupatyena, in such a way as to make me master of my sense-organs.

Doṣāvastāh dive dive, day and night every day.

23. **Gopām**, गोप्ताम्, sustainer.

Dīdivam, illuminator.

Dame, in your own creation.

24. **Sūpāyanah**, easy of access.

25. **Antamah**, निकटतमः, nearest; closest.

Vasuśravāh, splendidly renowned.

26. **Urūṣyā**, protect.

Samasmāt, सर्वस्मात्, from all.

27. **Idā**, divine wisdom.

Aditi, eternal life.

Kāmyā, desirable objects.

28. **Somānam**, the seeker.

Svaranam, offerer of devotions.

Brahmanaspate, Lord of knowledge, the preceptor.

Kakṣivān, one who specialises in creative activity.

29. **Revān**, opulent; rich.

Amīvahā, healer of weak-minded.

Turah, prompt bestower of

30. **Arurusah**, malevolent creature.

Śansah, अनिष्टचिन्तनम्, curse, censure.

31. **Mitra**, the sun.

Aryaman, the wind.

Varuna, the waters.

32. **Amā**, अमा इति गृहनामसु पठितम् (Nigh. III. 4.11); home.

Aghaśamsah ripuh, sinful enemy.

33. **Te**, they, the sons of eternity, i.e. Mitra, Aryaman, and Varuna.

34. **Starīh**, injurer.

Upaprcyate, increases more and more.

35. This is the Sāvitrī or Gāyatrī *mantra*, which forms a part of the daily devotions of the worshippers.

Savituh, of the divine creator.

Bhargah, effulgence.

Prachodayāt, invokes; guides; directs.

36. **Dūdabhah**, indestructible.

37. **Bhūh**, **Bhuvah**, **Svah**, being, becoming and bliss.

Narya, friendly to men.

Śamsya, praiseworthy.

Atharya, unperturbable.

Pitum, food.

38. Viśvavedasam, one who knows all the things, or one who instructs in all the things.

Dyumnam abhi saha āyacchasva, bestow on us power and glory.

Dyumna, glory.

Sahah, power; strength.

40. Puṛīṣyaḥ, 'पशवो वै पुरीषम्' इति श्रुतेः; animals, verily, are *puṛīṣa*. Vitality in the animals is *puṛīṣya*.

41. This and the following two mantras are recited by the sacrificer while returning to his house. He addresses the house.

Emasi, I come.

Sumanāḥ, with a good heart; with a friendly mind.

42. Adhyeti, स्मरति, thinks of.

Upahvayāmahe, we remember and recognize; recall.

43. Annasya kīlālam, delicious food.

Śamyoh, of him, who desires happiness.

Śivam, joy.

Śagma, happiness.

44. Here begin the *cāturmāsya mantras*.

Praghāsinah, good eaters.

Risādasah, killers of bad people.

Karambha, barley meal.

45. **Yad īdriye**, in privacy, or with our bodies.

Avayaṣamahe, expiate ourselves.

46. **Prtsu**, in the struggles; battles.

Devaiḥ, विद्वद्भिः शूरैः, with learned and brave comrades.

Marutah, brave soldiers.

Mīdhusah, of the bestower of blessings; of the showerer.

Gṛh, praises.

47. **Karmakṛtah**, experts; skilled workers.

Mayobhuvā, मयः सुखं भवति यया, which creates happiness; delightful.

Astam preta, go your home.

Sacābhuvah, companions; friends.

48. **Avabhrtha**, sacrifice.

Nicumpuna, purificatory.

Nicheruh, ever-moving.

Ava yāsisam, may I get atoned.

Enah, sin.

Pururāvṇah, torturing; exceedingly troublesome.

Riṣah, from the sin; death; bondage.

49. Here begin the mantras for Śākamedha offerings on the full moon of the Kārtika month.

Darvi, O ladle!

Vasnā iva, as if with price.

50. Nihāram, precious gift.

51. Akṣan, they have eaten; enjoyed.

Amīmadanta, got satisfied.

Adhūsata, thrilled with joy.

Astoṣata, glorified you.

Navisthayā maṭi, with commendatory thoughts.

Yojā harī, put restraint on (your) two horses.

52. Susandrak, one who looks benignly on all.

Diṣimahi, we praise.

Purnabandhura, equipped fully.

Vaśan anu, along the right path.

53. Nārāśamsena, with the song praising the common people.

Stoma, praise-song.

Pitṛnām manmabhiḥ, with the songs praising the elders or the manes.

54. Manah, spirit; mind.

Kratve, for active (living).

Daksase, for efficient (living).

Jyok, ज्योक्निपातश्चिरवचनः; for a long time.

55. **Daivyo janah**, the enlightened ones.

Jivam vrātam, the family or community of the living (people):

Sachemahi, सेवेमहि; join; live with.

56. **Vrate**, व्रत इति कर्मनाम; in the assignment.

Tanūsu manah bibhratah, having spirit in our bodies.

Prajāvantah, blessed with good progeny.

57. **Rudra**, vital breath; also the terrible punisher. Traditionally, the fierce Tempest-god, destroyer of men and cattle.

Ambikā, autumn.

Ākhuḥ, tubers; also mouse.

Paśuḥ, victim; food.

58. **Adīmahi**, we have pleased.

Tryambakam, triocular; having three functions.

Vasyasah, those who have good accommodation.

Śreyasah, respectable in society.

Vyavasāyayāt, may make us firmly determined.

60. This mantra is recited by the girls of the sacrificer's family while they walk round the sacrificial altar.

Tryambakam, mother of three regions. Also, a name of Rudra, having three mothers, sisters or wives; also three-eyed, such as Śiva was portrayed in later Paurāṇik literature.

Urvārukam, cucumber.

Pativedanam, one who fetches a husband.

Itaḥ mukṣīya māmutaḥ, may I be released from here, but not from there.

61. **Avasam**, food for journey.

Moojvataḥ paraḥ, across the grassy mountain.

Avatata-dhanvā, one with bow unstrung.

Pinākāvasaḥ, covered with cloth.

Kṛttivāsāḥ, wearing animal-skin.

Ahimsan naḥ, not injuring us.

62. **Tryāyuṣam**, three spans of life.

Jamadagni, man full of vital heat.

Kaśyapa, man of vision.

63. This mantra is recited while the head and beard of the sacrificer are being shaved.

Svadhitiḥ, adamant determination; also the razor blade.

Nirvartayāmi, I aspire for; also I shave.

Prajananāya, for progeny.

Suprajāstvāya, for good and praiseworthy offspring.

Suvīryāya, for renowned valour.

Chapter IV

The chapters IV to VIII contain formulas for *Soma yajña* in general.

1. **Devayajanam prthivyāh**, a place of earth where sacrifices for *devas*, the bounties of Nature, are performed.

Devāsah, the enlightened ones.

Santarantah, crossing over (the difficulties).

Devīh āpah, waters considered divine due to their disease-curing powers.

2. **Mātarah**, mothers; waters give birth to all living beings.

Ripram, sin. (रपो रिप्रमिति पापनामनी भवतः).

3. **Mahinām**, of the earth; also of cows.

Vṛtra, the cloud.

4. **Citpatih**, Lord of mind. (प्रजापतिर्वै चित्पतिः इति श्रुतिः).

Yatkāmah pune tacchakeyam, may I be able to achieve my heart's desire with which I purify myself.

5. **Vāmam**, संभजनीयं वस्तु, desirable objects.

Yajñiyāsah, fruits of sacrifice.

6. **Vātād ārabhe**, I begin (this sacrifice) with the grace of the wind.

7. These formulas, with the oblations which they accompany, are specially called *audgrābhana*, i.e. uplifting, because they raise the sacrificer to heaven.

Ākūtyai, for firm determination.

Viśvaśambhuvah, beneficial to all.

Bṛhaspataye, to the Lord Supreme.

8. **Vurīta**, let them desire.

Isudhyati, प्रार्थयते, begs.

Dyumnām, the glorious Lord.

9. According to the ritualists, two black buck-skins, tacked together and stretched on the ground for consecration are addressed and touched.

Vām ārabhe, I begin with both of you.

Udṛcah, till the last hymn of the sacrifice.

Śarma, shelter; home; accommodation; also, happiness.

10. According to the ritualists, a girdle is addressed here.

Ūrk, vigour.

Āngirasi, belonging to the austere ones.

Nivih, garment-knot; girdle.

Viśaoh, of the sacrifice.

Indrasya yonih, origin of rain.

Āsya, आ अस्य, till (the end) of it.

11. **Vratam kṛuta**, take the sacred vow.

Brahma, supreme divine.

Vanaspatih yajñīyah, vegetation is essential for the sacrifice; plants useful for sacrifice are also the sacrifice. (यज्ञयोग्यो यो वनस्पतिः खदिरादिः सोऽपि यज्ञः । वनस्पतेर्यज्ञसाधनत्वाद्यज्ञत्वम् । — Mahīdhara).

Abhiṣṭaye, for the success of the sacrifice.

Sutīrthā, an easy aid to take us across.

Daksakratavah, expert workers.

12. **Śvātrāh**, क्षिप्रपरिणामाः, प्रीताः इत्यर्थः, pleasing, quick-acting.

Ayaksmāh, free from wasting diseases.

Anāgasah, free from dirt.

13. **Apo muficāmi na prajāṃ**, I release only the urine and not the semen (the cause of the offspring), i.e. may I be free from spermatorrhoea.

Amhomucah, freers from sin.

14. **Aprayucchan**, without negligence, ever-alert.

15. **Avadyāt duriṭāt**, from dishonourable evil.

16. **Rāsva**, देहि, give (us).

Iyat, this much.

17. **Varcah**, lustre.

Bhrājam gaccha, glow bright.

Jūh, जीवयति इति जूः, the life.

18. **Satyasavasah**, one whose impulses are always real.

Taavo yantram, sturdiness of body.

Candram, blissful, pleasing.

Amṛtam, immortal; bestower of immortality.

19. **Cit**, apprehending faculty.

Dhīh, बुद्धिः, intellect.

Dakṣinā, the skill incarnate.

Kṣattriyā, क्षतात् त्रायते इति, one who protects from injuries,

Aditiḥ ubhayaśiṣṇī, the Eternity, having heads on both sides.

Suprācī, one coming forward.

Suprafiṇī, one going back.

Mitra, the friendly Lord.

Pūṣā, the nourisher Lord.

Indra, the resplendent Lord.

20. **Bhrātā sagarbhyah**, a brother born of the same mother.

Sayūthyah sakhā, a friend belonging to the same clan or herd.

Somam, bliss; also, the Soma plant.

Indra, the aspirant; lower self.

Rudrah, the dreadful Lord.

Svasti, safely (क्षेणेण).

21. **Vasvī**, wealth incarnate.

Ādityā, an offspring of Aditi.

Rudrā, dreadful.

Candrā, bestower of bliss; blissful.

Ācake, make you glitter.

Sumne, in comfort.

22. **Ājigharmi**, pour down. From √घृ क्षरणदीप्त्योः, to pour, to shine.

Aditi, the earth.

Idāyāḥ āspadam, seat of the intellect.

Asme, वयम्, we.

Vlyauṣma, be deprived of.

Toto rāyah, तोतः त्वयि रायः तन्नु, yours be the riches.

23. **Devi**, O illuminating intellect !

Sam akhye, I have seen.

Mā pramoṣiḥ, do not steal. From √पुष् स्तेये, to steal.

Mā u aham tava, nor I yours.

24. **Śukrah**, brightening.

Grahyah, for ग्रहः, intake; also, a vessel in which Soma-juice is taken.

Vicitah, विवेकेन चयनकर्तारः, experts.

25. **Onyoh**, द्यावापृथिव्योः, of heaven and earth.

Kavikratuh, far-sighted in actions.

Kavim, कान्तदर्शिनम्, who sees past, present and future.

Amimīta, has measured.

Prajāh, living creatures.

26. **Śukram**, pure; bright.

Candrāni, gold pieces; coins.

Paramena paśunā, with the most sublime animal.

27. **Sumitradha**, O helper of good friends; O good helper of friends.

Ūrum, thigh; lap.

Svāna, teacher; स्वनति उपदिशति यः सः, one who instructs (Dayā.).

Anghāre, enemy of sin.

Bhrāja, illuminator.

Bambhāre, nourisher of the world.

Somakrayanāh, prices of your bliss.

Mā dabhan, may not injure, cheat or snatch.

28. **Udasthām**, may I rise up.

Svāyusā, सु आयुषा, with virtuous life.

29. **Svastigām**, leading to bliss.

Anēsasam, free from crime.

Dviṣaḥ pari vṛnakti, परिवर्जयति, gives up all animosity; or, escapes all enemies.

30. **Vṛṣabhah**, powerful; also, श्रेष्ठः, the best (Mahīdhara); showerer.

Varimānam, the expanse.

Āsīdat, व्याप्नोति, pervades.

Viśvā it tāni, all those.

31. **Vitatāna**, has spread.

Vājam, speed. वीर्यं वै वाजः, पुमाश्च सोऽर्धन्तः, the semen is *vāja*; men are horses (Uvāta).

Kratum, determination.

Viksu, in homes.

32. **Etasēbbhiḥ**, with swift coursers.

33. **Usrā**, उक्ता इति रश्मिनामसु पठितम्, rays; illuminators.

Eiam, आ इतम्, come on.

Anaśrū, with joy; without tears.

34. **Pracyavasva**, depart.

Pariparinah, सर्वतः संचरन्तस्तस्करविशेषाः परिपरिण उच्यन्ते, thieves.

Paripanthinah, उत्कोचकाः दस्यवः, highwaymen; robbers.

Aghāyavah vṛkāḥ, sinful wolves; also, men with such traits.

Śyeno bhūtṛvā parā pata, fly away, as if, becoming a hawk.

35. **Saparyata**, worship.

Śamsata, offer praises.

Rtam, truly.

Devajātāya ketave, for one, who is an ensign born of stars.

36. **Uttambhanam**, a prop to rest upon.

Skambhasarjanī, strengthening buffets of the pillar.

Rtasadanī, truthful seat.

37. **Dhāmāni**, glories.

Paribhūh astu, may attend from all sides.

Gayasphānah, enricher of homes.

Prataranah, overcomer of calamities.

Suvīrah, one who has brave followers or sons.

Avīrahā, never killing the brave.

Duryān, to (our) houses.

Chapter V

1. This mantra is addressed to the sacrificial offerings.

Viṣṇave, to the Lord omnipresent.

Soma, moon; also, Soma plant; also, bliss.

Atītherātīthyam, hospitality offered to guests.

Śyenāya somabhṛte, to the hawk who brings Soma, the nectar divine. There is a legend, that the Gāyatrī taking the form of a hawk brought Soma from heaven to earth.

Rāyaspoṣade, bestower of riches and nourishment.

2. **Janitram**, birth-place.

Vṛṣanau, the two showerer

Urvaśī, the mother.

Āyuh, the child.

Purūravā, the father. In legend, Āyu was the son of Purūravā and Urvaśī.

Manthāmi, rub against each other.

The priest rubs two *araṇīs*, fire-producing sticks, to produce fire.

3. **Sachetasau**, you two of one mind.

Arepasau, free from sin.

Yajñapatim, to the sacrificer.

4. **Abhiśastipāvā**, protector from curses.

Sadam, सदा, always.

5. **Tanūnaptre**, for *tanūnaptr*, the grandson of Tanū, the universal soul. 'तनोति विस्तारयति विश्वमिति तनूरात्मा, तस्य नष्ट्रे पौत्राय'; 'तस्माद्वा एतस्मादात्मनः आकाशः सम्भूतः, आकाशाद्वायुः' (तैत्तिरीय आरण्यक, IV. 1).

Śākvarah, power-giving.

Śākvane, to the powerful.

Anabhiśastenyam, never to be cursed.

Svite, सु इते, शोभनमार्गे, on a pleasing path; also in a world of comfort.

6. **Vratapāh**, protector of vows.

7. *Amśu*, O bliss divine! सोमवल्त्या अवयवोऽशुरुच्यते, a piece of soma plant is called *amśu* (Mahīdhara).

Ekadhanavide, for the only knower (or bestower) of riches.

Sanyā, with vigour.

Estā, आ इष्टा, are desired (by me).

8. *Ayahśayā*, lies encased in copper (or iron).

Rajahśayā, lies encased in silver.

Hariśayā, lies encased in gold.

Tvesam vacah, angry speech.

According to the legend, the Asuras, having been defeated in battle by Devas, made three castles, one of copper or iron on earth, one of silver in the midspace and one of gold in the sky. Agni, at the request of Devas, in the form of *upasada* deity, entered them and burnt them and they became the three bodies of Agni.

9. *Nāthitāt*, from begging.

Nabhas, non-shining.

Āyu, alive.

10. *Sapatnasāhī*, conqueror of enemies.

11. *Vasubhih*, along with the physical complex.

Rudraih, with the vital complex.

Pitrbihih, with the mental complex.

Ādityaihi, with the spiritual complex.

12. **Ādityavaniḥ**, pleasing to suns.

Brahmavaniḥ, granter of intellect.

Bhūtebhyah, to all the creatures; to all the beings.

13. **Agneḥ purīṣam**, augmenting fuel of the cosmic fire.

14. **Viprāḥ**, discerning intellectuals.

Yuñjate, harness.

Vayunāvid, cognizant of all deeds or actions.

Mahī, great.

Parīṣutīḥ, glory; praise.

15. **Pāṁsure**, in a sandy region, desert.

Samūdham, अन्तर्हितम्, hidden, not known or seen.

16. **Irāvati**, full of food-grains.

Sūyavasini, सुयवसिनी, full of green grassy plants; full of pastures.

17. **Mā jihvaratam**, do not falter. From $\sqrt{\text{हल}}$ चलने, to move from its place.

Varṣman, at the summit of.

Nirvādiṣṭam, speak ill of.

18. **Visnoḥ**, of the sun.

Vimame, has measured.

— **Uttaram sadhastham**, the higher abode.

Urugāyah, उरुः गायः गमनं यस्य सः, one who moves in wide strides.
Also उरुभिः महात्मभिः गीयते यः सः, one who is praised by good persons.

20. **Viryena**, for his might.

Kucarah, terrible in movement.

Vikramaneṣu, in wide strides; also, movements.

21. **Śnaptre**, two corners of the lips (ओष्ठ-सन्धिरूपे—
Mahīdhara).

Syūh, सीव्यते अनेन इति स्यूः, needle.

Dhruvah, a tight knot.

22. **Nāryasi**, नारी असि, woman you are.

Rakṣasām, of the wicked.

Brhaṭi, mighty.

23. **Valagah**, evil charm, used to harm the rivals; also the
conspiracy.

Valagahanam, charm-destroying.

Niṣtyah, पुत्रः, son.

Sabandhuh, relative.

Sajātah, kinsman.

24. **Svarāt**, sovereign by yourself.

Satrarāt, sovereign for all times.

Janarāt, sovereign of the people.

Sarvarāt, sovereign every where.

Abhimātiḥ, अभिमातिः अननुकूलः शत्रुः, a hostile enemy; a bully; a haughty enemy.

25. **Vaiṣṇavān**, to the associates of the omnipresent Lord.

Valagahanāḥ, destroyers of evil charms.

Prokṣāmi, I sprinkle you.

Avastṛṇāmi, I cover you with grass.

26. **Yavah**, separator.

Śundhantām, may be purified.

Pitṛśadanam, abode of the elders.

27. **Ut stabhāna**, hold up.

Dyutānaḥ, दीप्यमानः, stormy; shining.

Mitrā varunau, force and the energy.

Dharmanā, according to the Natural law.

Dṛmha, make flourish; strengthen.

Paryūhāmi, think about; comprehend.

28. **Chadiḥ**, umbrella.

Chāyā, shelter; shade.

29. **Girvanāḥ**, to the praiseworthy.

Girah, songs of praises.

Vṛddhāyum, to the aged one.

Vṛddhayah jṣṭayah, increasing services.

30. Dhruvah, tight knot.

31. Pravāhanah, one who carries; a carrier.

Śvātrah, swift.

Tuthah, ब्रह्म वै तुथः, the divine supreme.

32. Usik, one who yearns.

Anghārih, enemy of the sin.

Bambhārih, nourisher, sustainer.

Avasyūh, bestower of food.

Mārjāliyah, cleaning place.

Pratakvā, pleasure-showering.

Mrstah, cleansed; swept clean.

Svarjyotih, light and lustre of heaven.

33. Ajo' syekpād, unborn the one-footed; also, the unborn, who alone protects the world.

Ahih, the cloud. Also, a serpent.

Budhnyah, cover of the midspace.

Adhvapate, O Lord of highways.

Pra tira, make me flourish.

34. Agnayah, foremost leaders.

Sagarena nāmnā, by laudable name.

35. Viśvarūpam jyotih, a light which has all sorts of forms.

Samit, kindling fuel.

Tanūkṛdbhyaḥ, तनू शरीरं कृन्तन्ति ये तेभ्यः; to those who injure bodies; beasts.

Yantā, controller.

Aptuḥ, Soma-juice; also, bliss.

Ājyasya, विज्ञानस्य, of (your) knowledge.

36. See notes XL. 16.

37. **Varivah**, धृशं रक्षणम्, full protection; secure. Also, धनम्, wealth.

Mrdhah, कुत्सितान् शत्रून्, hated enemies.

Vājān, glories.

Jarhṛsāṇah, full of joy.

38. **Kṣhayāya**, for living space.

Pra piba, drink to your heart's desire.

39. **Soma**, bliss.

Devān up agāḥ, may you go to the enlightened ones.

Varunasya pāsāt, from the noose of Varuṇa (the Lord of justice).

Nirmucye, may I be freed.

42. **Atyanyān**, अतीत्य अन्यान्, leaving aside others,

Arvāk, near.

Para, distant.

Devayajyāyai, for sacrifice to the bounties of Nature.

Svadhite, O surgical knife; also, O razor!

43. **Sam bhava**, be in harmony with.

Svadhith, axe.

Śatavalśah, having a hundred branches.

Viruhema, may we grow.

Chapter VI

According to Dayānanda this chapter contains the instructions to be given by the learned persons to the well-educated leader of the Assembly at the time of his investiture to the kingship.

1. See notes on V. 26

2. **Agrenīh**, अग्रे नयति इति अग्रेणी., one who leads people forward; leader of people or of the House.

Svāveśah, सु आवेशः, सुष्ठु आवेशयति यः सः, a comfortable support.

Uparena, with your base.

Supippalābhyah, having nice fruit or berries.

3. **Uśmasi**, कामयामहे, we desire.

Bhūrisrīgāh gāvah, cows with many horns; multifarious rays.

Paramam padam, highest abode.

Ava bhāri, अव भाति, glows; shines.

4. **Viśnoh**, of the omnipresent Lord.

Paspāse, बध्नाति, binds; puts in order.

Vratāni, disciplines.

Yujyah, योग्यः, appropriate.

Indra, the aspirant.

6. **Parivih**, worthy of being surrounded.

Divah sūnuh, son of heaven.

Āranyaste paśuh, may all the wild animals also be under your rule (Dayā.).

7. **Upāvih**, one who protects those who approach him.

Vahmitamān, the best conveyers or carriers.

8. **Revatiḥ**, रेवन्तः, O rich people.

Brhaspati, the Lord supreme.

9. According to the ritualists, with this mantra, the sacrificer binds the victim to the sacrificial post.

Niyanañjal, appoint you; bind to the duties.

Anu manyatām, may concur or agree; may grant permission.

10. **Apām peruh**, fond of drinking waters.

Sam gacchatām, may unite, or be in concord with.

11. **Revati**, धनवति वाग्देवते, O divine speech!

12. **Ātīnah**, यज्ञः, sacrifice.

Aservā, शत्रुरहितः, unhindered.

14. According to the ritualists, with this *mantra*, the Matron wipes each organ of the victim. According to Dayānanda, this *mantra* pertains to the efforts of the teacher and the teacher's wife for improving the character and physique of the disciple.

17. Addressed to the waters and the wind, the two agents cleansing pollution, not only physical, but mental also.

18. **Ret**, small; little.

Ramhyai, गल्दै, for speed.

20. **Tvaṣṭah**, O cosmic architect!

22. **Aghnyā**, speech; also cow.

Śapāmahe, we swear an oath.

23. **Haviḥ**, sacred food.

24. According to the ritualists, in this *mantra* the Soma plant is addressed.

26. **Upāvaroha**, descend.

Dhiṣanāḥ, speech.

Grāvānaḥ, सदसद्विवेचकाः, discerning.

27. **Indriyāvān**, potent.

Madintamah, most delightful.

Napāt, offspring.

Śukrapebhyah, for the drinkers of divine bliss. Śukra is Soma or divine bliss.

28. **Kārsiḥ**, कर्षति यः सः, one who breaks the earth by ploughing; initiator.

29. **Prtsu**, in battles.

Vajeṣu, in struggles.

Iṣah, strength; also food.

30. **Rāvā**, राति ददाति इति रावा, donor.

Suṣūtamam, most pleasing.

Pavinā, वाचा, with the speech.

Nigrābhyāḥ, most acceptable.

31. **Ganān**, to the followers.

The waters are addressed to in this *mantra*.

Mā vitruṣan, may not be thirsty; may not be disaffected.

32. **Śyenāya somabhrte**, to the eagle, who brings the divine bliss. In legend, it was Gāyatrī, who in the form of a *śyena*, a hawk or an eagle brought Soma plant to the sacrifice.

33. **Dātre vocaḥ**, give comfort to the donor.

34. **Vṛtraturah**, killers of Vṛtra, i.e. the nescience.

Rādhogūrtāḥ, bestowers of riches. राधो धनं गुरन्ति उपयच्छन्ति याः ताः (Uvāṭa).

35. **Mā samvikthāḥ**, from √ओक्विजी to fear, to move. With the prefix *sam* it means to tremble with fear. Do not tremble.

Dhiṣane, हे द्यावापृथिव्यौ, O heaven and earth.

Pāpmā, the sin.

Somah, the bliss.

36. **Para**, पूरय, fill.

Arīḥ, अरीः वा प्रजाः इति श्रुतेः, the people.

37. Śaviṣṭha, O mightiest (Lord)!

Marditā, gladdener; delighter.

Chapter VII

According to the ritualists, this chapter contains the mantras, which are recited at the time of collection of pressed out Soma juice into various types of cups, which are called *grahas*. Drawing juice in these cups is called *grahagrahana*.

1. Vācaspataye, प्राणो वै वाचस्पतिः इति श्रुतेः, the vital breath is called *vācaspati*; also, master of the speech.

Pavasva, go; move. √पव् to move.

2. Soma, blissful Lord; also, Soma plant or juice; also moon.

Adābhyam, that which cannot be conquered or injured.
दम्नोतिर्हि सार्यः ।

3. Svāṅkrtosi, assimilated; accepted.

Pārthivebhyah, physical, terrestrial.

Āstu, व्याप्नोतु, may pervade.

Subhava, nobly-born.

Aṁsu, Soma-juice; bliss divine.

Upariprutā bhaṅgena, from the destruction coming from above.

Phat, may he perish. From √जिफल् विशरणे, to be torn o pieces.

4. Upayāma, traditionally, name of a particular cup for Soma-juice; also, through proper procedure, i.e. duly.

Antaryaccha, contain.

5. **Antaryāma**, containment; also, name of a particular cup for Soma juice.

Avaraih paraiśca, with inferiors and superiors.

6. **Udānāya**, to the upward breath.

7. **Vayo**, O Lord of cosmic vitality!

Niyutah, those who are yoked or harnessed, i.e. horses. नियुत शब्देन वायुवाहनभूताः मृगाः उच्यन्ते; deer are called *niyuts* as they are the mounts of Vāyu, the wind-god.

Madyam andhah, intoxicating food.

Pūrvapeyam, first sip.

8. **Indra-vāyū**, the resplendent Lord and Lord of cosmic vitality.

Sutāh, poured out; pressed out.

Sajośobhyām, to the two friendly to each other.

9. **Mitrā-varuṇā**, O friendly Lord and O venerable Lord.

Rtāvrdhā, यी ऋतं वर्धयतः तौ, augmentors or upholders of right or truth.

10. **Sasavānsah**, from √षण संभक्ती, to possess; being in possession of.

Yavasena, with grass and fodder.

Anapasphuranām, that which never resists milking; or never fails to give milk.

Rtāyubhyām, ऋतशब्देन मित्रः, आयुशब्देन वरुणः इति श्रुतिव्याख्या; Mitra and Varuṇa.

11. **Madhumatī kaśā**, literally, honeyed whip. कश इति वाङ् नामसु पठितम् (Nigh. I. 11), the sweet speech.

Mādhvībhyām, मधु बाह्मणं यौ अधीयाते तौ माध्वी, ताभ्याम् to those two who study Brāhmaṇa scriptures; also, to those two who are fond of honey, the Aśvins.

12. **Pratnathā**, in the ancient times.

Pūrvathā, in the recent past

Viśvathā, in all the times.

Imathā, of the present time.

Jyesthatātim, ज्येष्ठेषु प्रशस्त्यम्, the best among the eldest.

Barhiṣadam, *barhi* is the sacrifice; one who sits at or participates in it is *barhiṣad*.

Praticīnam, आत्मनोऽभिमुखम्, facing us; also, one, who is opposed to the evils, such as ignorance etc. (Dayā.).

Dhunim, from √धूञ् कम्पने, to shake, to make tremble. To him who makes our enemies tremble.

Śandāya, to the evils. In legend, Śaṇḍa is the name of an *asura*, son of Śukrācārya, the priest of the *asuras*.

Pranayantu, may be pleased.

13. **Śukrah**, bright.

14. **Viśvavārā**, विश्वैः सर्वैः व्रियते स्वीक्रियते या सा, स्वीकर्तुं योग्या वा, that which is chosen and accepted by all; which should be chosen by all.

15. **Cikivān**, चेतनावान् उत्कृष्टधीः, wise, prudent.

Tṛmpantu, तृप्ताः भवन्तु, may be satisfied; content.

Agnīt, kindler of fire.

Ayāt, has performed this sacrifice.

16. **Venah**, shining one. Compare from Venus, the brightest planet.

Jarāyuh, chorion (outer foetal envelope).

Prśnigarbhāh, पृश्निः अन्तरिक्षं गर्भं यासां ताः, those who envelope the whole midspace.

Apām sangame, at the confluence of cosmic waters.

Sūryasya śiśum na, like a son of the sun.

Rihanti, worship or praise.

Markāya, to the sin. In legend, name of an asura; son of Śukrācārya.

17. **Śacyā**, शची इति कर्मनाम, with actions.

Vipah, विपश्चित्, wise, learned.

Śaryābhih, अङ्गुलीभिः, with fingers.

Tuvirṛmna, possessor of abundant wealth.

Gabhasti, पाणिः, hand.

Manthipāh, protectors of intellectuals.

18. **Manthī**, churned out (Soma) juice; also, a brave soldier; also, a learned intellectual.

19. **Apsuksitah**, अप्सु अन्तरिक्षे क्षियन्ति निवसन्ति ये ते, those who dwell in the midspace.

Traditionally, *devas* are considered to be thirty-three in number. Eleven of them dwell in the sky, eleven on earth and eleven in the midspace.

20. **Āgrayanah**, leader.

Viṣṇuh, widespread sacrifice.

Abhisavanāni, rites, Three oblations of Soma: *prātaḥ savana*, *madhyandina savana*, and *sāyam savana*

21. **Mahīdhara** while explaining this *mantra*, translates *soma* as 'Soma-juice' and *pavate* as 'goes into cups'.

Subhūtāya, for general well-being.

22. **Ukthāvyam**, worth praising.

Devāvyam, pleasing to the bounties of Nature or the enlightened ones; also, cherished by the learned.

23. **Mitrāvaruṇa**, is combination of Mitra and Varuṇa. When two deities are so mentioned in a pair, the last vowel of the former one becomes long (*dirgha*). We have a Sutra of Pāṇini, देवताद्वन्द्वे च (Aṣṭādhyāyī, VI. 3.26).

24. **Aratim**, रतिः उपरतिः तद्रहितम्, one that is never extinguished or never exhausts.

Rte ā jātam, born in eternal truth; also, born in the sacrifice (ऋते यज्ञे).

Atithim janānām, guest of people or of the sacrificers. The sacrificial fire comes as a guest and is welcomed as such.

25. **Acyutakṣittama**, best among those who are set firm and can never be shaken.

Asapatnāh, free from rivals or enemies.

26. **Drapsah**, रसैकदेशः, a particle of juice; a drop.

Amśuh, piece; part. Also, a ray.

Dhisaṇayoh, of the two bowls; also, अधिषवणफलकयोः, pressing boards.

Pavitrāt, from the strainer.

Utkramanam, moving upward, the ascent.

27. **Pavasva**, purify; also, grow pure; also, पवस्व प्रवर्तय, urge, guide.

Kratūdaksābhyām, for action and skill.

Varcodasau, two bestowers of lustre, the sun and the moon.

29. **Kah**, who; also, blissful; also, **Prajāpati**, according to Mahīdhara.

30. In this **Kaṇḍikā**, we have Vedic names of the twelve months and one intercalary month (**Amhasaspati**).

31. **Dhīyesitā**, धिया इषिती, impelled by praises or prayers.

32. **Ghā**, घ इति निरर्थको निपातः, तस्य संहितायां दीर्घः, this is a word having no meaning.

Ānuśak, in an orderly manner; neatly.

33. **Omāsah**, अवितारः, protectors.

Sutam dāsusah, to him who has offered pressed out Soma juice or devotional praises.

Dāśvānsaḥ, fulfillers of desires.

34. **Barhiḥ**, sacred grass; grass-mats; also, the sacrifice.

35. **Śāryāte**, in the sacrifice belonging to the legendary king Śaryāti (Mahīdhara); actions performed with finger movements.

Śarman, शर्मणि, under (your) protection; also in the house.

36. **Vṛṣabham**, showerer; also, virile; also, vigorous.

Akavārim, अकुत्सितं ऐश्वर्यमियति प्रापयति यः सः, bestower of beingn prosperity.

Viśvāsāham, one who can face or subdue all in battle.

Sahodām, bestower of power of endurance.

37. **Sajoṣāḥ**, with a harmonious mind; pleased with.

Mrdhaḥ, enemies, aggressors.

Nah abhayam kṛṇuhi, secure freedom from fear for us; or make us fearless.

38. **Anuṣvadhā**, स्वधा अन्नं, तत् अनु पश्चात् यस्य, i.e. before meals; or after meals. It may mean both.

Somam, pressed out Soma-juice; devotional expressions.

Pratipat sūtānām, of those which have been pressed out on the new moon day; or of those which have been freshly pressed out; freshest.

39. **Nrvat**, like a man or a hero.

Carṣaniprā, fulfiller of desires of men.

Dvibarhā, बर्हः विस्तारः, having a double vastness; one who spreads out in both the directions.

Aminah, अमितः उपमारहितः, matchless; unmeasured or unmeasurable.

Asmadryak, facing us.

Kartrbhiḥ, with the workers under him.

40. **Parjanya vr̥ṣtimān** iḥ, like a cloud full of rain.

Vatsasya, वसनशीलस्य यजमानस्य, of the sacrificer or worshipper.

41. **Tyam**, तम्, that.

Ketavaḥ, banners; also rays. केतुः इति प्रज्ञा नाम, that which reveals.

42. **Caksuḥ**, enlightener (दर्शकं ब्रह्म—Dayā).

Mitra, Varuna and Agni, friend or the sun; giver of joy; the lord of oceans; fire and electricity.

Ātmā jagataḥ, the soul of the world; pervading and animating all things; or it may mean 'of the moving beings' and *tasthuṣaḥ* will mean 'of the beings that stand unmoving'.

43. See notes XL. 16.

44. See note V. 37.

45. **Rūpam**, beauty or form.

Tuthaḥ, ब्रह्मा प्रजापतिः, the Creator God.

Candradaksināh, those who have obtained delight as reward; also, those who have received gold (चन्द्र) as guerdon.

Sadasyaiḥ, with the people assembled at the sacrifice.

46. **Brāhmaṇam**, a learned and a realized person.

Pitr̥mantam, one whose father is or was a man of repute; son of a noble father.

Sudhātu, a man of mettle.

Rātāḥ, charities given by us.

47. **Āyuh**, long life.

Mayaḥ, comforts; happiness.

Tvak, pleasure of touch; literally, the skin.

Hayah, literally, a horse; driving force or urge.

48. **Kāmah**, desire.

Even a donor has some desire while giving charities. So the desire is supreme.

Chapter VIII

According to the ritualists, this chapter contains *mantras* to be recited at the *tr̥ṭiya* or *sāyam savana*, i.e. the Evening Soma-pressing ceremony. On the other hand, Dayānanda is of view that these *mantras* instruct a chaste maiden to choose a chaste husband.

1. **Somaḥ**, soma-juice; devotional bliss; moon; also, semen.

Āditya, the sun; a son of Aditi; they are said to be twelve in number. According to Dayānanda, a man who has completed forty-eight years of his chaste life, is *āditya*.

2. **Starīh**, हिंसकः, one who injures.

Maghavan, O Lord of wealth!

3. **Kadācana prayucchasi**, when are you negligent ?

Ubhe janmanī, both the lives: this and the yonder one.

Savanam, impelling force.

4. **Sumati**, favourable inclination.

Amhah, sin.

5. **Vivasvān**, तमांसि विवासयति यः सः, one who dispels darkness.

Matsva, be exhilarated.

Śrad dadhātana, have faith in (these blessings).

Arapah, free from sin.

6. **Vāmam**, वननीयं भजनीयम्, desirable; enjoyable; pleasing.

Vāmasya ksayasya, of a luxurious house.

7. **Canah**, चन इति अन्ननाम, food, (Nigh. VI. 16); also, delight.

Yajñapatim jinva, encourage the sacrificer.

8. **Brhaduksāya**, बृहद् वीर्यं उक्षति सिञ्चति यः तस्मै, to him who deposits excellent semen; (Dayā.). महासेकाय जगदुत्पत्तिबीजाय, to the great impregnator, the primal seed of the creation of the universe (Uvata). प्रजापतिर्वै बृहदुक्षः (S. Br. IV. 4.1.14).

9. **Brhaspatisutasya**, of that which has been pressed out by the Lord supreme.

Indriyāvatah, of him, who is full of vigour; virile.

Pataivatah, of him, who has a good wife (Dayā.). Also, of him, who is full of protective power.

Rdhyāsam, may I augment.

Aham parastīti etc., these are the expressions of ecstasy.

10. **Tvastrā**; with the supreme architect.

Retodhā, one who has good semen; possessor of virility.

Retodhām, a potent (son).

Vṛmah, from the impregnator.

11. **Harth**, a horse.

Hāriyojanah, one who yokes horses.

12. **Aśvasanīh**, अश्वाना दाता, bestower of horses.

Stoma, Sāman songs.

Uktha, praise-verses; *rks*.

13. **Avayaṇam**, पापस्य नाशकम्, atonement.

Vidvān, knowingly.

14. See notes II.14.

15. **Gobhīh**, इन्द्रियैः, with sense-organs; also, with good manners of speech.

Brahmanā, with divine knowledge.

17. **Nidhipā**, guardian of treasures.

Samrarānāh, enjoying heartily, सम्यग्-रमणाः ।

18. **Sugah**, easily accessible.

Sadanāh, seats, स्थानानि ।

Vasavah, riches incarnate; bestowers of riches.

Vasūni, riches.

19. **Sadhasthe**, at home; in the place of sacrifice.

Jakṣivāmsah, भक्षितवन्तः, those who have eaten.

Papivāmsah, those who have drunk.

Asum, प्राणलक्षणं वायुम्, vital region.

Dharmam, आदित्यमण्डलम्, region of the sun.

20. **Rdhak**, समृद्धिर्यथा स्यात् तथा, very well.

21. **Gātuḥ**, यज्ञम्, sacrifice.

23. See notes VI. 12.

24. **Apām napāt**, grandson of waters, i.e fire. From waters are born the plants, and from plants (the wood) the fire is born, so the fire is called *apām napāt*.

Dame, in the house.

25. **Yajñapate**, O Soma.

Namovāke, नमस्कारवचने, in the songs of praises.

26. **Śam vakṣva**, शं वह, bring happiness.

Pari vakṣva, परि वह आर्तः, keep the miseries away (from us).

27. See notes III. 48.

29. **Ahrutāh**, अहुतानि अकुटिलानि, not distorted; faultless.

30. **Ekapadīm, dvipadīm** etc., according to Dayānanda, refer to Vedic speech; according to Mahīdhara to Vaśā cow. Thus, one 'om' syllable is obtained whereby, that is *ekapadī*; prosperity in this world and bliss in the yonder world is obtained whereby, that is *dvipadī*; delight of speech, mind and body is obtained whereby, that is *tripadī*; *dharma, artha, kāma, mokṣa*, these four achievements are obtained whereby, that is *chatuspadī*; four *varṇas* (*Brāhmaṇa, Kṣattriya, Vaiśya, Sūdra*) and four *āśramas* (*brahmacarya, grhastha, vānaprastha, sannyāsa*) are obtained whereby, that is *aṣṭapadī*. (Dayā.).

31. **Pāthā**, पिबय, drink.

33. **Vṛtrahan**, O killer of nescience. In legend, Vṛtra is a demon, whom, Indra killed. According to Yāska, cloud also is called Vṛtra, because it covers the sun.

Brahmaṇā, by prayers; by divine knowledge also.

Arvāchīnam, inclined towards us.

Sodaśine, to one with sixteen attributes or accomplishments, षोडशकलासम्पूर्णाया. Also to one who is praised with sixteen praise-songs.

34. **Kakṣyapṛā**, so stout that their bodies fill the girth. अश्वसन्नाहरज्जुः कक्ष्यं, तत् प्रातः पूरयतः यौ तौ (Mahīdhara).

36. See notes XXXII. 5.

37. **Indraśca samrāt varunaśca rājā**, here the word 'samrāt' appears to have been used in a sense comparable to 'rājā', that is both of them are some sorts of rulers. Etymologically, both of them mean 'shining.'

Prānena saha jusānā, in consonance with the vital breath.

38. **Pavasva**, प्रवतयस्व, urge us; also, get for us.

Svapā, सु+अपा, engaged in good deeds.

Varcah, brilliance, lustre.

39. **Pitvī**, पीत्वा, having drunk.

Śipre, शिप्रे हनू नासिके वा, chins or nostrils. (Nir. VI. 17)

Camūsutam, effused in a skin receptacle.

Camū, a vessel made of skin in which the pressed out Soma was kept.

Ojisthah, most vigorous.

40. **Adṛśram**, Vedic usage for दृश्यन्ते, i.e. are seen

Ketavah, revealing (rays); also, banners.

Bhrājāya, to the radiant (sun).

Bhrājisthah, full of radiance.

41. See notes VII. 41.

42. According to the ritualists, this *mantra* contains formulas for *garga-trirātra* ceremony which continues for three days and in which a thousand cows are given to the priests, three hundred and thirty-three on each day. The one thousandth cow is a red cow, which is led to a place between the Havirdhāna and the Āgnīdhra hearth and there she is made to smell the Dronakalaśa, i.e. a wooden Soma container.

Mahi, O cow! मही इति गोनामसु पठितम् (Uvata).

Indavah, drops of Soma or devotional bliss.

Nivartasva, restore.

Dhukṣva, pour out; yield (streams of milk).

Rayih, धनम्, wealth; riches.

43. **Aghnyā**, one that never deserves violence; a cow, which should never be killed. A wife, who should never be beaten, insulted or humiliated (Dayā.).

Aditi, indivisible; also, अदीना, not poor.

Mahi, O great one.

Ma sukr̥tam brūtāt, tell them of me as a righteous person.

44. **Mrdhah**, enemies.

Pr̥tanyatah, those who challenge or invade us.

Adharam tamah, darkness of far beneath.

45. **Vācaspatim**, Lord of speech.

Viśvakarman, the supreme mechanic.

Vaje, in the battle.

Jasat, may he attend to (our calls).

Viśvasambhūh, bestower of bliss on all.

46. **Vihavyah**, worthy of admiration (or of invocation).

47. **Abhigarah**, metre of your praises.

48. **Patman**, पतनाय, for the fall of.

Vreṣinām, of the waters within the clouds.

Kukūnanānām, from √कुङ् शब्दे, i.e. to make noise; कुवत्यः अत्यर्थं शब्दे कुर्वाणाः नमन्ति प्रह्वीभवन्ति इति कुकूननाः मेघस्या आपः, the waters that come down making great noise, i.e. of the gurgling streams.

49. **Kakubham**, majestic; ककुभम् इति महत् नामसु पठितम्, great or majestic.

Vṛsabha, showerer (of joys).

Purogāh, one that precedes.

Adābhyam, invincible.

Jāgrvi, awake.

Somāya, (to you) having the blissful form.

50. **Uśik**, dear; from √वश् कान्ती, to be dear, or wished for.

Pāthah, food.

Vaśi, charming.

Sakhā, friend.

51. **Dharunah**, suckling child; also one that supports;
धारयतीति धरुणः ।

Didharat, may grant to us; may place unto us.

52. **Satrasya**, of the sacrifice.

Rddhi, last blessing.

Svarjyotih, light and bliss, or bliss, or bliss full of light.

53. **Indrā-parvātā**, O Indra and Parvata, i.e. Army-Chief and the Commander.

Puroyudhā, fighters in the forefront.

Iddhatam, इत् हतम्, may you destroy.

Cattāya, गताय, to one who has fled away.

Gahanam, वनं उदकं वा, forest or water.

Darmā, piercing (weapon); from $\sqrt{\text{दृ}}$ विदारणे ।

Darsīṣṭa, may you tear to pieces.

54. **Abhidhītaḥ**, when thought of.

Vāchi vyāhrtāyām, expressed in words; uttered in speech.

Acchetah, अच्छा इतः आभिमुख्येन प्राप्तः, obtained.

Sanyām, at the distribution.

Somakrayanyām, at the bartering of Soma.

55. **Krayāya upotthitali**, brought into auction or offered for sale.

Ūravāsannah, seated in the lap.

56. **Kṣīraśrīḥ**, mixed with milk.

59. **Rajāmsi**, worlds. लोका रजांसि उच्यन्ते (Nir. IV. 19).

Apraṇītā sahoḥbhiḥ, unchallengeable in their resistless might.

Patyete, (those two) rule.

Pūrvahūtau, invoked first of all.

60. **Āstu**, व्याप्नोतु, may bring or fetch (to me).

61. **Tantavaḥ**, threads.

Gharmah, sacrifice.

62. **Dohah**, resulting benefit.

Dhukṣva, yield; pour; grant.

Viśvam āyuh, full length of life.

63. **Āpavasva**, आगच्छ, come.

Vājam gomantam, धेनुयुक्तं अन्नं, i.e. food and cows; or food obtained from cows.

Chapter IX

Chapters IX and X contain formulas for the Vājapeya and the Rājasūya sacrifices, the former meaning a draught of strength and the latter meaning consecration of a kingdom.

1. **Prasuva**, प्रवर्तय, speed up; urge

Gandharvah, maintainer of the earth; also, maintainer of the rays.

Ketapūh, purifier of thought; also. purifier of food.

2. **Dhruvasadam**, set firmly.

Juṣṭatamam, most pleasing.

3. **Udvayasam**, उद्गतं वयोऽन्नं यस्मात्, from which the food grains grow.

Rasam, essence.

4. **Grahāh**, containers (of Soma juice or devotional bliss).

Ūrjāhutayah, ऊर्जं ये आह्वयन्ति, invokers of vigour.

Viśipriyānām, of the prosperous. Also, of the handleless, or noseless.

Samagrabham, I have taken.

Samprcau, united.

Viprcau, seperated.

5. Here begin the formulas for the chariot-racing which is a characteristic and important part of the Vājapeya. The sacrificer takes the chariot down from its carrier-stand and draws to the altar.

Vajrah, adamantine weapon; thunder-bolt.

Vājasāh, bestower of strength or power.

Viśvam bhuvanam, all this life.

Gharmam, shelter.

6. **Apām praśastiṣu**, with the use of good waters.

Vājinah, having strength and speed.

Pratūrtih, rushing.

Kakunmān, high; towering high.

7. **Gandharvāh**, sustainers of the earth, i.e. the *nakṣatras*, Lunar Mansions or stages through which the moon passes and signifying the flight of time.

8. **Vātaramhā**, having the speed of the wind.

Dakṣinah, skilled; also, right-hand (horse).

Tvaṣṭā, supreme mechanic. In legend, Tvaṣṭā is the god, who moulds and gives form to each and every being.

9. **Guhā**, गुहायां, in the cavity (of mind); the mind is considered to be the speediest thing.

Samane, in the battle.

Brhaspateh bhāgam, a mess of boiled wild-rice, dedicated to Brhaspati, the representative of the priesthood. (Griffith).

10. **Savituh**, of the creator God, or of the inspirer God, or the impeller God.

Nākam, heaven; the sorrowless world.

In the first *mantras* of this *kaṇḍikā* the word '*satyasavasah*' is used, while in the latter two the word used is '*satyaprasavasah*'. It is suggested that the first and the third *mantras* are to be used when the sacrificer is a Brāhmaṇa and the second and the fourth when the sacrificer is a Rājanya (Ksatriya).

12. **Samvāk**, auspicious speech.

Vimucyadhvam, be freed.

13. **Skabhnvantah**, रुन्धन्तः, blocking, also, क्षोभयन्तः, agitating.

Mimānāh, measuring.

Kāsthām, काष्ठोत्कर्षे स्थितौ दिशि, region; summit; top limit; cardinal point; goal.

14. **Syah**, सः, that or this.

Kṣipaniḥ, क्षिप्यते प्रेयते ऽनया सा क्षिपणिः, whip.

Dadhikrā, दधीन् धारकान् मार्गावरोधान् क्रामतीति दधिक्रा, one who over comes the obstacles of the way.

Kratum, सादिनोऽभिप्रायम्, intention of the rider.

Samsaniśyat, following well.

Ankāmsi, लक्षणानि कुटिलानि निम्नोन्नतानि, crooked and uneven paths.

15. **Parnam na**, like feathers.

Veh, of a bird.

Anikasam, that which decorates the body; here, trappings of the horse.

16. **Sanemi**, क्षिप्रम्, quickly.

Amivāh, व्याधीन्, calamities.

19. **Prasavah**, impulsion.

Ā jagamyāt, may come (to me).

20. Here are twelve oblations addressed to **Prajāpati**, the presiding Genius of the year, one oblation for each month. Similar enumeration of twelve months is found in XVIII. 28 and XXII. 32 also.

21. Here are six oblations, one for each season, belonging to **Prajāpati**, as Lord of the Year.

22. Here are the texts addressed to four quarters of the sky and the intermediate points.

Kratuh, skill; intelligence.

Rāt, sovereignty; ruling power.

23. Here are three *kaṇḍikās* beginning with '**Vājasya--prasa-vah**'; these are called '*vājaprasavīya*', furtherers of strength; with these the sacrificer makes oblations of milk, rice and other grains collected in a vessel of **Udumbara** wood.

24. **Aditsantam**, one who does not want to give.

Dāpayati, makes him donate.

26. **Anvārabhāmahe**, we invoke; call.

Brahmā, the Lord of knowledge.

27. **Aryamanam**, impartial adjudicator.

Vācam, वागधिष्ठात्रीं देवीम्, the speech or the deity presiding over speech.

Sarasvatīm, the learning divine.

Vājinam, powerful.

29. **Aryamā**, the impartial adjudicating Lord.

Pūṣā, the nourisher Lord.

30. **Asau**, I, so and so (name to be mentioned here).

Yantriye, controlling guidance.

31. Here are the *ujjitis*, the Victory formulas which are to be recited by the sacrificer.

Udajayat, conquered well.

Ujjesam, may I conquer.

32. **Pañca diśah**, East, South, West, North and Zenith.

Ṣad ṛtūn, Spring, Summer, Rains, Autumn, Winter, and Frost.

Sapta grāmyān paśūn, ox, horse, sheep, goat, mule, ass, and man.

34. **Stomam**, verse of praise.

35. Here begin the formulas for the *Rājasūya* i.e. the king's Inauguration ceremony.

Nirṛte, O earth.

Agni-netrebhyaḥ, अग्निनेत्रेता येषां देवानां ते अग्निनेत्राः, the enlightened ones whose leader is Agni, the adorable Lord.

Purāḥ sadbhyaḥ, to them who are seated in the east.

Duvasadbhyaḥ, full of reverence. विद्याविनयधर्मेश्वरान् सेवमानेभ्यः, to those who are learned, humble and religious persons (Dayā.).

37. **Pr̥tanāḥ**, invaders.

Abhimātiḥ, rivals; enemies.

Yajñavāhasi, यज्ञवाहके यजमाने, on the sacrificer.

38. **Avadhiṣṣma amum**, we have killed so and so (here name of the killed is to be mentioned). Similarly, in 'asau hataḥ', name of the person killed is to be mentioned.

39. Here are eight Devasū oblations meant for Furthering gods.

Suvatām, प्रेरयतु, may inspire.

Savānām, for sway over rulers.

Vācaḥ, for sway over speech.

Jyaiṣṭhyāya, for supremacy.

Satyah, सत्याय, for truth.

Dharmapaṇinām, for sway over protectors of law.

40. **Suvadhvam**, may you inspire.

Jānarājyāya, for lordship over people.

Indrasya indriyāya, for the virtues of the resplendent Lord.

Amuṣya putram, him, the son of so and so (name of the father to be mentioned here).

Amuṣyai putram, अमुष्याः, षष्ठ्यर्थे चतुर्थो. son of so and so (name of the mother to be mentioned here).

Asyai viśe, for अस्याः विशः, of such and such tribe.

Amī, O people of such and such land (name of the land to be mentioned here).

Somah, the blissful Lord.

Brāhmaṇānām, of the intellectuals.

Chapter X

The Rājasūya ceremony, which began in Chapter IX, continues in chapter X. Formulas for collection of waters from different streams and sources for Abhiśeka, the consecrating bath of a king, are given.

1. **Apah**, waters.

Rājasvah, glittering; also, राजानं सुन्वन्ति जनयन्ति ता राजस्वः, those which create a king.

Citānāh, चेतयमानाः, restoring consciousness.

Atyarāṇi, overwhelming the enemies.

2. **Vṛṣṇah**, of the strength.

Rāṣṭradā, bestower of kingdom.

Amusmai, to so and so (name of the person to be mentioned here).

Vṛṣasenah, one who has a powerful army.

3. **Arthetah**, अर्थप्रयोजनं निष्पादयितुं यन्ति गच्छन्ति ताः, those who go to accomplish the work.

Parivāhinīh, flowing around.

Apah, अपयतीरिति, वहन्तीनां अपां मध्याद्या मार्गान्तरेण गत्वा पुनः मिलन्ति ता अपयत्यः, streams that branch out from the main stream and then come to meet it again after following a different course. (Mahīdhara).

Apām garbhah, child of waters; embryo of waters.

4. **Sūryatvacasah**, those with sun-like skins; with skins shining like sun.

Māndāh, pleasure-giving.

Vrajakṣitah, dwellers in the cattle-rearing farms; also, dwelling in clouds; वज्र इति मेघनामसु पठितम् ।

Vāsah, desired by all; √वश् कान्ती ।

Saviṣṭhāh, most powerful. शव इति बलनाम ।

Śakvarīh, endowed with strength.

Viśvabhṛtah, sustainers of all, or sustainers of the world.

Svarājah, self-shining.

Vanvānēh, winning; obtaining.

Mahi, great.

Kṣatram, ruling power.

5. The sacrificer spreads a tiger-skin, one of the emblems of royalty before the hearth of Mitrāvaruna, and recites the formulas.

Tvisih, radiance.

Somasya, of the blissful Lord. According to the legend Indra became a tiger after he had drunk Soma.

Sarasvatyai, to the speech.

Ghoṣāya, to the proclamation.

Ślokāya, to the praise.

Aṁśāya, to the approtioner.

6. **Anibhr̥ṣṭam**, unconquered (by evil ones).

Somasya dātṛam, bestowers of bliss (soma).

Rājasvah, creators of king.

7. **Sadhamādah**, sharers of joy; याः सह माद्यन्ति ।

Dyumninīh, glittering.

Apasyah, अप्सु कर्मसु साधवः, active.

Apām śisuh, child of waters.

Mātrtamāsu, in the best of mothers.

Pastyāsu, पस्त्यमिति गृहनाम, गृहरूपासु, which are like a home.

8. The sacrificer puts on various garments.

Ulbam, inner caul; गर्भाधारमुदकम्, the fluid holding the embryo.

Jarāyu, outer caul; गर्भदेष्टनं चर्म, the skin surrounding the womb.

Vātraghnam, weapon killing Vṛtra; the neescience-killing strength.

Dr̥vā, cleaver.

Rujā, breaker.

Kṣumā, shaker.

9. **Maryāh**, मर्या इति मनुष्यनाम; O men!

Āvih, has appeared.

Āvittah, has been informed of, आवेदितः ।

Vṛddhaśravāh, one with exalted glory.

Dhṛtavratau, maintainers of law.

Viśvavedāh, knower of all, or knowing all.

Viśvaśambhuvau, propitious to all.

Uruśarmā, bestower of immense happiness.

Aditih, eternity; or, the earth.

10. **Dandaśūkāh**, persistent stingers.

Now the sacrificer, who is being inaugurated as a king, is called upon to ascend, i.e. to master the four quarters of the sky and the Zenith and thus to assume sovereignty over all.

Brahma dravinam, the wealth of the intellectuals.

11. **Kṣatram dravinam**, the wealth of the warriors.

12. **Viḍ dravinam**, the wealth of the Vaiśyas i.e. of the commerce.

13. **Phalam dravinam**, the wealth of the fruit of labour.

14. **Namuceh**, of the miser; of one, who will not give up. In legend, **Namuci** is the name of an *asura*.

15. **Sahah**, power of endurance.

Amrtam, the life eternal.

16. **Hiranyarūpau**, ज्योतिःस्वरूपी, effulgent with light.

Uṣasām viroke, at the advent of dawns.

Gartam, गर्तसदृशं रथोपरिभागम्, the chariot.

Caksāthām, (you two) have a look at.

Aditīm, the infinity.

Ditī, the finite.

Mitrah, friendly.

Varunah, venerable.

17. Now the sacrificer is sprinkled with water by a Priest, by a Rājanya, by a Vaiśya and by a man of labour class.

Dyumnena, with the shine.

Bhrājasā, with the glare.

Varcasā, with the lustre.

Indriyena, with the might.

Indra, the thunder.

Didyūn ati, past the arrows.

18. See notes IX. 40.

19. **Vṛṣabhasya**, of the rain-causing.

Parvatasya, of the mountain.

Svasicah, self-irrigating.

Nāvah, navigable streams or rivers.

Āvavṛtran, turn back.

Iyānāh, from √इष् to go; rushing.

Adharāk, downwards.

Udak, upwards.

Ahīrbudhnyam, clouds of the midspace.

Anu rīyamānāh, अनुसरन्त्यः, following the path of

Vikramanam, stepping forth.

Vikrāntām, moving forward.

Krāntam, crossing over.

20. **Prajāpate**, O Lord of creatures!

Rūpāni, forms.

Na paribabhūva, न परिभवितुं समर्थः, cannot win.

In place of 'amuṣya' and 'asau' names of the persons concerned are to be mentioned.

Krivi, active.

Param, supreme.

Amā, house; home.

21. **Prasāstroh**, of the two authorisers.

Prasīsā, with the authority.

Aristah, uninjured.

Arjunah, अर्जुनतुल्य इन्द्रः, resplendent. Also white.

Svadhāyai, for good supplies.

Marutām, of the soldiers.

Apāma, may we get.

Sam indriyena, with the power of sense-organs.

22. **Turāsāt**, conquerer of powerful enemies.

Ayuktāsah, disunited.

Abrahmatā, unrighteousness.

Svaśvān, सु अश्वान्, good horses.

24. **Śucisat**, seated in the cleanliness

Duronasat, seated in the house.

Nrsat, seated in men.

Rtasat, seated in the righteousness.

Abjā, creator of waters.

25. **Iyat**, this much; so great.

Yun, that which unites.

Upāharāmi, bow down to; submit to.

26. **Syonā**, delight-bestowing; also, comfortable.

Kṣatrasya yonih, abode of kingship.

Susadā, pleasing to sit upon; pleasing to sit with.

27. **Pastyāsu**, विशो वै पस्त्याः, upon the subjects, i.e. people.

Nīśasāda, has sat upon; has ascended.

28. **Abhibhūh**, overwheeler; conquerer.

Satyaprasavaḥ, true in your impulsion.

Viśaujāḥ, one whose vigour are the people.

Suśevah, maintainer of peace; bestower of happiness.

Bahukāra, O performer of many functions

Radhya, bring to subjugation.

29. **Dharmanaspatih**, protector of duty or virtue.

Sajātānām, among my kinsman.

Madhyameṣṭhyāya, for getting a central place.

30. **Prasūtaḥ**, urged or impelled by.

Daśamyā, by the tenth divine power.

31. **Aśvibhyām**, for the two healers.

Sutramne, for the good protector.

Atisrutah, pressed out.

Yujyah sakhā, a bosom friend; appropriate friend.

32. **Kuvit**, plentiful.

Dānti, reap.

Anupūrvam viyūya, in a proper order.

Barhisah, in this sacrifice.

33. **Śubhaspaṭi**, masters of weal.

Namuchau asure, against the wicked and unsocial element.

Surāmam, the beautiful.

34. **Aśvinau**, the twins divine.

Damsanābhih, with actions.

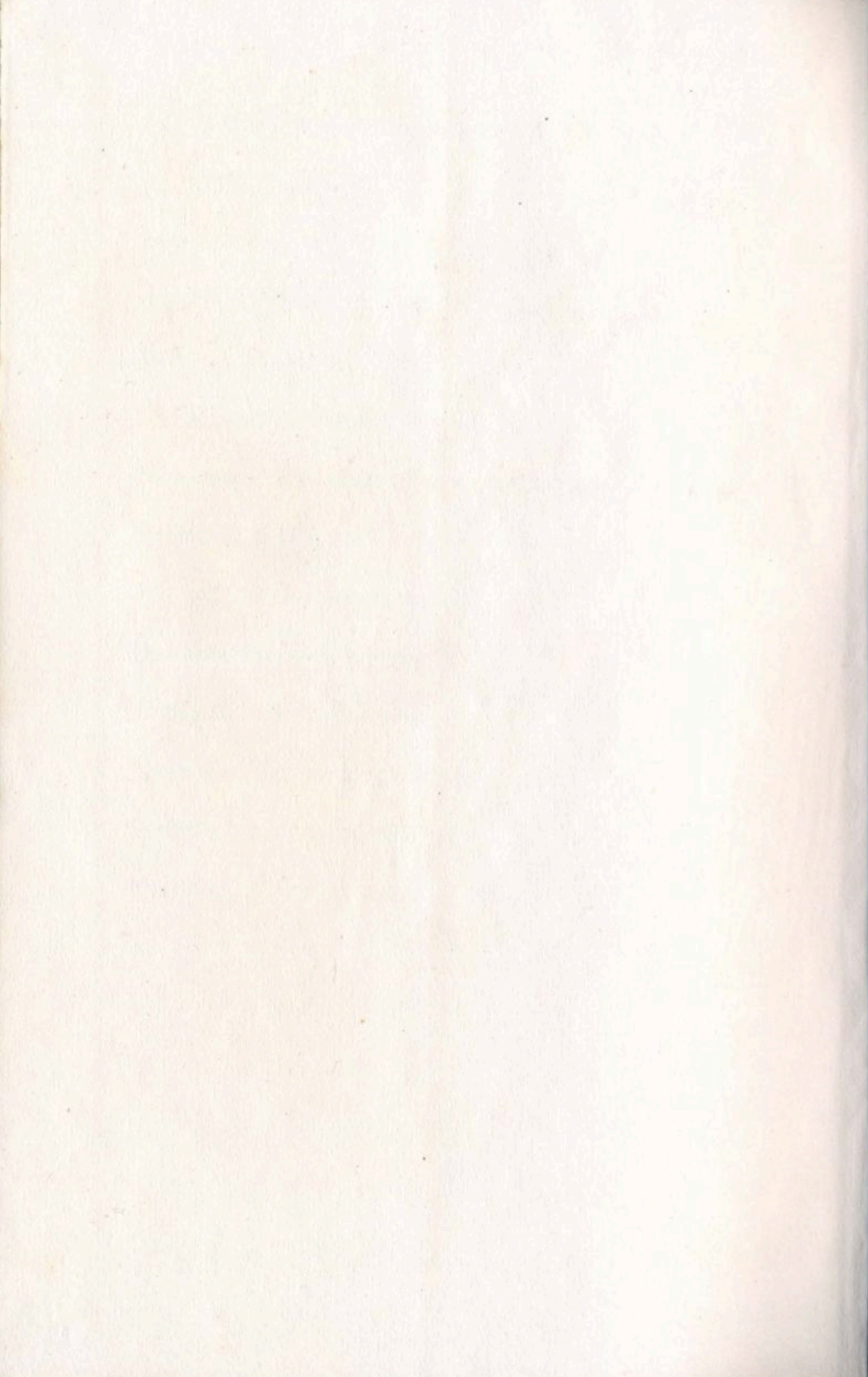
Abhiṣṇak, may refresh you.

Surāmam, gladdening; pleasing.

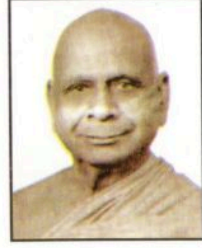
Sacibhih, with your might.

Maghavan, O Lord of riches.



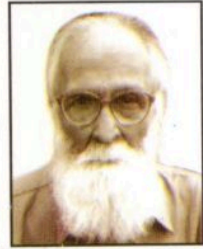


About the Translators



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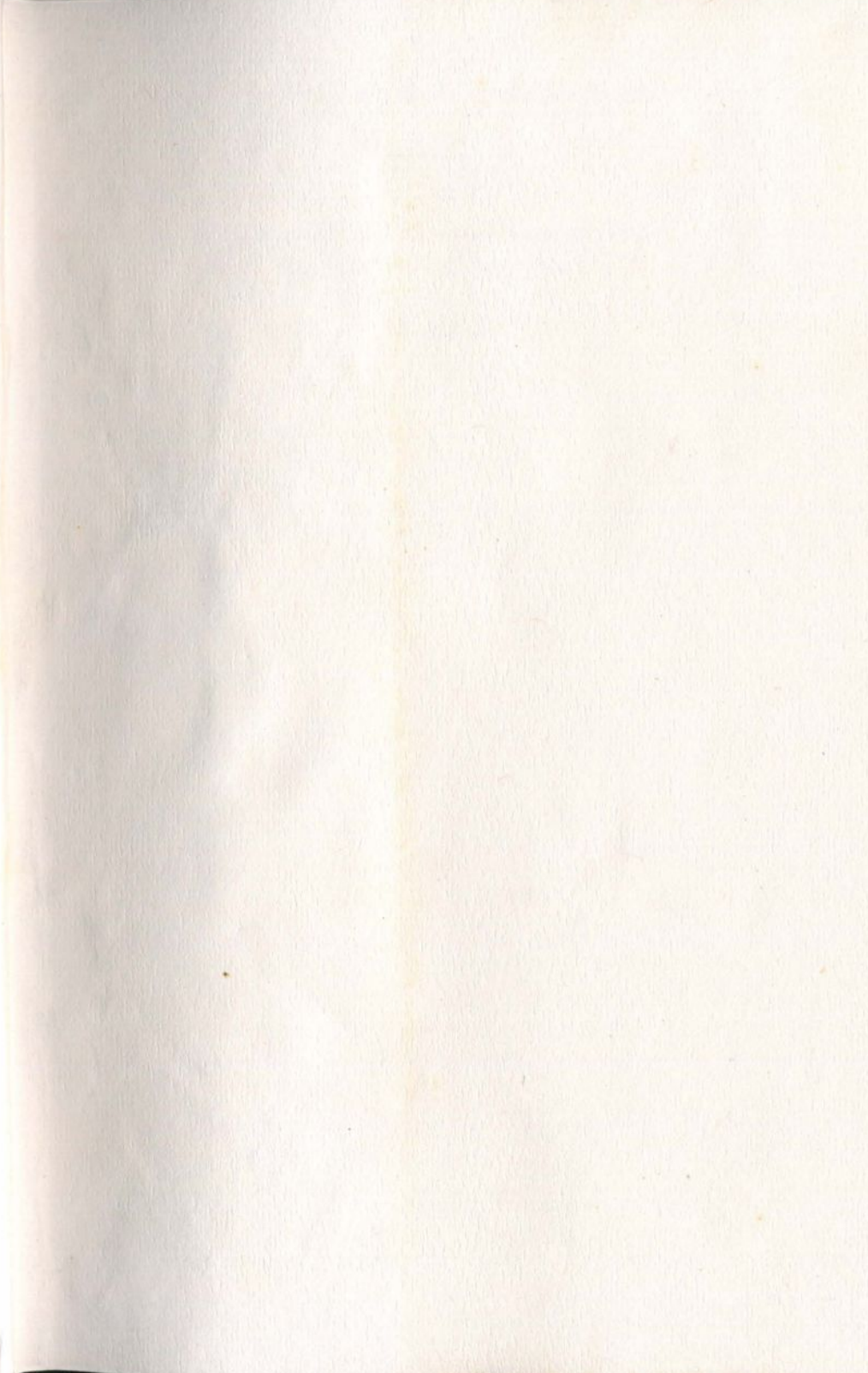
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Appendix II

DIACRITICAL MARKS FOR TRANSLITERATION

Vowels

अ a	आ ā	इ i	ई ī
उ u	ऊ ū	ऋ ṛ	ॠ ṝ
लृ lṛ	लृ lṝ	ए e	ऐ ai
ओ o	औ au	अनुस्वार (अं) m	विसर्ग (:) ḥ
(s) ' —	(ss) "	(अँ) ṅ	(ॲ = ॳ) ṁ

Consonants

Guttural

क k	ख kh	ग g	घ gh	ङ ṅ
-----	------	-----	------	-----

Palatal

च c	छ ch	ज j	झ jh	ञ ñ
-----	------	-----	------	-----

Lingual

ट t	ठ th	ड d	ढ dh	ण ṇ
-----	------	-----	------	-----

Dental

त t	थ th	द d	ध dh	न n
-----	------	-----	------	-----

Labial

प p	फ ph	ब b	भ bh	म m
-----	------	-----	------	-----

Others

य y	र r	ल l	व v
श् ś	ष ṣ	स s	ह h

अथैकादशोऽध्यायः ।

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः । अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याऽभरतं ॥ १ ॥
युक्तेन मनसा वयं देवस्य सवितुः सुवे । स्वर्ग्याय शक्त्या ॥ २ ॥
युक्त्वाय सविता देवान्स्वर्व्यतो धिया दिवम् । बृहज्ज्योतिः करिष्यतः सविता प्र सुवाति तान् ॥ ३ ॥
युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥ ४ ॥

ATHA EKĀDAŚO'DHYĀYAḤ

Yuñjānaḥ prathamam manastattvāya savitā dhiyaḥ.
Agnerjyotirnicāyya pṛthivyā adhyā bharat (i). //1//

Yuktena manasā vayam devasya savituḥ save.
Svargyāya śaktyā (i). //2//

Yuktvāya savitā devāntsvaryato dhiyā divam.
Bṛhajjyotiḥ kariṣyataḥ savitā pra suvāti tān (i). //3//

Yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato
vipaścitaḥ.
Vi hotrā dadhe vayunāvideka inmahī devasya savituḥ
pariṣtutiḥ (i). //4//

Vājasaneyi-Mādhyandina-Śukla

YAJURVEDA SAMHITĀ.

CHAPTER ELEVEN

1. First of all the devotee should concentrate mind for the spiritual development. Let him obtain the light of fire, and illumine this earth. (1)
2. By the impulsion of inspirer God, with our concerted mind, we strive utmost to our capacity to achieve the heavenly (qualities). (1)
3. The inspirer God urges forth the enlightened ones, who persistently strive to achieve heaven and the great light with their thoughts and actions. (1)
4. Discerning intellectuals harness their minds as well as their intellect towards the supreme learned intellectual. Cognizant of all the deeds, he alone accomplishes the cosmic sacrifice. Great is the glory of the creator God. (1)

युजे वां ब्रह्म पुर्वं नमोभिर्वि श्लोक एतु पृथयेव सुरैः ।
 शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ ५ ॥
 यस्य प्रयाणमन्दन्य इष्टयुर्वेवा देवस्य महिमानमोजसा ।
 यः पार्थिवानि विममे स एतंशो रजांशिसि देवः सविता महित्वना ॥ ६ ॥
 देवं सवितः प्र सुव यज्ञं प्र सुव यज्ञपतिं भर्गाय ।
 दिव्यो मन्त्रैर्वः केतुपूः केतं नः पुनातु वाचस्पतिर्वाचं नः स्वदतु ॥ ७ ॥
 इमं नो देव सवितर्यज्ञं प्र णय देवाव्यथं ससिविर्वथं सत्राजितं धनजितं स्वर्जितम् ।
 ऋचा स्तोमंथं समर्थय गायत्रेण रथन्तुरं बृहद्राष्ट्रवर्चसंनि स्वाहा ॥ ८ ॥
 देवस्य स्वा सवितुः प्रसवेऽश्विनोर्वाहुभ्यां पुष्णो हस्ताभ्याम् ।
 आ देवे गायत्रेण छन्दसाऽङ्गिरस्वत्पृथिव्याः सधस्थावृद्धिं
 पृथिव्यमङ्गिरस्वदा मरु वेदुमेन छन्दसाऽङ्गिरस्वत् ॥ ९ ॥

Yuje vām brahma pūrvyām namobhir vi śloka etu pathyeva sūreḥ.

Śṛṇvantu viśve amṛtasya putrā ā ye dhāmāni divyāni tasthuḥ (i). //5//

Yasya prayāṇamanvanya idyayurdevā devasya mahimānamojasā.

Yaḥ pārthivāni vimame sa etaśo rajāṁsi devaḥ savitā mahitvanā (i). //6//

Deva savitaḥ pra suva yajñam pra suva yajñapatiṁ bhagāya.

Divyo gandharvaḥ ketapū ketaim naḥ punātu vācaspatirvācaim naḥ svadatu (i). //7//

Imam no deva savitar yajñam pra ṇaya devāvyaṁ sakhividaṁ satrājitaṁ dhanajitaṁ svarjitaṁ.

Ṛcā stomaṁ samardhaya gāyatrena rathantaraṁ bṛhadgāyatravarttani svāhā (i). //8//

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām.

Ā dade gāyatrena chandasā'ṅgirasvatpṛthivyāḥ sadhasthādagnim purīṣyamaṅgirsavadā bhara traiṣṭubhena chandasā'ṅgirasvat (i). //9//

5. I unite both of you (disciple and the teacher) with the praises of the traditional knowledge. May this fame of the learned one spread around like the pathways. Let all the sons of the immortal one, who are occupying the positions of learning, hear it. (1)
6. He is divine and resplendent; from Him alone the other gods, the sense-organs, proceed to receive their majesty with power. He verily by His greatness has measured out the terrestrial regions. (1)
7. O creator God, speed our sacrifice onward, and urge the sacrificer forward to prosperity. May the shining maintainer of the earth, the purifier of thoughts, purify our thinking and the Lord of Speech make our tongue sweet. (1)
8. O inspirer Lord, lead forward our this sacrifice, which is pleasing to the enlightened ones, gatherer of friends, winner of truth, winner of wealth and winner of heaven. Accentuate the praise-song with *Ṛk* verses, *rathantara* with *gāyatrī* metre, and the *br̥hat-sāman* that runs similar to *gāyatrī*. Svahā. (1)
9. At the impulsion of the impeller Lord, with arms of the healers and with hands of the nourisher, I take you up, O brilliant as fire, with the *gāyatrī* metre. Fetch the brilliant cow-dung fire, from the pit of the earth with the brilliant *triṣṭubh* metre. (1)

अभिरसि नार्यसि त्वया वयमग्निं शकम खनितुं सधस्थ आ । जागतेन छन्दसाऽङ्गिरस्वत ॥१०॥
हस्तं आधाय सविता बिभ्रदग्निं हिरण्ययीम् ।

अग्नेज्योतिर्निचाप्यं पृथिव्या अध्याऽभरुदानुष्टुभेन छन्दसाऽङ्गिरस्वत ॥ ११ ॥

प्रतूर्तं वाजिन्ना द्रव वरिष्ठामनु संवतम् ।

दिवि ते जन्म परममन्तरिक्षे तव नार्यैः पृथिव्यामधि योनिरितं ॥ १२ ॥

युञ्जथायं रासंभं युवमस्मिन् यामे वृषण्वसू । अग्निं भरन्तमस्मयुम् ॥ १३ ॥

योगे-योगे तवस्तरं वार्ये-वार्ये हवामहे । सखाय इन्द्रमुतये ॥ १४ ॥

प्रतूर्वज्ञेह्यवकाशस्ती रुद्रस्य गार्णपत्यं मयोभूरेहि ।

उर्वन्तरिक्षं धीहि स्वस्तिगव्युतिरभयानि कृण्वन् पूष्णा सयुजां सहै ॥ १५ ॥

Abhrirasi nāryasi tvayā vayamagniṁ śakema khanituṁ
sadhastha ā. Jāgatena chandasā' ṅgirasvat (i). //10//

Hasta ādhāya savitā bibhradabhrim hiraṇyayīm.

Agner jyotir nicāyaya pṛthivyā adhyābharad ānuṣṭubhena
chandasā' ṅgirasvat (i). //11//

Pratūrtaim vājinnā drava variṣṭhāmanu saṁvatam.

Divi te janma paramam antarikṣe tāva nābhiḥ
pṛthivyāmadhi yonirit (i). //12//

Yuñjāthāṁ yuvam asmin yāme vṛṣaṇvasū.

Agniṁ bharantamasmayum (i). //13//

Yoge yoge tavastaraṁ vāje vāje havāmahe.

Sakhāya indramūtaye (i). //14//

Pratūrvannehyavakrāmannaśastī rudrasya gāṇapatyaṁ
mayobhūrehi (i).

Urvantarikṣaṁ vīhi svasti gavyūtirabhayāni kṛṇvan pūṣṇā
sayujā saha (ii). //15//

10. You are a spade. You are without an enemy. With you may we be able to dig up fire hidden in the lap of the earth, with the brilliant *jagatī* metre. (1)
11. The inspirer Lord, picking up and taking hold of the golden spade in His hand, having seen the light of fire, takes it out of the earth with the brilliant *anuṣṭup* metre (1)
12. O mighty one (the sun), looking at this most noble earth, rush in with utmost speed. Your supreme birth place is in heaven; in the mid-space is your navel; and the womb, from which you are born, is verily here on the earth. (1)
13. In this course of sacrifice, may both of you, showerers of wealth, harness the quick-moving fire, who fulfils us and favours us. (1)
14. On every occasion, in every noble work, we invoke the resplendent God, the best among our friends, for our protection and happiness. (1)
15. Come here killing the enemies and trampling the imprecations; bestowing happiness on us attain the chieftainship of the punisher Lord. (1) Speed into the vast mid-space along with the nourisher Lord, your mate, on the pleasant paths, freeing us from fears. (2)

पृथिव्याः सधस्थाग्निं पुरीष्यमङ्गिरस्वदा भराग्निं पुरीष्यमङ्गिरस्वदच्छेमो
ऽग्निं पुरीष्यमङ्गिरस्वद्वारिष्यामः ॥ १६ ॥

अन्वग्निरुपसामग्रमरूपदन्वहानि प्रथमो जातवेदाः ।

अनु सूर्यस्य पुरुत्रा च रश्मीननु द्यावापृथिवी आ ततन्थ ॥ १७ ॥

आगत्य वाज्यध्वान्थं सर्वा मृधो वि धूनुते । अग्निं सधस्थे महति चक्षुषा नि चिकीषते ॥ १८ ॥

आक्रम्य वाजिन पृथिवीमग्निमिच्छ रुचा त्वम् । भूम्या वृत्वाय नो ब्रूहि यतः खनेम तं वयमे ॥ १९ ॥

द्यौस्ते पृष्ठं पृथिवी सधस्थमात्माऽन्तरिक्षं समुद्रो योनिः ।

विख्याय चक्षुषा त्वमभि तिष्ठ पृतन्यते ॥ २० ॥

Pr̥thivyāḥ sadhasthādagñim purīṣyamaṅgirasvadā bharā-
(i)'gniṁ purīṣyam aṅgirasvadacchemo (ii)'gniṁ purīṣya-
maṅgirasvad bharīṣyāmaḥ (iii). //16//

Anvagnirūṣasāmagramakhyad anvahāni prathamō
jātavedāḥ.

Anu sūryasya purutrā ca raśmīnanu dyāvāpṛthivī ā
tatantha (i). //17//

Āgatya vājyadhvānaṁ sarvā mṛdho vi dhūnute.

Agñim sadhasthe mahati cakṣuṣā ni cikīṣate (i). //18//

Ākramya vājin pṛthivīm agnimiccha rucā tvam.

Bhūmyā vṛtvāya no brūhi yataḥ khanema taṁ vayam (i).
//19//

Dyauste pṛṣṭham pṛthivī sadhasthamātmā'ntarikṣaṁ
samudro yonih.

Vikhyāya cakṣuṣā tvamabhi tiṣṭha pṛtanyataḥ (i). //20//

16. May you bring the brilliant cow-dung fire from the lap of the earth. (1) We move towards the brilliant cow-dung fire. (2) We shall maintain the brilliant fire. (3)
17. The adorable Lord illuminates the beginnings of the dawns; He, the foremost and the omniscient, illuminates the days as well. He illuminates the rays of the sun in various ways; and He has pervaded the heaven and earth all along. (1)
18. The courser (the sun), having started on his way, shakes off all the illusions. He clearly sees the fire kept on the high place. (1)
19. O courser (the sun), moving all over the earth, search for the fire blazing with lustre. Touching a particular spot of the earth, point out to us, whence we may dig it up. (1)
20. O courser (the sun), heaven is your back; earth is your bottom; mid-space is your body; ocean is your womb. Looking around with your eyes, defeat them who invade us. (1)

उत्क्राम महते सौभगायास्मान्नास्थानाद् द्रविणोदा वाजिन ।
 वयम् स्याम सुमता पृथिव्या अग्निं खनन्त उपस्थे अस्याः ॥ २१ ॥
 उर्वकमीद् द्रविणोदा वाज्यवाक्कुः सुलोकां सुकृतं पृथिव्याम् ।
 ततः खनेम सुप्रतीकमग्निं स्वो रुहाणा अधि नाकमुत्तमम् ॥ २२ ॥
 आ त्वा जिघर्षि मनसा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।
 पृथुं तिरुश्वा वयसा बृहन्तं व्यचिष्टमन्नं रभसं दृशानम् ॥ २३ ॥
 आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत ।
 मर्यधी स्पृह्यद्गर्णो अग्निर्नाभिमृशे तन्वा जर्भुराणः ॥ २४ ॥
 परि वाजपतिः कविरग्निर्हव्यान्त्यक्रमीत् । दधद्रत्नानि दाशुषे ॥ २५ ॥

Utkrāma mahate saubhagāyāsmādāsthānād draviṇodā vājin.

Vayaṁ syāma sumatau pṛthivyā agniṁ khananta upasthe asyāḥ (i). //21//

Udakramīd draviṇodā vājyarvākaḥ sulokaṁ sukṛtaṁ pṛthivyām.

Tataḥ khanema supratīkamagniṁ svo ruhāṇā adhi nākam-uttamam (i). //22//

A tvā jigharmi manasā ghṛtena pratikṣiyantaṁ bhuvanāni viśvā.

Pṛthuṁ tiraścā vayasā bṛhantaṁ vyaciṣṭhamannai rabhasaṁ dṛśānam (i). //23//

Ā viśvataḥ pratyāñcaṁ jigharmyarakṣasā manasā tajjuṣeta.

Maryaśrī sprhayadvarṇo agnirnābhimirṣe tanvā jarbhurāṇaḥ (i). //24//

Pari vājapatiḥ kaviragnirhavyānyakramīt.

Dadhadratnāni dāśuṣe (i). //25//

21. O courser (the sun), bestower of wealth, move forth from this place to great good fortune. May we be favoured by the earth, while digging fire from her lap. (1)
22. Bestower of wealth, the Lord of strength, fond of racing has moved forth on this earth and has made the place beautiful and auspicious. May we dig out the fire, beautiful to look at from the very same place, ascending the world of light, the highest sorrowless world. (1)
23. With my heart full of devotion, I pour melted butter on you, who reside in each and every creature. You are extending transversely through space and endless time, and are quick in consuming food and visible to all. (1)
24. I kindle all-pervading fire divine with my loving devotion. May it gladly accept my regards, when offered with unhesitating mind. When this venerable fire divine assumes any form, that may be whichever desired, and whilst blazing with radiance, it cannot be endured and touched. (1)
25. This sage, fire of the altar, the source of strength, encompasses the essences of oblation, giving precious boons to the offerer. (1)

परि त्वाऽग्रे पुरं वयं विपद्यं सहस्य धीमहि । धृषद्वर्णं दिवे-दिवि हन्तारं मङ्गुरावताम ॥ २६ ॥

त्वमग्ने द्यामिस्त्वमांशुशुक्षणिस्त्वमृज्जयस्त्वमश्मन्स्परि ।

त्वं वर्नेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जापसे शुचिः ॥ २७ ॥

श्रेवस्य त्वा सविनुः प्रसृतेऽश्विनोर्बाहुभ्यां पुष्णो हस्ताभ्याम् ।

पृथिव्याः सधस्थां नृमिं पुरीष्यमङ्गितुस्वत्स्नामि ।

ज्योतिष्मन्तं त्वाऽग्रे सुप्रतीकमजश्रेण भानुना दीद्यतम् ।

शिवं प्रजाभ्योऽहिंशन्तं पृथिव्याः सधस्थां नृमिं पुरीष्यमङ्गितुस्वत्स्नामः ॥ २८ ॥

अप्रां पूठमसि योनिरग्रेः समुद्रमभितः पिन्वमानम् ।

वर्धमानो मह्यैरे आ च पुष्करे दिवो मात्रया वरिष्णा प्रथस्य ॥ २९ ॥

Pari tvā'gne puram vayan vipram sahasya dhīmahī.

Dhr̥ṣadvarṇam dive dive hantāram bhaṅgurāvatām (i). //26//

Tvamagne dyubhistvamāśuśukṣaṇistvamadbhayastvam-aśmanaspari.

Tvam vanebhyastvamoṣadhībhyastvam nṛṇān nṛpate jāyaśe śuchiḥ (i). //27//

Devasya tvā savituh prasave'svinorbāhubhyām pūṣṇo hastābhyām. Pṛthivyāḥ sadhasthādagniṁ puriṣyam āngirasvat khanāmi (i).

Jyotiṣmantaṁ tva'gne supratikm ajasreṇa bhānunā dīdyatam.

Śivam prajābhyo'hiṁsantaṁ pṛthivyāḥ sadhasthādagniṁ puriṣyam āngirasvat khanāmaḥ (ii). //28//

Apām pr̥ṣṭhamasi yoniragneḥ samudramabhitaḥ pinvamānam.

Vardhamāno mahāñ ā ca puṣkare (i) divo mātrayā varimṇā prathasya (ii). //29//

26. O adorable Lord, O full of strength, in every respect we meditate on you, who are sustainer of all, wise, of unbearable glare, and destroyer of fickle-mindedness. (1)
27. O fire divine, sovereign of men, quick dispeller of darkness, you are born with the days. You are generated pure from waters, from stones, from forest wood, from herbs, and as the fire of the sacrificer. (1).
28. At the impulsion of the creator God, with arms of the healers and with hands of the nourisher, I dig you up the brilliant cow-dung fire. (1) O fire divine, full of light, fine in appearance, shining with imperishable lustre, gracious to all the creatures, and never-injuring, we dig up the brilliant cow-dung fire from the lap of the earth. (2)
29. You are the water's surface, womb of fire, the ocean, swelling and surging all around, increasing to greatness in water all over (1) May you expand with the measure of grandeur of the sky. (2)

शर्मं च स्थो वर्मं च स्थोऽछिद्रे बहुले उभे । व्यचस्वती सं वसाथां भूतमग्निं पुरीष्यम् ॥ ३० ॥
 सं वसाथां स्वर्विदां समीचीं उरसा तमना । अग्निमन्तर्मरिष्यन्ती ज्योतिष्मन्तमजस्रमिति ॥ ३१ ॥
 पुरीष्योऽसि विश्वभरा अथर्वा त्वा प्रथमो निरमन्थदग्ने ।
 त्वामग्ने पुष्करादध्यथवां निरमन्थत । मुग्धो विश्वस्य वाचतः ॥ ३२ ॥
 तम् त्वा वृष्यद्वृषिः पुत्रं ह्ये अथर्वणः । वृत्रहर्णं पुन्युरम् ॥ ३३ ॥
 तम् त्वा प्राथ्यो वृषा समीधे दस्युहन्तमम । धनञ्जयं रणे-रणे ॥ ३४ ॥
 सीदं होतः स्व उं लोके चिकित्वान्त्सादया यज्ञं सुकृतस्य योनी ।
 देवावीर्देवान्हुविषा यज्ञस्यग्ने बृहद्यजमाने वयो धाः ॥ ३५ ॥

Śarma ca stho varma ca stho'chidre bahule ubhe.
 Vyacasvatī saṁ vasāthāṁ bhṛtamagnim purīṣyam (i). //30//

Saṁ vasāthāṁ svarvidā samīcī urasā tmanā.
 Agnimantarbhariṣyantī jyotiṣmantamjasramit (i). //31//

Purīṣyo'si viśvabharā atharvā tvā prathamō
 nīramanthadagne (i).
 Tvāmagne puṣkarādadyatharvā nīramanthata mūrdhno
 viśvasya vāghataḥ (ii). //32//

Tamu tvā dadhyañṛṣiḥ putra īdhe atharvaṇaḥ.
 Vṛtrahaṇaṁ purandaram (i). //33//

Tamu tvā pāthyō vṛṣā samīdhe dasyuhantamam.
 Dhanañjayaṁ raṇe raṇe (i). //34//

Sīda hotaḥ sva u loka cikitvāntsādayā yajñāṁ sukṛtasya
 yonau.
 Devāvīrdevānhaviṣā yajāsyagne bṛhadyajamāne vayo
 dhāḥ (i). //35//

30. Sheltering place both of you are and are an armour without a hole as well as wide-spread. Being extensive, cover well the cow-dung fire and keep it up (1)
31. May both of you, well-versed in sacrifice, cover well this light-radiating and constantly burning fire, with heart and soul and with proper care. (1)
32. O fire, you belong to cattle and are sustainer of all. At the first instance, the fire-technician produces you by attrition. (1) O fire, the fire-technician produces you by attrition out of water, the head of the sustainer of the universe. (2)
33. The thoughtful seers, and the resolute discoverers kindle the glory of yours, O fire-divine, the destroyer of formidable evils. (1)
34. The virtuous sage, the showerer, kindles you, the destroyer of evil forces on the occasion of each and every struggle to win prosperity. (1)
35. O priest, may you sit down in your place; you are cognizant of holy acts; may you initiate the ceremony at the chief place of sacred worship. O fire-divine, you are dear to divine powers and carry oblations to them; may you bestow abundant food on the host worshipper. (1)

नि होता होतृपदेन विदानस्त्वेषो दीदिवान् असदत्सुदक्षः ।

अद्वधव्रतप्रमतिर्वसिष्ठः सहस्रम्भरः शुचिजिह्वो अग्निः ॥ ३६ ॥

सधर्सीदस्व महान् असि शोचस्व देववीतमः । वि धूममग्ने अरुणं मिषेभ्य सुज प्रशस्त वर्जितम् ३७

अपो देवीरूपं सृज मधुमतीरयक्ष्मार्थं प्रजाभ्यः । तासामास्थानादुज्जिहतमोषधयः सुपिप्पलाः ३८

सं ते वायुमीतरिश्वा दधातुत्तानाया हृदयं यद्विकेस्तम् ।

यो देवानां वरसि प्राणयेन कस्मै देव वरपदस्तु तुभ्यम् ॥ ३९ ॥

सुजातो ज्योतिषा सह शर्म वरूथमाऽसदत्स्वः । वासो अग्ने विश्वरूपं सं व्ययस्व विभावसो ४०

Ni hotā hotṛṣadane vidānastveṣo dīdivāñ asadat
sudakṣaḥ.

Adabdhavratapramatir vasiṣṭhaḥ sahasrambharaḥ
śucijihvo agniḥ (i). //36//

Sam sīdasva mahāñ asi śocasva devavītamah.

Vi dhūmamagne aruṣam miyedhya sṛja praśasta
darśatam (i). //37//

Apo devīrupa sṛja madhumatīrayakṣmāya prajābhyah.

Tāsāmāsthānādujjihatāmoṣadhyah supippalāḥ (i). //38//

Sam te vāyurmātariśvā dadhātūttānāyā hṛdayam
yadvikastam (i).

Yo devānām carasi prāṇathena kasmai deva vaṣaḍastu
tubhyam (i). //39//

Sujāto jyotiṣā saha śarma varūthamā'sadatsvaḥ (i).

Vāso agne viśvarūpaṁ sam vyayasva vibhāvaṣo (ii). //40//

36. The adorable Lord is seated, as if, on the highest throne as invoker. He is ablaze with light and vivid in radiance. He is full of knowledge and perfect in judgement. He is most wise and His laws are inviolable. He is exceedingly rich in treasures. The most adorable Lord, with brilliant radiance is the sustainer of thousands of luminaries. (1)

37. Come, O fire-within, be seated in the innermost chamber of our heart. O fire-within, let the smoke of ill-thoughts be dispersed to enable us to see your spotless radiance. (1)

38. O adorable Lord, pour honey-sweet celestial waters, so that our offsprings may remain free from disease. From the place irrigated with those waters, may the herbs with nice berries grow out. (1)

39. O earth, may the wind, moving in the mid-space, heal up and fill the gap in your torn up heart, as you lie supine. (1) O divine, to you, the Lord of creatures, who move as breath of the bounties of Nature, may our oblations with *vaṣaṭ* be offered. (2)

40. The fire divine, born with light from a noble source, has seated himself in a place, which is as pleasing as heaven. (1) O fire divine, rich in brilliance, put on your clothing, which is wonderful to look at. (2).

उदु तिष्ठ स्वध्वरावा नो देव्या धिया । दृशे च भ्रासा बृहता सुशुक्वनिराग्ने याहि सुशस्तिभिः' ॥४१॥

ऊर्ध्व ऊ पु ण ऊतये तिष्ठा देवो न सविता ।

ऊर्ध्वो वाजस्य सनिता यदुक्तिभिर्वाघद्विर्विद्वयामहे' ॥ ४२ ॥

स जातो गर्भो असि रोदस्योऽग्ने चारुर्विमृत ओषधीषु ।

चित्रः शिशुः परि तमांश्चस्यक्तून्प्र मातृभ्यो अधि कनिकदद्वाः ॥ ४३ ॥

स्थितो भव वीद्वन्न आशुर्भव वाज्यवन् । पूयुर्भव सुपुत्रस्त्वमग्नेः पुरीषवाहणः' ॥ ४४ ॥

शिवो भव प्रजाम्यो मानुषीभ्यस्त्वमङ्गिनः ।

मा द्यावापृथिवी अभि शोचीर्माऽन्तरिक्षं मा वनस्पतीन् ॥४५॥

Udu tiṣṭha svadhvarāvā no devyā dhiyā. Dṛṣe ca bhāsā
bṛhatā suśukvanirāgne yāhi suśastibhiḥ (i). //41//

Ūrdhva ū śū ṇa ūtaye tiṣṭhā devo na savitā.

Ūrdhvo vājasya sanitā yadañjibhir vāghadbhir-
vihvayāmahe (i). //42//

Sa jāto garbho asi rodasyoragne cāsurvibhṛta oṣadhīṣu.

Citraḥ śiśuḥ pari tamāṁsyaktūn pra mātṛbhyo adhi
kanikradadgāḥ (i). //43//

Sthiro bhava vīdvaṅga āsurbhava vājyarvan.

Prṥthurbhava suśadastvamagneḥ puriṣavāhaṇaḥ (i). //44//

Śivo bhava prajābhyo mānuṣībhyastvamaṅgiraḥ.

Mā dyāvāpṛthivī abhi śocīrmā'ntarikṣa im mā
vanaspatīn (i). //45//

41. O fire divine, splendour of sacrifice, rise up. Protect us with divine intellect. Invoked by our praises, may you come with great light, spreading your rays, so that all may see. (1).
42. Be up to protect us, like the sun capable of healing; please rise; you are the giver of food and we invoke you with devotion and earnestness. (1)
43. O fire divine, you are born from the womb of heaven and earth. You are beautiful and distributed among the herbs. Being a wonderful child, you subdue the darkness and go forth roaring loudly towards your mothers (i.e. the herbs). (1)
44. Be steady with firm and strong limbs. O courser, be a racer, fleet of foot. Be big enough to sit upon comfortably. You are the carrier of fodder for fire. (1)
45. O radiant one, be gracious to your human creatures. Do not scorch the heaven and earth, nor the mid-space, nor the vegetation. (1)

प्रेतुं वाजी कनिकद्रुन्नानद्रुद्रासम्भः पत्वा । भरन्नाग्निं पुरीष्युं मा पाद्यायुषः पुरा ।

वृषाग्निं वृषणं भरन्नापां गर्भेयं समुद्रियम् । अग्न आ पाहि वीतये ॥ ४६ ॥

ऋतये सत्यमृतये सत्यमग्निं पुरीष्यमङ्गितुस्वर्द्धरामः ।

ओषधयः प्रति मोदध्वमग्निमेतये शिवमायन्तमभ्यत्र युष्माः ।

व्यस्यन् विश्वा अनिरा अमीवा निपीदन्तो अप दुर्मतिं जहि ॥ ४७ ॥

ओषधयः प्रति गृष्णीत पुष्पवतीः सुपिप्पलाः । अयं वो गर्भं कृत्स्वियः प्रतये सुधस्यमाऽसवत् ४८

वि पार्जसा पुथुना शोशुवानो बार्धस्व द्वियो रक्षसो अमीवाः ।

सुशर्मणो ब्रूतः शर्मणि स्यामग्नेरुहये सुहवस्य प्रणीतौ ॥ ४९ ॥

Praitu vājī kanikradannānadadrāsabhaḥ patvā.

Bharannagnim puriṣyam mā pādyāyusaḥ purā (i).

Vṛṣāgnim vṛṣaṇam bharannapām garbham samudriyam

(ii) Agna ā yāhi vītaye (iii). //46//

Rtaṁ satyamṛtaṁ satyamagnim puriṣyam āngiras-

vadbharāmaḥ (i). Oṣadhayaḥ prati modadhvamagnime-

taṁ śivamāyantamabhyatra yuṣmāḥ (ii). Vyasyan viśvā

anirā amīvā niṣīdanno apa durmatim jahi (iii). //47//

Oṣadhayaḥ prati gr̥bhñīta puṣpavatīḥ supippalāḥ.

Ayam vo garbha r̥tviyaḥ pratnam sadhasthamā'sadat

(i). //48//

Vi pājasā pr̥thunā śośucāno bādhasva dviṣo rakṣaso

amīvāḥ.

Suśarmaṇo br̥hataḥ śarmaṇi syāmagneraham suhavyasya

praṇītau (i). //49//

46. May the fast-moving fire come here roaring, neighing like a horse, and fall down braying like a donkey. Bearing the cow-dung fire, may you not expire before your time. (1) The showerer, bearing the showerer fire divine, seated in the waters of ocean; (2) O fire, may you come for well being. (3)

47. Lawful and true, lawful and true, we bear the radiant cow-dung fire. (1) O herbs, accord a joyful welcome to this fire, which is gracious and coming towards you at this place. (2) O fire, removing all calamities and diseases, settle down here and free us from evil thinking. (3)

48. O herbs, laden with flowers and ample fruit, take in yourselves this fire. This is your child, coming in due season, which has settled in its ancient place. (1)

49. Resplendent with your wide-extending lustre (as exhibited in solar rays), may you drive away the infections and the diseases. May the supreme adorable Lord be guide and shelter to me and may I continue to be with the Lord, easily invoked. (1)

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन । महे रणां चक्षसे' ॥ ५० ॥

यो वः शिवर्तमो रसस्तस्य भाजयतेह नः । उशतीरिव मातरः' ॥ ५१ ॥

तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः' ॥ ५२ ॥

मित्रः स्रष्टृज्यं पृथिवीं भूमिं च ज्योतिषा सह ।

सुजातं जातवेदसमपक्ष्माय त्वा स्रष्टृं सृजामि प्रजाभ्यः' ॥ ५३ ॥

रुद्राः स्रष्टृज्यं पृथिवीं बृहज्ज्योतिः समीधिर । तेषां भानुरजस्र इच्छुको वृषेण रोचते' ॥ ५४ ॥

स्रष्टृष्ट्रां वसुमी रुद्रेधिरे । कर्मण्यां मृदम् । हस्ताभ्यां मृद्रीं कृत्वा सिनीवाली कृणोतु ताम् ॥ ५५ ॥

Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana.

Mahe raṇāya cakṣase (i). //50//

Yo vaḥ śivatamo rasastasya bhājayateha naḥ.

Uśatīriva mātaraḥ (i). //51//

Tasmā araṁ gamāma vo yasya kṣayāya jinvatha.

Āpo janayathā ca naḥ (i). //52//

Mitraḥ saṁsrjya pṛthivīm bhūmim ca jyotiṣā saha.

Sujātaṁ jātavedasam ayakṣmāya tvā saṁ sṛjāmi
prajābhyaḥ (i). //53//

Rudrāḥ saṁsrjya pṛthivīm bṛhajjyotiḥ samīdhire.

Teṣāṁ bhānurajasra icchukro deveṣu rocate (i). //54//

Saṁsṛṣṭāṁ vasubhī rudrairdhīraiḥ karmaṇyām mṛdam.

Hastābhyāṁ mṛdvīm kṛtvā sinīvālī kṛṇotu tām (i). //55//

50. O waters, you are bestowers of happiness. So help us to have vigour as well as the grand and pleasing vision. (1)
51. O waters, make us enjoy here the most blissful sap, which you have, like mothers full of affectionate love. (1)
52. May we have enough of your that sap to our full satisfaction with which you nourish the whole world. And may we be born for this again (1).
53. The sun commingles heaven, mid-space and the earth with light. I generate you, the nobly born and omniscient, so that our progeny may remain free from diseases. (1)
54. The vital forces, having created the earth, have kindled a great light. It is their light only that shines bright and constant among the bounties of Nature.(1)
55. Making the clay, that has been mixed well by the persevering young and adult workers, soft with her hands, may the tender girl make it fit for moulding. (1)

सिनीवाली सुकपर्दा सुकुरीरा स्वौपशा । सा तुभ्यमदिते मह्योखां दधातु हस्तयोः ॥ ५६ ॥

उखां कृणोतु शकस्यां बाहुभ्यामदितिर्धिया ।

माता पुत्रं यथोपस्थे साऽग्निं बिभर्तुं गर्भं आ । मुखस्य शिरोऽसि ॥ ५७ ॥

वसवस्त्वा कृण्वन्तु गायत्रेण छन्दसाऽद्वित्वस्वदध्रुवाऽसि पृथिव्यासि धारया मयि प्रजां रायस्पोषं
गौपत्यं सुवीर्यं सजातान्यजमानायं रुद्रास्त्वा कृण्वन्तु त्रैष्टुभेन छन्दसाऽद्वित्वस्वदध्रुवाऽस्यन्त-
रिक्षमासि धारया मयि प्रजां रायस्पोषं गौपत्यं सुवीर्यं सजातान्यजमानायो वित्यास्त्वा
कृण्वन्तु जागतेन छन्दसाऽद्वित्वस्वदध्रुवाऽसि द्यौरासि धारया मयि प्रजां रायस्पोषं गौपत्यं
सुवीर्यं सजातान्यजमानायं विश्वं त्वा देवा वैश्वानराः कृण्वन्त्वानुष्टुभेन छन्दसाऽद्वित्वस्वद-
ध्रुवाऽसि दिशोऽसि धारया मयि प्रजां रायस्पोषं गौपत्यं सुवीर्यं सजातान्यजमानायं ॥ ५८ ॥

Sinīvālī sukapardā sukurīrā svaupaśā.

Sā tubhyamadite mahyokhām dadhātu hastayoh (i). //56//

Ukhām kṛnotu śaktyā bāhubhyāmaditirdhiyā. Mātā
putrām yathopasthe sā'gnīm bibharttu garbha ā (i).

Makhasya śiro'si (ii). //57//

Vasavastvā kṛṇvantu gāyatreṇa chandasā'ṅgirasvad
dhruvā' si pṛthivyasi dhārayā mayi prajāṃ rāyaspoṣaṃ
gaupatyāṃ suvīryāṃ sajātān yajamānāya (i) rudrāstvā
kṛṇvantu traiṣṭubhena chandasā'ṅgirasvad dhruvā'-
syantarikṣamasi dhārayā mayi prajāṃ rāyaspoṣaṃ
gaupatyāṃ suvīryāṃ sajātān yajamānāya- (ii) dityāstvā
kṛṇvantu jāgatena chandasā'ṅgirasvad dhruvā'si dyaurasi
dhārayā mayi prajāṃ rāyaspoṣaṃ gaupatyāṃ suvīryāṃ
sajātān yajamānāya (iii) viśve tvā devā vaiśvānarāḥ
kṛṇvantvānuṣṭubhena chandasā'ṅgirasvad dhruvā'si diśo'si
dhārayā mayi prajāṃ rāyaspoṣaṃ gaupatyāṃ suvīryāṃ
sajātān yajamānāya (iv). //58//

56. O Eternity, O great one, may the tender girl with fair braids, with beautiful crest, and well-skilled in the art of love, put the cauldron in your hands.(1)
57. May the Eternity shape the cauldron with her hands, with her strength and with her wisdom and bear the fire in her womb just as a mother bears her son in her lap. (1) O fire, you are the apex of the sacrifice. (2)
58. May the young workers (aged 24) make you shine with the *gāyatrī* metre. You are steady; you are the earth. Bless me the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (1) May the adult workers, (aged 36) make you shine with the *triṣṭubh* metre. You are steady; you are the mid-space. Bless me, the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (2) May the mature workers (aged 48) make you shine with the *jagatī* metre. You are steady; you are the heaven. Bless me, the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (3) May all the bounties of Nature, benevolent to all men, make you shine with the *anuṣṭup* metre. You are steady; you are the regions. Bless me, the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (4)

अदित्ये रास्नास्येर्वितिष्टे बिलं गुम्फानु । कृत्वाय सा महीमुखां मुन्मयीं योनिंमग्नये ।
पुत्रेभ्यः प्रायच्छददितिः अपयानिति ॥ ५९ ॥

वसवस्त्वा धूपयन्तु गायत्रेण छन्दसाऽङ्गिरस्यैः । द्रुवास्त्वा धूपयन्तु त्रैदृभेन छन्दसाऽङ्गिरस्यैः
वाक्त्रित्यास्त्वा धूपयन्तु जागतिन छन्दसाऽङ्गिरस्यैः । द्विश्वे स्वा देवा वैश्वानरा धूपयन्त्वानुदृभेन
छन्दसाऽङ्गिरस्यैः । दिन्द्रस्त्वा धूपयन्तु वरुणस्त्वा धूपयन्तु विष्णुस्त्वा धूपयन्तु ॥ ६० ॥

अदितिद्वा देवी विश्वदेव्यावती पृथिव्याः सधस्थे अङ्गिरस्वत् सनत्त्ववदे
देवानां त्वा पत्नीर्देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वत्प्रपन्नूस्ते
धिषणास्त्वा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वत्प्रपन्मन्तामुस्ते
वरुणीद्वा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वत्प्रपन्नूस्ते
ग्नास्त्वा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वत्प्रचन्नूस्ते
जनयस्त्वाछिन्नपत्रा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वत्प्रचन्नूस्ते ॥ ६१ ॥

Adityai rāsnāsy-(i) aditiṣṭe bilam gr̥bhṇātu (ii) Kṛtvāya sā .
mahīmukhāim mṛṇmayīm yonimagṇaye. Putrebhyaḥ
prāyacchad aditiḥ śrapayāniti (iii). //59//

Vasavastvā dhūpayantu gāyatrena chandasā'ngirasvad
(i) rudrāstvē dhūpayantu traiṣṭubhena chandasā'n-
girasvad(ii) ādityāstvē dhūpayantu jāgatena chandasā'n-
girasvad (iii) viśve tvā devā vaiśvānarā dhūpayan-
tvānuṣṭubhena chandasā'ngirasvad (iv) indrastvē dhūpayatu
(v) varuṇastvē dhūpayatu (vi) viṣṇustvē dhūpayatu (vii).
//60//

Aditiṣṭvā devī viśvadevyāvatī pr̥thivyāḥ sadhasthe
aṅgirasvat khanatvavaṭa (i) devānām tvā patnīrdevīr-
viśvadevyāvatīḥ pr̥thivyāḥ sadhasthe aṅgirasvad-
dadhatūkhe (ii) dhiṣaṇāstvē devīrviśvadevyāvatīḥ
pr̥thivyāḥ sadhasthe aṅgirasvadabhīndhatāmukhe (iii)
varūtriṣṭvā devīrviśvadevyāvatīḥ pr̥thivyāḥ sadhasthe
aṅgirasvacchrapayantūkhe (iv) gnāstvē devīrviśvade-
vyāvatīḥ pr̥thivyāḥ sadhasthe aṅgirasvatpacantūkhe (v)
janayastvēchinnapatrā devīrviśvadevyāvatīḥ pr̥thivyāḥ
sadhasthe aṅgirasvat pacantūkhe (vi). //61//

59. You are a girdle for the Eternity. (1) May the Eternity hold you at hollow. (2) She having made the great cauldron a place for fire, hands the same over to her sons, so that they may bake it. (3)
60. May the young workers (aged 24) make you fragrant and shine with the *gāyatrī* metre. (1) May the adult workers (aged 36) make you fragrant and shine with the *triṣṭubh* metre. (2) May the mature workers (aged 48) make you fragrant and shine with the *jagatī* metre. (3). May all the bounties of Nature, benevolent to all men, make you fragrant and radiant with *anuṣṭup* metre. (4) May the resplendent Lord make you fragrant. (5) May the venerable Lord make you fragrant. (6) May the omnipresent Lord make you fragrant. (7)
61. O baking pit, may the divine Eternity, supported by all the bounties of Nature, dig you here at the shining sacrificial place of the earth. (1) O cauldron, may the divine wives of the enlightened ones supported by all the bounties of Nature, place you in the baking pit here at the shining sacrificial place of the earth. (2) O cauldron, may the divine words of praise, supported by all the bounties of Nature enkindle you here at the shining sacrificial place of the earth. (3) O cauldron, may the divine days and nights, supported by all the bounties of Nature, heat you up here at the shining sacrificial place of the earth. (4) O cauldron, may the divine speech, supported by all the bounties of Nature, bake you here at the shining sacrificial place of the earth. (5) O cauldron, may the ever-moving matrons (i.e. the stars), supported by all the bounties of Nature, bake you here at the shining sacrificial place of the earth. (6)

मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि । द्युम्नं चित्रश्रवस्तमम् ॥ ६२ ॥

देवस्त्वा सवितोद्वपतु सुपाणिः स्वहगुरिः सुबाहुरुत शक्त्या ।

अव्यथमाना पृथिव्यामाशा दिश आ पूर्णा ॥ ६३ ॥

उत्थार्य बृहती भवोदु तिष्ठ भुवा त्वम् । मित्रैतां त उखां परि ववाम्यभित्या एषा मा मेदि ॥ ६४ ॥

वसवस्त्वाऽऽर्चन्दन्तु गायत्रेण छन्दसाऽङ्गिरस्वै-
द्विष्ट्यास्त्वाऽऽर्चन्दन्तु जागतेन छन्दसाऽङ्गिरस्वै-
द्विष्ट्वे त्वा देवा वैश्वानरा आर्चन्दन्त्वानु-
दुमेन छन्दसाऽङ्गिरस्वर्ते ॥ ६५ ॥

आकूतिमग्निं प्रयुज्ये स्वाहा मनो मेधामग्निं प्रयुज्ये स्वाहा चित्तं विज्ञातमग्निं प्रयुज्ये स्वाहा
वाचो विधूतिमग्निं प्रयुज्ये स्वाहा प्रजापतये मनवे स्वाहा ऽग्नये वैश्वानराय स्वाहा ॥ ६६ ॥

Mitrasya carṣaṇīdhṛto' vo devasya sāsasi.

Dyumnaṁ citraśravastamam (i). //62//

Devastvā savitodvapatu supāṇiḥ svaṅguriḥ subāhuruta śaktyā (i).

Avyathamānā pṛthivyāmāśā diśa ā pūrṇa (ii). //63//

Uttḥāya bṛhatī bhavodu tiṣṭha dhruvā tvam(i). Mitraitām ta ukhām pari dadāmyabhityā eṣā mā bhedi (ii). //64//

Vasavastvā"chṛndantu gāyatreṇa chandasā'ṅgirasvad (i)
rudrāstvā"chṛndantu traiṣṭubhena chandasā'ṅgirasvad (ii)
ādityāstvā"chṛndantu jāgatena chandasā'ṅgirasvad (iii)
viśve tvā devā vaiśvānarā āchṛndantvānuṣṭubhena
chandasā'ṅgirasvat (iv). //65//

Ākūtimagniṁ prayujāṁ svāhā (i) mano medhāmagniṁ prayujāṁ svāhā (ii) cittam vijñātamagniṁ prayujāṁ svāhā (iii) vāco vidhṛtimagniṁ prayujāṁ svāhā (iv) prajāpataye manave svāhā- (v) 'gnaye vaiśvānarāya svāhā (vi). //66//

62. Glorious wealth and enlightenment and splendour of fame and food are the gifts of the eternally divine radiant Lord of illumination, the sustainer of mankind.(1)
63. May the inspirer Lord, having graceful hands, graceful fingers and graceful arms, impregnate you with His might. (1) Being impregnated, without distress, may you fill the regions and sub-regions on this earth. (2)
64. Rise up and wax great. Stand up, steady and firm. (1) O friendly Lord, I entrust you this cauldron to keep it unbroken. May it not break. (2)
65. May the young workers (aged 24) kindle you shining all around with the *gāyatrī* metre.(1) May the adult workers (aged 36) kindle you shining all around with the *triṣṭubh* metre. (2) May the mature workers (aged 48) kindle you shining all around with the *jagatī* metre. (3) May all the bounties of Nature, benevolent to men, kindle you shining all around with *anuṣṭup* metre.(4)
66. I dedicate it to the adorable Lord for urging us to determination. (1) I dedicate it to the adorable Lord for urging mind to wisdom. (2) I dedicate it to the adorable Lord for urging heart to realization. (3) I dedicate it to the adorable Lord for urging speech to expression. (4) I dedicate it to the adorable Lord of creatures, for thinking. (5) I dedicate it to the fire divine, for good of all men. (6)

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् । विश्वो राय इंपुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा' ॥६७॥
 मा सु भित्था मा सु रिषोऽम्बं धृष्णु वीर्यस्य सु । अग्निश्चेवं करिष्यथः ॥ ६८ ॥
 दृष्टं देवि पृथिवि स्वस्तयं आसुरी माया स्वधया कृताऽसि ।
 जुष्टं देवेभ्य इदमस्तु हव्यमरिष्टा त्वमुदिहि यज्ञे अस्मिन् ॥ ६९ ॥
 दृष्टः सर्पिरासुतिः प्रतो होता वरेण्यः । सहसस्पुत्रो अद्भुतः' ॥ ७० ॥
 परस्या अधि संवतोऽवरो अम्या तर । यत्राहमस्मि तौर अवं ॥ ७१ ॥
 परमस्याः परावतो रोहिदंश्च इहा गहि । पुरीष्यः पुरुषियोऽष्टे त्वं तरा मृधः' ॥ ७२ ॥

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya
 iṣudhyati dyumnaṁ vṛṇīta puṣyase svāhā (i). //67//

Mā su bhitthā mā su riṣo'mba dhṛṣṇu vīrayasva su.
 Agniścedaṁ kariṣyathaḥ (i). //68//

Dṛmhasva devi pṛthivi svastaya āsurī māyā svadhayā
 kṛtā' si.
 Juṣṭaṁ devebhya idamastu havyamariṣṭā tvamudihi
 yajñe asmin (i). //69//

Drvannaḥ sarpirāsutiḥ pratno hotā vareṇyaḥ.
 Sahasasputro adbhutaḥ (i). //70//

Parasyā adhi saṁvato'varāñ abhyā tara.
 Yatrāhamasmi tāñ ava (i). //71//

Paramasyāḥ parāvato rohidaśva ihā gahi.
 Purīṣyaḥ purupriyo' gne tvaṁ tarā mṛdhaḥ (i). //72//

67. Let every man solicit the friendship of the divine leader. Each one seeks glory and obtains affluence through His grace. *Svāhā*.(1)
68. O mother clay, do not get cracked, do not get injured. Carry on this work patiently to its end. You and the fire will accomplish it.(1)
69. O divine earth, be firm for our weal. With nourishment you have been turned into a living model. May this oblation be pleasing to the enlightened ones. May you flourish uninjured in this sacrifice.(1)
70. How beautiful is this sacred fire, of which wood (fuel) is the food and butter the drink and which is the ancient one, the giver of gifts and is venerable. (1)
71. Deliver us wholly from the hostile man and shield those, among whom I stand.(1)
72. O Lord of red horses, come here from farthest distances. O adorable Lord, you are well-nourishing and loved by the multitude. May you overwhelm our enemies.(1)

यदग्ने कानि कानि चिदा ते दारुणि दध्मसि । सर्वं तदस्तु ते घृतं तज्जुषस्व यविष्ठयं ॥ ७३ ॥

यदक्षुपजिह्विका यद्वध्रो अतिसर्पति । सर्वं तदस्तु ते घृतं तज्जुषस्व यविष्ठयं ॥ ७४ ॥

अहरहरर्पयावं भ्रुन्तोऽर्वायेव तिष्ठते वासमस्मै ।

रायस्पोषेण समिषा मवृन्तोऽग्ने मा ते प्रतिवेशा रिषाम् ॥ ७५ ॥

नाभां पृथिव्याः समिधाने अग्नौ रायस्पोषाय बृहते हवामहे ।

इरुम्मदं बृहदुक्थं यजत्रं जेतारमाग्निं पुतनासु सासहिर्म ॥ ७६ ॥

याः सेना अभीत्वरीराव्याधिनीरुगणा उत ।

ये स्तेना ये च तस्करास्तस्ते अग्नेऽपि दधाम्यास्ये' ॥ ७७ ॥

दधंष्ट्राभ्यां मलिम्लूअम्भ्यैस्तस्कराँ२ उत ।

हनुभ्याथ स्तेनान् भगवस्तास्व खादु सुखादितान् ॥ ७८ ॥

Yadagne kāni kāni cid ā te dārūṇi dadhmasi.

Sarvaṁ tadastu te ghṛtaṁ tajjuṣasva yaviṣṭhya (i). //73//

Yadattyupajihvikā yadvamro atisarpati.

Sarvaṁ tadastu te ghṛtaṁ tajjuṣasva yaviṣṭhya (i). //74//

Aharaharaprayāvaṁ bharanto'śvāyeva tiṣṭhate ghāsa-
masmai.

Rāyaspoṣeṇa samiṣā madanto'gne mā te prativeśā
riṣāma (i). //75//

Nābhā pṛthivyāḥ samidhāne agnau rāyaspoṣāya bṛhate
havāmahe.

Irammadaṁ bṛhaduktham yajatraṁ jetāramagnim
pṛtanāsu sāsahim (i). //76//

Yāḥ senā abhītvarīrāvyādhinīruganā uta.

Ye stenā ye ca taskrāstāṅste agne' pi dadhāmyasye (i). //77//

Daṁṣṭrābhyām malimlūṅjambhyaistaskaraṇ uta.

Hanubhyām stenān bhagavastāṅstvam khāda
sukhāditān (i) . //78//

73. O fire, whatever fuel wood we lay on you, may all that function as melted butter for you. Be pleased with it, O most youthful one. (1)
74. The wood, which the termites eat and on which the emmets crawl, may all that be melted butter to you. Be pleased with it, O most youthful one. (1)
75. Just as a horse kept in a stable is supplied with fodder, so each and every day, without the least negligence we bring fuel to you. Delighting in food and plenty of riches, o adorable Lord, may we, your neighbours, never perish.(1)
76. Having kindled fire on the navel of the earth, we invoke the foremost adorable Lord, who is pleased with food, who is well-equipped with arms, who deserves worship, who is always victorious in wars and overwheeler of enemies, so that we may obtain abundance of riches and prosperity. (1)
77. The hordes, that come invading us, inflicting injuries of all sorts, equipped with weapons, and those, who are thieves and robbers, O adorable Lord, all of them I commit to your jaws.(1)
78. O adorable Lord, crush the snatchers with your canine teeth, the robbers with your molars, and with both your jaws devour the thieves with relish.(1)

ये जनेषु मलिम्लव स्तेनासस्तस्करा वने । ये कक्षेष्वघायवस्ताँस्ते दधामि जम्भयोः ॥ ७९ ॥
 यो अस्मभ्यमरातीयाद्यश्च नो द्वेपते जनः । निन्दाद्यो अस्मान्धिप्ताच्च सर्वं तं मस्मसा कुरु ॥ ८० ॥
 सथंशितं मे ब्रह्म सथंशितं वीर्यं बलम् । सथंशितं क्षत्रं जिष्णु यस्याहमस्मि पुरोहितः ॥ ८१ ॥
 उदेषां बाहू अतिरमुदूर्चो अथो बलम् । क्षिणोमि ब्रह्मणाऽमित्रानुन्नयामि स्वाँर अहम् ॥ ८२ ॥
 अन्नपतेऽन्नस्य नो देह्यनमीवस्य शुष्मिणः ।
 प्र-प्र दातारं तारिष ऊर्जं नो धेहि द्विपदे चतुष्पदे ॥ ८३ ॥

Ye janeṣu malimlava stenāsastaskarā vane.
 Ye kakṣeṣvaghāyavastāṅste dadhāmi jambhayoḥ
 (i). //79//

Yo asmabhyamarātīyādyaśca no dveṣate janaḥ.
 Nindādyo asmān dhīpsācca sarvaṁ taṁ masmasā
 kuru (i). //80//

Saṁśitaṁ me brahma saṁśitaṁ vīryaṁ balam.
 Saṁśitaṁ kṣatraṁ jiṣṇu yasyāhamasmi purohitaḥ
 (i). //81//

Udeṣāṁ bāhū atiramudvarco atho balam.
 Kṣiṇomi brahmaṇā' mitrānunnayāmi svāṅ aham (i). //82//

Annapate'nnasya no dehyanamīvasya śuṣmiṇaḥ.
 Pra pra dātāraṁ tāriṣa ūrjaṁ no dhehi dvipade
 catuṣpade (i). //83//

79. Those, who are snatchers in the cities and who are thieves and robbers in forests, and who commit crimes in their lairs, all of them I consign to your jaws.(1)
80. Whoso behaves like an enemy towards us, who cherishes malice against us, who reviles us and who wants to injure us, him may you burn to ashes. (1)
81. Sharpened is my divine knowledge, and sharpened is my valour and strength. Sharpened is the victorious force of the sacrificer whose priest I am.(1)
82. I have got raised up the arms of these warriors; I have got raised up their valour, as well as their strength. With my intellect I destroy the enemies and raise my own (people) to a high status. (1)
83. O Lord of food, give us energy-giving food, that brings no disease. Lead the donor forward and onward. Bestow vigour on us both, the bipeds as well as the quadrupeds.(1)

अथ द्वादशोऽध्यायः ।

दृशानो रुक्म उर्व्या व्यद्यौद् दुर्मर्षमायुः श्रिये रूचानः ।
अग्निरमृतो अभवद्वयोर्भिर्यदेनं द्यौरजनयत्सुरेताः ॥ १ ॥
नक्तोषासा समनसा विरूपे धापयेत् शिशुमेकं समीची ।
द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्निं धारयन्द्रविणोदोः ॥ २ ॥
विश्वं रूपाणि प्रति मुञ्चते कविः प्रासादीन्द्रं द्विपदे चतुष्पदे ।
वि नार्कमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो वि राजति ॥ ३ ॥

ATHA DVĀDAŚO'DHYĀYAH

Dṛśāno rukma urvyā vyadyaud durmarṣamāyuh śriye
rucānaḥ.

Agniramṛto abhavadvayobhiryadenam dyaurajana-
yatsuretāḥ (i). //1//

Natkośāsā samanāsā virūpe dhāpayete śiśumekaṁ
samīcī.

Dyāvākṣāmā rukmo antarbībhāti devā agniṁ dhārayan
draviṇodāḥ (i). //2//

Viśvā rūpāṇi prati muñcate kaviḥ prāsāvīd bhadraṁ
dvipade catuṣpade.

Vi nākamakhyat savitā vareṇyo' nu prayāṇamuṣaso vi
rājati (i). //3//

CHAPTER TWELVE

1. Looking attractive, the fire divine shines on earth, glowing to bestow indomitable and glorious life. This fire divine, by his vital powers, has become immortal as the vigorous heaven has begot him.(1).
2. Night and dawn, different in form, and of one mind, suckle one child together. He shines beautiful between heaven and earth. Wealth-bestowing bounties of Nature support him, the fire divine.(1)
3. The wise creator, the Supreme Enlightenment, arrays himself in all forms. He brings forth what is good for bipeds and quadrupeds. The adorable creator illumines the heaven's high vault and continues to shine even after the departure of the Dawn (the first flashes of the inner conscience). (1)

सुपर्णोऽसि गरुत्मोऽस्त्रिवृत्ते शिरो गायत्रं चक्षुर्बृहदथन्तरे पक्षौ । स्तोमं आत्मा छन्दाश्चस्यङ्गानि
यजूंश्चि नाम । सामं ते तनूवीमवेव्यं यज्ञायज्ञियं पुच्छं धिष्ण्याः श्रुताः ।

सुपर्णोऽसि गरुत्मान्दिवं गच्छ स्वः पते ॥ ४ ॥

विष्णोः क्रमोऽसि सपत्नहा गायत्रं छन्नु आ रोह पृथिवीमनु वि क्रमस्व

विष्णोः क्रमोऽस्यभिमातिहा त्रैष्टुभं छन्नु आ रोहान्तरिक्षमनु वि क्रमस्व

विष्णोः क्रमोऽस्यरातीयतो हन्ता जगत् छन्नु आ रोह दिवमनु वि क्रमस्व

विष्णोः क्रमोऽसि शत्रूयतो हन्ताऽऽनुष्टुभं छन्नु आ रोह दिशोऽनु वि क्रमस्व ॥ ५ ॥

अक्रन्दवृद्धि स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधः समञ्जन् ।

सद्यो जज्ञानो वि हीमिद्धो अरूपदा रोदसी भानुना भात्यन्तः ॥ ६ ॥

अग्नेऽग्नावर्त्तिन्निम मा नि वर्तस्वायुषा वर्चसा प्रजया धनेन । सन्या मेधया इत्या पोषेण ॥ ७ ॥

Suparṇo'si garutmāñstrivṛtte śiro gāyatram cakṣur-
bṛhadrathantare pakṣau. Stoma ātmā chandāṁsyaṅgāni
yajūmṣi nāma. Sāma te tanūrvāmadevyam yajñāyajñiyam
pucchaṁ dhiṣṇyāḥ śaphāḥ. Suparṇo' si garutmān divaṁ
gaccha svaḥ pata (i). //4//

Viṣṇoḥ kramo'si sapatnahā gāyatram chanda ā roha
pṛthivīmanu vi kramasva (i) viṣṇoḥ kramo' syabhimātiḥā
traīṣṭubhaṁ chanda ā rohāntarikṣamanu vi kramasva (ii)
viṣṇoḥ kramo sya'rātīyato hantā jāgataṁ chanda ā roha
divamanu vi kramasva (iii) viṣṇoḥ kramo'si satrūyato
hantā"nuṣṭubhaṁ chanda ā roha (iv) diśo'nu vi kramasva
(v). //5//

Akrandadagni stanayanniva dyauḥ kṣāmā rerihadvīrudhaḥ
samañjan.

Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā
bhātyantaḥ (i). //6//

Agne'bhyāvarttinnabhi mā ni vartasvāyuṣā varcasā
prajayā dhanena. Sanyā medhayā rayyā poṣeṇa (i). //7//

4. You are a fine-winged eagle. The *trivṛt* hymn is your head. The *gāyatra sāman* is your eye. The *br̥hat* and the *rathantara sāmans* are your wings. The *stoma* (praise hymn) is your self. The Vedic metres are your limbs. The prose of *yajuḥ* is your name. The *vāmadevya sāmans* are your body. The *yajñāyajñīyam sāman* is your tail and sacrificial fire-places are your claws. O eagle, you are fine-winged; fly up in the sky and soar up to the world of light.(1)

5. You are the (first) step of the sun, destroyer of rivalries. Ride on the *gāyatrī* metre and spread all over the earth. (1) You are the (second) step of the sun, the killer of arrogance. Ride on the *triṣṭubh* metre and spread all over the mid-space. (2) You are the (third) step of the sun, slayer of enmity. Ride on the *jagatī* metre and spread all over the sky.(3) You are the (final) step of the sun, the slayer of malice. Ride on the *anuṣṭup* metre (4) and spread all over the regions. (5)

6. The fire roars like the thunder in the sky, licking the earth and engulfing the plants. Being born, he quickly flares up and is known all around. He shines forth between heaven and earth. (1)

7. O fire divine, inclined to return towards us, come back to me with longevity, lustre, progeny, wealth, gifts, wisdom, riches and nourishment. (1)

अग्ने अङ्गिरः शतं ते सन्त्वावृतः सहस्रं त उपावृतः ।
 अधा पोषस्य पोषेण पुनर्नो नष्टमा कृधि पुनर्नो इयिमा कृधि ॥ ८ ॥
 पुनरूर्जा नि वर्त्तस्व पुनरग्न इषाऽऽयुषा । पुनर्नः पाह्यं हंसः ॥ ९ ॥
 सह रूप्या नि वर्त्तस्वाग्ने पिन्वस्व धारया । विश्वत्स्न्या विश्वतस्परि ॥ १० ॥
 आ त्वाऽहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलिः । विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्वाहूमधिभ्रशत् ॥ ११ ॥
 उदुत्तमं वरुण पाशमस्मदवाधुमं वि मध्यमं श्रथाय ।
 अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ १२ ॥

Agne āṅgiraḥ śataṁ te santvāvṛtaḥ sahasraṁ ta upāvṛtaḥ.
 Adhā pośasya poṣeṇa punarno naṣṭamā kṛdhi punarno
 rayimā kṛdhi (i). //8//

Punarūrjā ni varttasva punaragna iṣā"yuṣā.
 Punarnaḥ pāhyaṁhasaḥ (i). //9//

Saha rayyā ni vartasvāgne pinvasva dhārayā.
 Viśvapsnyā viśvataspari (i). //10//

Ā tvā'hārṣamantarabhūrdhruvastiṣṭhāvicācaliḥ. Viśastvā
 sarvā vāñchantu mā tvadrāṣṭramadhibhraśat (i). //11//

Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi
 madhyamaṁ śrathāya.
 Athā vayamāditya vrate tavānāgasō aditaye syāma
 (i). //12//

8. O fire divine, the life-sap of living beings, may hundreds be your comings and thousands your returns. Now giving ample nourishment, restore to us what we have lost; bestow again riches on us.(1)
9. O fire divine, with nourishing food restore our vigour along with life. Again, save us from the sin. (1)
10. O adorable Lord, come back to us along with the riches. Swell with your stream of grace which feeds all on every side. (1)
11. O king, I have brought you here. Now you have entered inside. May you remain here firm and unremovable. May all the subjects like you. May your kingship never fall. (1)
12. O venerable Lord, loosen the bonds that hold me; loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin.(1)

अग्ने बृहन्नुपसामूर्ध्वो अस्थान्निर्जगन्वान् तमसो ज्योतिषा ऽऽ ऽगात् ।

अग्निर्भानुना रुशता स्वङ्ग आ जातो विश्वा सद्मान्यपाः ॥ १३ ॥

हृथसः शुचिपद्मसुरन्तरिक्षसन्दोता वेद्विषदतिथिदुरोणसत् ।

नूपद्मसदृतसद् व्योमसदृज्जा गोजा कृतजा अद्विजा ऋतं बृहत् ॥ १४ ॥

सीदु त्वं मातुरस्या उपस्थे विश्वान्यग्ने वयुनानि विद्वान् ।

मैना तपसा माऽर्चिषाऽभि शोचीरन्तरस्याथ शुक्रज्योतिर्वि भाहि ॥ १५ ॥

अन्तरं रूचा त्वमुखायाः सदेने स्वे । तस्यास्त्वथ हरसा तपश्चातवेदः शिवो भवं ॥ १६ ॥

शिवो भूत्वा मह्यमग्ने अथो सीद शिवस्त्वम् । शिवाः कृत्वा दिशः सर्वाः स्वं योनिमिहासदेः ॥ १७ ॥

Agne bṛhannuṣasāmūrdhvo asthānnirjaganvān tamaso
jyotiṣā"gāt. Agnirbhānunā ruśatā svaṅga ā jāto viśvā
sadmānyaprāḥ (i). //13//

Haṁsaḥ śuciṣad vasurantarikṣasaddhotā vediṣadati-
thirduroṇasat. Nṛṣad varasad ṛtasad vyomasadabjā gojā
ṛtajā adriajā ṛtaṁ bṛhat (i). //14//

Sīda tvaṁ māturasya upasthe viśvānyagne vayunāni
vidvān. Mainām tapasā mā'rciṣā'bhi śocīrantarasyām
śukrajyotirvibhāhi (i). //15//

Antaragne rucā tvamukhāyāḥ sadane sve.
Tasyāstvaṁ harasā tapañjātavedaḥ śivo bhava (i). //16//

Śivo bhūtvā mahyamagne atho sīda śivastvam.
Śivāḥ kṛtvā diśaḥ sarvāḥ svaṁ yonimihāsadaḥ (i). //17//

13. Earlier, the great Lord stands above dawns, coming out of darkness along with the brilliant light. The fire divine of the handsome form, dispelling darkness with his rays, fills all the quarters with light as soon as he is born.(1)
14. Hé, the Lord, is the swan seated in cleanliness, the wind (*vasu*) seated in mid-space, the priest seated on the sacrificial altar, the guest accommodated in the house; He is seated in men, seated in righteousness, seated in the sky, creator of waters, creator of earth, creator of truth and creator of mountains; He is the great eternal law.(1)
15. O fire divine, knowing all worth knowing, be seated in the lap of this mother. Do not scorch her with your intense heat. Within her, may you shine with your pure and bright light.(1)
16. O fire divine, you are seated in the lower self in your own abode, with your shining lustre. O omniscient, warmed up with light, be gracious towards it (the lower self). (1)
17. O fire divine, be seated now being propitious to me, as you are propitious. Making all the regions propitious, may you be seated here in your own abode.(1)

त्रिवस्परिं प्रथमं जज्ञे अग्निरस्मद् द्वितीयं परि जातयेदाः ।
 तृतीयमप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः ॥ १८ ॥
 विद्या ते अग्ने त्रेधा त्रयाणि विद्या ते धाम विभृता पुरुत्रा ।
 विद्या ते नाम परमं गुहा यद्विद्या तमुत्सं यत आजगन्थ ॥ १९ ॥
 समुद्रे त्वा नृमणा अप्सवुन्तनुचक्षा ईधे त्रिवो अग्न ऊर्ध्वम् ।
 तृतीयं त्वा रजसि तस्थिवाथ्समपामुपस्थे महिषा अवर्धन् ॥ २० ॥
 अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहृद्दीर्घः समश्नन् ।
 सद्यो जज्ञानो वि हीमिद्धो अरुयदा रोदसी भानुना भात्यन्तेः ॥ २१ ॥
 धीणामुद्गारो ध्रुवो रयीणां मनीषाणां प्रार्पणः सोमगोपाः ।
 वसुः सनुः सहसो अप्सु राजा वि भात्यग्रं उषसामिधानः ॥ २२ ॥

Divaspari prathamam jajñe agnirasmad dvitīyam pari jātavedāḥ.

Tṛtīyamapsu nṛmaṇā ajasramindhāna enam jarate svādhīḥ (i). //18//

Vidmā te agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā.

Vidmā te nāma paramam guhā yad vidmā tamutsam yata ājagantha (i). //19//

Samudre tvā nṛmaṇā apsvantarnṛcakṣā īdhe divo agna ūdhan.

Tṛtīye tvā rajasi tasthīvāṃsamapāmupasthe mahiṣā avardhan (i). //20//

Akrandadagni stanayanniva dyauḥ kṣāmā rerihadvīrudhaḥ samañjan.

Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ (i). //21//

Śrīṇāmudāro dharuṇo rayīṇām manīṣāṇām prārpaṇaḥ somagopāḥ. Vasuḥ sūnuḥ sahaso apsu rājā vi bhātyagra uṣasāmihānaḥ (i). //22//

18. First of all, this fire is created in heaven. Secondly, this the omniscient, is created in us (the intellectual persons). Thirdly, this beneficial for men, is generated in waters. A pious person praises and keeps it burning continuously. (1)
19. O fire divine, we know your three forms divided in three places. We know your forms maintained in various stations. We know your name which is supreme and most secret. We know even the source from which you have sprung. (1)
20. O fire, the friend of men (the creator) has kindled you in the ocean; overseer of men (the Lord) has kindled you in the waters of mid-space and in the breast of heaven. As you stand on the third high region, the vital breaths fan you up in the lap of waters. (1)
21. The fire roars like thunder in the sky, licking the earth and engulfing the plants. Being born, he quickly flares up and is known all around. He shines forth between heaven and earth. (1)
22. Bestower of wealth, holder of riches, fulfiller of wishes, protector of bliss, richness incarnate, son of strength, glowing in waters, he shines enkindled before dawns. (1)

विश्वस्य केतुर्भुवनस्य गर्भ आ रोदसी अपृणाज्जायमानः ।
 वीहुं चिदाद्रिमभिनत् परायञ्जना यदग्निमयजन्त पञ्च ॥ २३ ॥
 उशिकर्पावको अंरतिः सुमेधा मर्तेष्वग्निरमृतो नि धायि ।
 इयंति धूममरुपं भरिभ्रदुच्छुक्रेण शोचिषा द्यामिनक्षन् ॥ २४ ॥
 दृशानो रुक्म उर्व्या व्यद्यौदुर्मर्षमायुः श्रिये रुचानः ।
 अग्निरमृतो अभवद्वयोमियदेन द्यौरजनयत्सुरताः ॥ २५ ॥
 यस्ते अद्य कृणवद्भद्रशोचेऽपुपं देव घृतवन्तमग्रे ।
 प्र तं नय प्रतरं वस्यो अच्छाभि सुम्नं देवमक्तं यविष्ठ ॥ २६ ॥
 आ तं भज सौश्रवसेष्वग्न उक्थ उक्थ आ भज शस्यमानि ।
 प्रियः सूर्ये प्रियो अग्रा भवात्युज्जतिनं भिनवदुज्जनिन्त्वे ॥ २७ ॥

Viśvasya keturbhuvanasya garbha ā rodasī
 aprṇājāyamānaḥ. Vīdum cidadrimabhinat parāyañjanā
 yadagnimayajanta pañca (i). //23//

Uśik pāvako aratiḥ sumedhā marteṣvagniramarṭo ni dhāyi.
 Iyartti dhūmamaruṣam bharibhraducchukreṇa śociṣā
 dyāminakṣan (i). //24//

Dṛśāno rukma urvyā vyadyauddurmarṣamāyuh śriye
 rucānaḥ. Agniramarṭo abhavadvayobhiryadenam
 dyaurationayatsuretāḥ (i). //25//

Yaste adya kṛṇavadbhadraśoce'pūpaṁ deva ghṛtavan-
 tamagne. Pra taṁ naya prataraṁ vasyo acchābhi sumnaṁ
 devabhaktaṁ yaviṣṭha (i). //26//

Ā taṁ bhaja sauśravaseṣvagna uktha uktha ā bhaja
 śasyamāne. Priyaḥ sūrye priyo agnā bhavātyujjātena
 bhinadadujjanitvaiḥ (i). //27//

23. The fire divine, whom the five categories of men worship, is the ensign of all; he is the germ of the universe; he fills the heaven and earth as soon as he is born; and passing over, tears off even the hard rocks.(1)
24. That beautiful, purifying, unfriendly to sinners, full of wisdom and immortal fire divine has been established within the mortals. Sustaining the whole universe, he throws up irritating smoke while he fills the sky with pure brilliance.(1)
25. Looking attractive, the fire divine shines on earth, glowing to bestow indomitable and glorious life. This fire divine by his vital powers has become immortal as the vigourful heaven has begot him.(1)
26. O adorable Lord, O divinity with pleasing brilliance, this sacrificer has presented to you today a cake prepared with melted butter. O most youthful, may you lead him to greater fortune and to the bliss which is enjoyed by the enlightened ones. (1)
27. O adorable Lord, at every sacrifice bless the sacrificer with a share of your grace. Favour him at every song of praise. By the sun and by the fire, may he be blessed with children and grandchildren.(1)

त्वामग्ने यजमाना अनु द्युन् विश्वा वसुं दधिरे वार्याणि ।
 त्वया सह द्रविणमिच्छमाना व्रजं गोमन्तमुशिजो वि वर्धुः ॥ २८ ॥
 अस्ताव्यग्निरनराधं सुशेवो वैश्वानर कर्षिभिः सोमगोपाः ।
 अद्वेपे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीर्यम् ॥ २९ ॥
 समिधाऽग्निं दुवस्यत घृतं चोध्यतातिथिम् । आऽस्मिन् हुव्या जुहोतनं ॥ ३० ॥
 उदु त्वा विश्वे देवा अग्ने भरन्तु चित्तिभिः । स नो भव शिवस्त्वधं सुपतीको विभावसुः ॥ ३१ ॥
 भेदग्ने ज्योतिष्मान् याहि शिवेभिरर्चिभिश्चम ।
 बृहद्भिर्भानुभिर्भासन्मा हिंसीस्तन्वा प्रजाः ॥ ३२ ॥
 अकन्द्वग्निं स्तनयन्निव द्यौः क्षामा रोरिहद्वीरुषः समञ्ज ।
 सद्यो जज्ञानो वि हीमिद्धो अरूपदा रोदसी भानुना मात्पन्तः ॥ ३३ ॥

Tvāmagne yajamānā anu dyūn viśvā vasu dadhire
 vāryāṇi. Tvayā saha draviṇamicchamānā vrajaṁ
 gomantamuśijo vi vavruḥ (i). //28//

Astāvyaagnirnarāṁ suśevo vaiśvanara ṛṣibhiḥ somagopāḥ.
 Adveṣe dṛyāvāpṛthivī huvema devā dhatta rayimasme
 suvīram (i). //29//

Samidhā' gñim duvasyata ghṛtairbodhayatātithim.
 Ā' smin havyā juhutana (i). //30//

Udu tvā viśve devā agne bharantu cittibhiḥ.
 Sa no bhava śivastvaṁ supratīko vibhāvasuḥ (i). //31//

Predagne jyotiṣmān yāhi śivebhirarcibhiṣṭvam.
 Bṛhadbhirbhānubhirbhāsanmā hiṁsīstanvā prajāḥ (i). //32//

Akrandadagni stanayanniva dyauḥ kṣāmā
 reriadvīrudhaḥ samañjan.
 Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā
 bhātyantaḥ (i). //33//

28. O adorable Lord, worshipping day in and day out, sacrificers obtain all the covetable riches. Yearning for spiritual wealth, being in your company, the wise sages have discovered the path of the enlightened ones. (1)
29. Bestower of happiness and benevolent to all men, protector of bliss, the adorable Lord has been praised by the sages. We hereby invoke heaven and earth free from malice. O bounties of Nature, may you bless us with good sons as well as riches. (1)
30. Kindle the fire with dried wood and arouse the newcomer (i.e. the fire) with clarified butter. Then place your offerings on it (1)
31. O fire divine, may all the enlightened ones uphold you with their sincere thoughts. O beautiful to look at, rich in brilliance, may you be gracious to us. (1)
32. O fire blazing with light, move forth with your propitious flames. Shining with mighty rays, may you not destroy creatures with the physical form. (1)
33. The fire roars like thunder in the sky, licking the earth and engulfing the plants. Being born, he quickly flares up and is known all around. He shines forth between heaven and earth. (1)

प्र-प्रायमग्निर्भूतस्य कृण्वे वि यत्सूर्यो न रोचते बृहद्भ्याः ।

अभि याः पूरुं पुतनासु तस्थौ व्रीदाय वैव्यो अतिथिः शिवो नः' ॥ ३४ ॥

आपो वैवीः प्रति गृष्णीतु भस्मैतत्स्थोने कृणुध्वं सुरभा उ लोके ।

तस्मै नमन्तां जनयः सुपत्नीर्मातेव पुत्रं बिभृताप्स्वेनत ॥ ३५ ॥

अप्स्वग्रे सधित्व सौपर्धीरनुं रुध्यसे । गर्भे सस्त्रायसे पुनः' ॥ ३६ ॥

गर्भो अस्वोपर्धीनां गर्भो वनस्पतीनाम् । गर्भो विश्वस्य भूतस्याग्रे गर्भो अपामसि' ॥ ३७ ॥

प्रसद्या भस्मना योनिमपश्च पृथिवीमग्रे । सधंमृज्य मातृभिर्ज्ज्योतिष्मान् पुनराऽसदः' ॥ ३८ ॥

पुनरासद्या सदनमपश्च पृथिवीमग्रे । शोषे मातुर्यथोपस्थेऽन्तरस्याग्निं शिवतमः' ॥ ३९ ॥

Pra prāyamagnirbharatasya śṛṇve vi yatsūryo na rōcate
br̥hadbhāḥ.

Abhi yaḥ pūrum pṛtanāsu tasthau dīdāya daivyo atithiḥ
śivo naḥ (i). //34//

Āpo devīḥ prati gṛbhṇīta bhasmaitatsyone kṛṇudhvam
surabhā u loke.

Tasmai namantām janayaḥ supatnīrmāteva putram
bibhṛtāpsvenat (i). //35//

Apsvagne sadhiṣṭava sauśadhīranu rudhyase.

Garbhe sañjāyase punaḥ (i). //36//

Garbho asyośadhīnām garbho vanaspatīnām.

Garbho viśvasya bhūtasyāgne garbho apāmasi (i). //37//

Prasadya bhasmanā yonimapaśca pṛthivīmagne.

Saṁsṛjya matr̥bhiṣṭvam jyotiṣmān punarā' sadaḥ(i). //38//

Punarāsadya sadanamapasca pṛthivīmagne.

Śeṣe māturyathopasthe' ntarasyām sivatamaḥ (i). //39//

34. The adorable Lord hears the invocations of the sacrificer, who offers oblations. He shines with intense light like sun. In the battles, he stands against the enemy. May that divine guest shine for us benignly.(1)
35. O waters divine, hold this illuminating light and keep him in a delightful place in a world of fragrance. May the good wives, bearers of children, bow to him in reverence and keep him in waters as a mother keeps her son. (1)
36. O fire, your place is in the waters and you force yourself in the herbs. Having entered them, you are born again out of them.(1)
37. O fire, you are embryo of herbs; you are embryo of trees. You are embryo of all the beings and you are embryo of waters. (1)
38. O fire, in the form of illuminating light, having reached your abode, the waters, and the earth and having been united with your mothers, may you be seated here again radiating light. (1)
39. O fire divine, having reached your abode, the waters and the earth, the most propitious, sleep as if in the lap of the mother. (1)

पुनरूर्जा नि वर्तस्व पुनरग्न इवाऽऽयुषा । पुनर्नः प्राह्यं हरेः ॥ ४० ॥
 सह रुच्या नि वर्तस्वाग्ने पिन्वस्व धारया । विश्वप्स्यन्वा विश्वतस्परि ॥ ४१ ॥
 बोधा मे अस्य वचसो यविष्ठ मध्विष्ठस्य प्रमृतस्य स्वधावः ।
 पीर्यति त्वो अनु त्वो गृणाति वृन्दारुष्टे तन्वं वन्दे अग्ने ॥ ४२ ॥
 स बोधि सूरिमववा वसुपते वसुदावन् । युयोध्युस्मद् द्वेपाथिसि विश्वकर्मणे स्वाहा ॥ ४३ ॥
 पुनस्त्वाऽऽवृत्त्या रुद्रा वसवः समिन्धतां पुनर्ब्रह्माणो वसुनीथ यज्ञैः ।
 घृतेन त्वं तन्वं वर्षयस्व सत्याः संन्तु यजमानरपु कामाः ॥ ४४ ॥
 अपेत वीत वि च सर्पतातो येऽन्न स्थ पुराणा ये च नूतनाः ।
 अदाद्यमोऽवसानं पृथिव्या अक्रन्निमं पितरो लोकमस्मै ॥ ४५ ॥

Punarūrjā ni vartasva punaragna iṣā' yuṣā.

Punarnaḥ pāhyam̐hasaḥ (i). //40//

Saha rayyā ni vartasvāgne pinvasva dhārayā.

Viśvapsnyā viśvataspari (i). //41//

Bodhā me asya vacaso yaviṣṭha maṁhiṣṭhasya
prabhṛtasya svadhāvaḥ.

Pīyati tvo anu tvo gr̥ṇāti vandāruṣṭe tanvaṁ vande agne
(i). //42//

Sa bodhi sūrirmaghavā vasupate vasudāvan.

Yuyodhyasmad dveṣāṁsi (i) viśvakarmaṇe svāhā (ii). //43//

Punastvā'dityā rudrā vasavaḥ samindhatām
punarbrahmāṇo vasunītha yajñaiḥ.

Ghṛtena tvaṁ tanvaṁ vardhayasva satyāḥ santu
yajamānasya kāmāḥ (i). //44//

Apeta vīta vi ca sarpatāto ye' tra stha purāṇā ye ca
nūtanāḥ.

Adād yamo'vasānam̐ pṛthivyā akrannimaṁ pitaro
lokamasmai (i). //45//

40. O fire divine, with nourishing food, restore our vigour along with long life. Again, save us from sin. (1)
41. O adorable Lord, come back to us along with riches. Swell with your stream of grace which feeds all on every side. (1)
42. O ever-youthful and mighty adorable Lord, may you listen to my most reverential and earnestly recited hymns. Whilst some praise you and others defy you, I would continue to sing your splendid glory, since I love you and revere you so much. (1)
43. He, the learned and bounteous, knows our intentions. O master and liberal donor of riches, may you fight against our enemies. (1) I dedicate it to the Master-technician. (2)
44. O fire divine, may the mature, adult and young sages rekindle you, and so also, O bestower of wealth, the priests at the sacrifices. May you swell your form with melted butter. May the wishes of the sacrificer come out true. (1)
45. Go away, depart and move off from this place, old and new, whosoever have been here. The ordainer Lord has provided shelter on the earth to this sacrificer and the elders have provided this world for him. (1)

संज्ञानमसि कामधरणं मयि ते कामधरणं भूयात् ।
 अग्नेर्भस्मास्यग्नेः पुरीषमसि चितं स्थ परिचितं ऊर्ध्वचितं श्रयध्वमै ॥ ४६ ॥
 अयं सो अग्निर्यस्मिन्सोममिन्द्रः सुतं वृधे जुठेरं वावशानः ।
 सहस्रिणं वाजमत्यं न सतिथं ससवान्सन्स्तृत्यसे जातवेदः ॥ ४७ ॥
 अग्रे यत्ते दिवि बर्चः पृथिव्या यदोषधीष्वप्स्वा यजत्र ।
 येनान्तरिक्षमुवाततन्ध त्वेषः स भानुरर्णवो नृचक्षाः ॥ ४८ ॥
 अग्रे दिवो अर्णमच्छा जिगास्यच्छा देवो र ऊचिषे धिष्ण्या ये ।
 या रोचने पुरस्तात् सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥ ४९ ॥

Samjñānamasi kāmadharaṇam mayi te kāmadharaṇam
 bhūyāt (i).

Agnerbhasmāsyagneḥ purīṣamasi (ii) cita stha paricita
 ūrdhvacitaḥ śrayadhvam (iii). //46//

Ayaṁ so agniryasmintsomamindraḥ sutaṁ dadhe jathare
 vāvaśānaḥ.

Sahasriyaṁ vājamatyam na saptiṁ sasavāntsantstūyase
 jātavedaḥ (i). //47//

Agne yatte divi varcaḥ pṛthivyām yadoṣadhīṣvapsvā
 yajatra.

Yenāntarikṣamurvātatantha tveṣaḥ sa bhānurarṇavo
 nṛcakṣāḥ (i). //48//

Agne divo arṇamacchā jigāsyacchā devān ūciṣe dhiṣṇyā
 ye.

Yā rocane parastāt sūryasya yāścāvastādupatiṣṭhanta
 āpaḥ (i). //49//

46. You are the comprehensive knowledge, fulfiller of one's wishes. May your wishes be fulfilled in me. (1)
You are the glow of fire; you are the mould of fire. (2)
You put in order; you put in order all around; you put in order right upward; may it be a shelter for you. (3)
47. This is the fire divine, from which that bliss was extracted, which the resplendent Lord, with a longing desire, placed deep in Himself. O omniscient, winner of thousands of spoils like a courser, you are praised by the sacrificers in prayers. (1)
48. O adorable Lord, object of all worship, your lustre, which is apparent in heaven, on earth, in herbs and in waters, and with which you spread the whole vast mid-space, that light is illuminating, fast-moving and overseeing the actions of men. (1)
49. O adorable Lord, you approach up to the celestial waters and you approach the bounties of Nature, that urge our senses. You approach all those waters that exist far beyond the blazing sphere of the sun as well as those that are below it. (1)

पुरीष्यासो अग्रयः प्रावणेभिः सजोषसः । जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महिः' ॥ ५० ॥

इदामग्ने पुरुदंशसंशं सनिं गोः शश्वत्तमं हवमानाय साध ।

स्यान्नः सुनुस्तनयो बिजावाप्ते सा ते सुमतिभूत्वस्मे' ॥ ५१ ॥

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः । तं जानन्नग्र आ रोहायां नो वर्धया रुषिर्म् ॥ ५२ ॥

चिदैमि तया देवतयाऽङ्गिरस्वद् ध्रुवा सीदं परिचिदैमि तया देवतयाऽङ्गिरस्वद् ध्रुवा सीदं ॥ ५३ ॥

लोकं पृण छिद्रं पृणार्थो सीद ध्रुवा त्वम् । इन्द्राग्नी त्वा ब्रह्मपातिऽस्मिन् योनावसीषदन् ॥ ५४ ॥

Purīṣyāso agnayaḥ prāvaṇebhiḥ sajoṣasaḥ.

Juṣantām yajñamadruho' namivā iṣo mahīḥ (i). //50//

Idāmagne purudamśaṁ sanim goḥ śaśvattamaṁ
havamānāya sādha.

Syānnāḥ sūnustanayo vijāvāgne sā te sumatirbhūtvasme
(i). //51//

Ayam te yonirṛtviyo yato jāto arocathāḥ.

Tam jānannagna ā rohāthā no vardhayaḥ rayim (i). //52//

Cidasi tayā devatayā' ṅgirasvad dhruvā sīda (i).

Paricidasi tayā devatayā' ṅgirasvad dhruvā sīda (ii). //53//

Lokaṁ pṛṇa chidraṁ pṛṇātho sīda dhruvā tvam.

Indrāgnī tvā bṛhaspatirasmin yonāvasīṣadan (i). //54//

50. May the respected learned persons, full of mutual friendship and free from malice, come and participate in this sacrifice. May they partake here of wholesome and abundant food. (1)
51. O adorable Lord, bestow on me, the sacrificer, the sacred speech, accomplisher of manifold activities, and lasting competence of sense-organs. May we have a son, with his son, with a long line of descendants. O Lord, may we have the excellent wisdom which is yours. (1)
52. O fire divine, this is the place of your seasonal birth. Born here, you shine all over. Knowing that, rise high and make our riches grow. (1)
53. O brick, you are laid in order. Be seated firmly along with that radiant divinity. (1) You are laid all around in order. Be seated firmly along with that radiant divinity. (2)
54. O brick, may you fill the space. May you fill the gap. May you be seated here firmly. The resplendent Lord, and the adorable Lord, as well as the Lord Supreme have set you in this abode. (1)

ता अस्य सुददोहसः सोमंश्च श्रीणन्ति पृथ्वयः । जन्मन्वेवानां विशस्त्रिष्वारोचने त्रिवः ॥ ५५ ॥
 इन्द्रं विश्वा अवीवृधन्समुद्रव्यचसं गिरः । रथीतमंश्च रथीनां वाजानांश्च सत्पतिं पतिर्म ॥ ५६ ॥
 समितुंश्च सं कल्पेयांश्च संप्रियौ रोचिष्णू सुमनस्यमानौ । इषमूर्जमभि सुवसानौ ॥ ५७ ॥
 सं वां मनांश्चसि सं व्रता समु चित्तान्याकरम् ।
 अग्रे पुरीष्याधिपा भव त्वं न इषमूर्जं यजमानाय धेहि ॥ ५८ ॥
 अग्रे त्वं पुरीष्यो रयिमान् पुष्टिर्मांश्च असि । शिवाः कृत्वा दिशः सर्वाः स्वं योनिमिहाऽसदः ॥ ५९ ॥
 भवतं नः समनसौ सचेतसावोपसी ।
 मा यज्ञं हिंश्चसिष्टं मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः ॥ ६० ॥

Tā asya sūdadohasaḥ somaṁ śrīṇanti pṛśnayaḥ.
 Janmandevānāṁ viśastriṣvā rocane divaḥ (i). //55//

Indraṁ viśvā avīvṛdhantsamudravyacasam girāḥ.
 Rathītamam rathīnām vājānām satpatim patim (i). //56//

Samitam sam kalpetham sampriyau rociṣṇu
 sumanasyamānau.
 Iṣamūrjamabhi samvasānau (i). //57//

Sam vām manāmsi sam vratā samu cittānyākaram.
 Agne purīṣyādhīpā bhava tvaṁ na iṣamūrjam yajamānāya
 dhehi (i). //58//

Agne tvaṁ purīṣyo rayimān puṣṭimāṁ asi.
 Śivāḥ kṛtvā diśaḥ sarvāḥ svam yonimihā' sadaḥ (i). //59//

Bhavatam naḥ samanasaḥ sacetasāvarepasau.
 Mā yajnam hiṁsiṣṭam mā yajñapatiṁ jātavedasau śivau
 bhavatamadya naḥ (i). //60//

55. The multicoloured rays, coming from the three luminous regions of space, along with water and nutrients, enrich the vital sap every year for people. (1)
56. All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous. (1)
57. May both of you unite with each other; be of one thinking; be dear to each other and pleasing to each other and friendly, residing together with abundance of food and vigour. (1)
58. I have made minds, actions and thoughts of both of you accordant to each other's. O adorable Lord, benevolent to creatures, may you be our sovereign; may you bless the sacrificer with food and vigour. (1)
59. O fire divine, you are benevolent to all creatures, bestower of riches and nourishment. Making all the regions propitious, may you come here and be seated in your own abode. (1)
60. May both of you (the sacrificer and his wife) be of one mind towards us; both of one thought and free from sins. Do not violate the sacrifice, nor injure the sacrificer. May both of you, the knowers of all, be propitious for us (1)

मातेर्व पुत्रं पृथिवीं पुंरीष्यमग्निं स्वे योनावभारुक्त्वा ।
 तां विश्वेद्वैर्कृतुभिः संविद्वानः प्रजापतिर्विश्वकर्मा वि मुञ्चतु ॥ ६१ ॥
 असुन्वन्तमर्थजमानमिच्छ स्तेनस्येत्पामन्विहि तस्करस्य ।
 अन्यमस्मादिच्छ सा तं इत्या नमो देवि निर्र्कते तुभ्यमस्तु ॥ ६२ ॥
 नमः सु ते निर्र्कते तिग्मतेजोऽयस्मयं वि चृता बन्धमेतम् ।
 यमेन त्वं यम्या संविद्वानोत्तमे नाके अधि रोहयैनम् ॥ ६३ ॥
 यस्यास्ते घोर आसञ्जुहोम्येषां बन्धानामवसर्जनाय ।
 यां त्वा जनो भूमिरिति प्रमन्दते निर्र्कतिं त्वाऽहं परिवेद विश्वतः ॥ ६४ ॥
 यं ते देवी निर्र्कतिराबन्ध पाशं ग्रीवास्वविचुत्यम् ।
 तं ते वि घ्याम्यायुषो न मध्यादथैतं पितुर्मद्वि प्रसूतः । नमो भूत्ये येदं चकार ॥ ६५ ॥

Māteva putram pṛthivī purīṣyamagniṁ sve
 yonāvabhārūkhā. Tām viśvairdevairṛtubhiḥ saṁvidānaḥ
 prajāpatirviśvakarmā vi muñcatu (i). //61//

Asunvantamayajamānamiccha stenasyetyāmanvihi
 taskarasya. Anyamasmadiccha sā ta ityā namo devi nirṛte
 tubhyamastu (i). //62//

Namaḥ su te nirṛte tigmatejo'yasmayaṁ vi cṛtā
 bandhametam. Yamena tvaṁ yamyā saṁvidānottame
 nāke adhi rohayainam (i). //63//

Yasyāste ghora āsañjuhomyeṣāṁ bandhānāmavasa-
 rjanāya.

Yām tvā jano bhūmiriti pramandate nirṛtiṁ tvā' haṁ
 pariveda viśvataḥ (i). //64//

Yaṁ te devī nirṛtirābabandha pāśaṁ grīvāsvavicṛtyam.
 Taṁ te vi ṣyāmyāyuso na madhyādathaitaṁ pitumaddhi
 prasūtaḥ. Namobhūtyai yedaṁ cakāra (i). //65//

61. Just as a mother bears her son, the earth in the form of fire pan, bears the fire, beneficial for animals, within her womb. May the creator God, the supreme Mechanic, in accordance with all the bounties of Nature and the seasons, deliver her. (1)
62. O distress divine, go and seek him, who does not offer oblations or who does not perform sacrifice. Follow the thieves and robbers wherever they go. Seek others than us. May this be your way. We bow in reverence to you. (1)
63. O distress of severe intensity, our utmost reverence be to you. May you cut off our this iron bond. Accordant with the fire divine and earth, may you lift the sacrificer to the highest bliss. (1)
64. O terrible one, in whose mouth I offer oblations for release from these bonds, and whom people hail as earth (*bhūmi*); you as such I know to be the distress in (*nirṛti*) all aspects. (1)
65. The unbreakable noose, which the distress divine had put around your neck, I hereby cut off as if from the middle of your life-span. Now being permitted, you may eat this food. Our obeisance to that grace, which accomplishes this. (1)

निवेशनः सङ्गमनो वसूतां विश्वा कृपाऽभि चष्टे शर्चीभिः ।

देव इव सविता सत्यधर्मन्द्रो न तस्थौ समरे पथीनाम ॥ ६६ ॥

सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक् । धीरा देवेषु सुम्नया ॥ ६७ ॥

युनक्त सीरा वि युगा तनुध्वं कृते योनीं वपतेह बीजम् ।

गिरा च ध्रुष्टिः सभरा असन्नो नेदीय इत्सुण्यः प्रकमेयाते ॥ ६८ ॥

श्रुते सु फाला वि कृपन्तु भूमिं श्रुनं कीनाशा अभि यन्तु वाहेः ।

शुनासीरा हविषा तोशमाना सुपिप्पला ओषधीः कर्तनास्मै ॥ ६९ ॥

घृतेन सीता मधुना समज्यतां विश्वैर्वैरनुमता मरुद्भिः ।

ऊर्जस्वती पर्यसा पिन्वमानास्मान्त्संति पर्यसाऽभ्या ववृत्स्व ॥ ७० ॥

Niveśanaḥ saṅgamano vasūnām viśvā rūpā' bhi caṣṭe śacībhiḥ.

Deva iva savitā satyadharmendro na tasthau samare pathīnām (i). //66//

Sīrā yuñjanti kavayo yugā vi tanvate prthak.

Dhīrā deveṣu sumnayā (i). //67//

Yunakta sīrā vi yugā tanudhvaṁ kṛte yonau vapateha bījam.

Girā ca śruṣṭiḥ sabharā asanno nedīya it sṛṇyaḥ pakvameyāt (i). //68//

Śunaṁ su phālā vi kṛṣantu bhūmiṁ śunaṁ kīnāśā abhi yantu vāhaiḥ.

Śunāsīrā havīṣā tośamānā supippalā oṣadhīḥ kartanāsmāi (i). //69//

Ghṛtena sītā madhunā samajyatām viśvairdevairanumatā Marudbhiḥ.

Ūrjasvatī payasā pinvamānāsmāntsīte payasā' bhyā vavṛtsva (i). //70//

66. Establisher of the sacrificer in his house, and gatherer of treasures for him, the fire divine oversees all the creatures as well as their actions. He is true to law as the Creator God. As the resplendent Lord He stands fast against the adversaries in the struggle. (1)
67. Seers, perseverers with the desire to gladden the enlightened ones, bind the traces of ploughs and put yokes on both the sides. (1)
68. Bind the traces of ploughs; put yokes on the bullocks; having made the furrow, sow the seed in it. With the labour of men, may the stalks be crowned with well developed grains and may the ripened harvest come close to our sickle. (1)
69. May ploughs with fine shares turn up the farmland with ease; may the ploughmen go along with the bullocks; may the sun and the wind, pleased with our offerings, make plants bear good fruit for us. (1)
70. May the furrow be irrigated with sweet water by the grace of all the bounties of Nature and the winds. O vigour-bestowing furrow, being filled with water, may you provide us with plenty of milk. (1)

लाङ्गलं पवीरवत्सुशेवंथं सोमपित्सरु । तदुद्वपति गामाविं प्रफुर्यं च पीवरीं प्रस्थावद्वयवाहणम् ७१
 कामं कामदुघे धुश्व मित्राय वरुणाय च । इन्द्रायाश्चिभ्यां पुष्णे प्रजाभ्य ओषधीभ्यः ॥ ७२ ॥
 वि मुच्यध्वमघ्न्या देवयाना अगन्म तमसस्परमस्य । ज्योतिरापाम ॥ ७३ ॥
 सजूरचूरो अयवोभिः सजूरुपा अरुणीभिः ।
 सजोषसावुश्विना दंष्ट्रोसोभिः सजूः सूर एतंशेन सजूर्वैश्वानर इडया घृतेन स्वाहा ॥ ७४ ॥
 या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा । मने नु बभूणाम्हं ज्ञतं धामानि सप्त च ॥ ७५ ॥
 ज्ञतं वो अम्ब धामानि सहस्रमुत वो रुहः । अधा शतक्रत्वो यूयमिमं मे अगदं कृतं ॥ ७६ ॥
 ओषधीः प्रति मोदध्वं पुष्पवतीः प्रसूवरीः । अश्वा इव सजित्वरीर्वीरुधः पारयिष्णवः ॥ ७७ ॥

Lāṅgalam pavīravat suśevam somapitsaru.

Tadudvapati gāmaviṁ prapharvyam ca pīvariṁ
 prasthāvadrathavāhaṇam (i). //71//

Kāmaṁ kāmādughe dhukṣva mitrāya varuṇāya ca.

Indrāyāśvibhyām pūṣṇe prajābhya oṣadhībhyah (i). //72//

Vi mucyadhvamaghnyā devayānā aganma tamasa-
 pāramasya. Jyotirāpāma (i). //73//

Sajūrabdo ayavobhiḥ (i) sajūruṣā aruṇībhiḥ (ii).

Sajoṣasāyaśvinā daṁsobhiḥ (iii) śajūḥ sūra etaśena (iv)

sajūrvaishvānara iḍayā ghr̥tena svāhā (v). //74//

Yā oṣadhīḥ pūrvā jātā devebhyastryugam purā.

Manai nu babhrūṇamaham śataṁ dhāmāni sapta ca (i). //75//

Śataṁ vo amba dhāmāni sahasramuta vo ruhaḥ.

Adhā śatakratvo yūyamimaṁ me agadam kṛta (i). //76//

Oṣadhīḥ prati modadhvam puṣpavatīḥ prasūvariḥ.

Aśvā iva sajitvarīrvīrudhaḥ pārayiṣṇavaḥ (i). //77//

71. Sharp-shared plough along with the spade of the sacrificer brings happiness. It provides him with cow and sheep, young and plump, and fast-moving chariot-horse. (1)
72. O granter of wishes, grant your blessings to friend, to the enforcer of law, to the army-chief, to the healers, to the nourisher, to the people and to the plants. (1)
73. O inviolable carriers on the godly way, may you be unyoked. We have crossed the darkness and entered into the light. (1)
74. The year is associated with months and half months. (1) The dawn is associated with reddish rays. (2) The twin-healers are associated with their treatments. (3) The sun is associated with his fast courser. (4) The fire, beneficial to all men, is associated with verses of praise and melted butter. *Svāhā*. (5)
75. I know one hundred and seven habitats of the herbs, which have sprung up three ages earlier than the enlightened men and which can sustain the people of the world. (1)
76. O mother herbs, hundreds are your habitats and thousands your different strains. May you, who have hundreds of properties, cure this my patient of his disease. (1)
77. O herbs, may you be glad and joyful, laden with flowers and fruit. Like war-horses, may you be quick-acting, remover of diseases and leading us successfully across the distress. (1)

ओषधीरिति मातरस्तद्वो देवीरूपं ब्रुवे । सनेयमश्वं गां वासं आत्मानं तव पूरुषं ॥ ७८ ॥
 अश्वत्थे वो निषदनं पूर्णे वो वसतिष्कृता । गोमाज इत्किलासथ यत्सनवथ पूरुषम् ॥ ७९ ॥
 यत्रौषधीः समगमत राजानः समिताविव । विप्रः स उच्यते भिषग्रोहामीव चार्तनः ॥ ८० ॥
 अश्वान्वतीथं सोमावतीमूर्जयन्तीमुदोजसम् । आऽवित्सि सर्वा ओषधीरस्मा अरिष्टतातये ॥ ८१ ॥
 उच्छुष्मा ओषधीनां गावो गोष्ठादिवरते । धनंथं सनिष्यन्तीनामात्मानं तव पूरुषं ॥ ८२ ॥
 इष्कृतिर्नाम वो माताऽथो ययथं स्थ निष्कृतीः । सीराः पतत्रिणीं स्थनं यवामयति निष्कृथं ॥ ८३ ॥
 अति विश्वाः परिष्ठा स्तेन इव वृजमक्रमुः । ओषधीः प्राचुच्यवुर्यकिं चं तन्वो रपः ॥ ८४ ॥
 यद्विमा वाजयन्तहमोषधीर्हस्त आदूधे । आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथ ॥ ८५ ॥

Oṣadhīriti mātaraśtadvo devīrupa bruve.
 Saneyamaśvaṁ gāṁ vāsa ātmānaṁ tava pūruṣa (i). //78//

Aśvatthe vo niṣadanam paṇe vo vasatiṣkṛtā.
 Gobhāja itkilāsatha yatsanavatha pūruṣam (i). //79//

Yatrauṣadhīḥ samagmata rājānaḥ samitāviva.
 Vipraḥ sa ucyate bhiṣaḥ rakṣohāmīvacātanaḥ (i). //80//

Aśvāvatīm somāvatīmūrjayantīmudojasam.
 Ā' vitsi sarvā oṣadhīrasmā ariṣṭatātaye (i). //81//

Uccuṣmā oṣadhīnām gāvo goṣṭhādiverate.
 Dhanam saniṣyantīnāmātmānaṁ tava pūruṣa (i). //82//

Iṣkṛtirnāma vo mātā' tho yuyam stha niṣkṛtīḥ.
 Sīrāḥ patatrinī sthana yadāmayati niṣkṛtha (i). //83//

Ati viśvāḥ pariṣṭhā stena iva vrajamakramuḥ.
 Oṣadhīḥ prācucyavuryatkiṁ ca tanvo rapaḥ (i). //84//

Yadimā vājayannaham oṣadhīrhasta ādadhe.
 Ātmā yakṣmasya naśyati purā jīvaḡr̥bho yathā (i). //85//

78. O herbs, you are mothers divine; so I pray through you; O Lord, may I have with your blessings horse, cow, clothing and a healthy body. (1)
79. Your abode is on the holy fig tree; and on the *parṇa* (butea frondosa; *palāśa*) is your residence. You have been sent to the earth, so that you may save (sick) man. (1)
80. Around whom the herbs are collected, like kings in their assemblies, that wise one is called a physician, dispeller of ills and destroyer of diseases. (1)
81. Aphrodisiacs and tranquilizers, stimulants and tonics, I have brought all the herbs here for removing the disease of this patient. (1)
82. O Lord, healing powers of these herbs come out like cows from a cow-stall. By your blessings they are bestowers of wealth and a healthy body. (1)
83. O herbs, reliever is your mother's name, and you also are relievers. You grow up along with the foodgrains, and spread all around. May you keep away all that which causes disease. (1)
84. Like thieves invading a cow-stall, when these herbs invade the diseases in body from all the sides, they drive away every malady whatsoever exists there. (1)
85. As soon as I take up these herbs in my hand to restore the strength of the patient, the soul of the wasting disease is destroyed, just as a condemned creature dies before its time. (1)

यस्योपधाः प्रसर्पथाङ्गमङ्गं पक्ष्पकः । ततो यक्षं वि बाधध्व उग्रो मध्यमशीरिर्व ॥ ८६ ॥

साकं यक्षं प्र पंत चापेण किकिद्विनि । साकं वातस्य धाज्यां साकं नश्य निहाकयो ॥ ८७ ॥

अन्या वो अन्यामवत्वन्यान्वस्या उपावत । ताः सर्वाः संविद्वाना इदं मे प्रावता वचः ॥ ८८ ॥

याः फलिनीर्पा अफला अपुष्या याश्च पुष्पिणीः । बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वर्थहंसः ॥ ८९ ॥

मुञ्चन्तु मा शपद्यादथो वरुण्यादुत । अथो यमस्य पद्वीं शात्सर्वस्मादेवकिल्बिषार्त ॥ ९० ॥

अवपतन्तीरवदन्तिव ओषधयस्परि । यं जीवमश्रवामहे न स रिष्याति पूरुषः ॥ ९१ ॥

दा ओषधीः सोमराज्ञीर्बह्वीः शतविक्षणाः । तासामसि त्वमुत्तमारुं कामाय शंशं हृदे ॥ ९२ ॥

Yasyauṣadhīḥ prasarpathāṅgamaṅgam parusparuḥ.

Tato yakṣmaṁ vi bādhadhva ugro madhyamaśīriva (i). //86//

Sākaṁ yakṣma pra pata cāṣeṇa kikidīvinā.

Sākaṁ vātasya dhrājyā sākaṁ naśya nihākayā (i). //87//

Anyā vo anyāmavatvanyānyasyā upāvata.

Tāḥ sarvāḥ samvidānā idam me prāvata vachāḥ (i). //88//

Yāḥ phalinīryā aphalā apuṣpā yāśca puṣpiṇīḥ.

Bṛhaspatiprasūtāstā no muñcantvaṁhasaḥ (i). //89//

Muñcantu mā śapathyādatho varuṇyāduta.

Atho yamasya paḍviśāt sarvasmāddevakilbiṣāt (i). //90//

Avapatantīravadan diva oṣadhayaspari.

Yam jīvamaśnavāmahai na sa riṣyāti pūruṣaḥ (i). //91//

Yā oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.

Tāsāmasi tvamuttamāraṁ kāmāya śaṁ hṛde (i). //92//

86. O herbs, from the body of the patient, in whom you spread, limb by limb and joint by joint, expel the disease, like a sharpshooter hitting the vital parts. (1)
87. O malignant disease, fly away with the blue jay making 'ki ki ki ki' sound. Fly with impetuous speed of the wind, taking with you all the distress and pain away. (1)
88. O herbs, may each one of you help the other; may each assist the effect of the other. Thus all of you, being in full accord, make my this word true. (1)
89. All the herbs, fruit-bearing as well as fruitless, flowering as well as flowerless, have been created by the Lord Supreme. May they relieve us of pain and disease. (1)
90. May they release me from the sins, committed by breaking of vow, or committed against the Lord of law. May they release me from the fetters of death and from all the sins committed against the bounties of Nature. (1)
91. Descending from heaven to earth, the herbs say among themselves: "The man, in whom there is still some life, does not die, if we get into him." (1)
92. Of so many medicinal herbs, which have gladdening effect and which have hundreds of virtues, you are the best. May you be enough to fulfil our wish and bestow joy on our heart. (1)

या ओषधीः सोमराज्ञीर्विष्ठिताः पृथिवीमनु । बृहस्पतिप्रसूता अस्यै संदत्त वीर्यम् ॥ ९३ ॥
 याश्चेदमुपशृण्वन्ति याश्च दूरे परागताः । सर्वाः संगत्य वीरुधोऽस्यै संदत्त वीर्यम् ॥ ९४ ॥
 मा वो रिपन् खनिता यस्मै चाहं खनामि वः । द्विपाच्चतुष्पादुस्माकुंथे सर्वमस्त्वनानुरम् ॥ ९५ ॥
 ओषधयः समंवदन्त सोमेन सह राज्ञा । यस्मै कृणोति ब्राह्मणस्तथे राजन् पारयामसि ॥ ९६ ॥
 नाशयित्री ब्रह्मासुस्पाशसि उपचितामसि । अथो हतस्य यक्ष्माणां पाकारोरसि नाशनी ॥ ९७ ॥
 त्वा गन्धर्वा अखनैस्त्वामिन्द्रस्त्वां बृहस्पतिः । त्वामोपधे सोमो राजा विद्वान् यक्षमादमुच्यते ॥ ९८ ॥

Yā oṣadhīḥ somarājñīrvīṣṭhitāḥ pṛthivīmanu.
 Bṛhaspatiprasūtā asyai saṁdatta vīryam (i). //93//

Yāścedamupaśṛṇvanti yāśca dūraṁ parāgatāḥ.
 Sarvāḥ saṁgatya vīrudho' syai saṁdatta vīryam (i). //94//

Mā vo riṣat khanitā yasmai cāhaṁ khanāmi vaḥ.
 Dvipāccatuṣpādasmaḥ sarvamastvanāturam (i). //95//

Oṣadhyāḥ samavadanta somena saha rājñā.
 Yasmai kṛṇoti brāhmaṇastaṁ rājan pārayāmasi (i). //96//

Nāśayitrī balāsasyārśasa upacitāmasi.
 Atho śatasya yakṣmāṇāṁ pākārorasi nāśanī (i). //97//

Tvāṁ gandharvā akhanañstvāmindrastvāṁ bṛhaspatiḥ.
 Tvāmoṣadhe somo rājā vidvān yakṣmādamucyata (i). //98//

93. The herbs which are known for their gladdening effect and grow in various parts of this earth, all of them are created by the Lord Supreme; may they confer their healing virtue on this herb. (1)
94. Those who are within hearing of my this invocation as well as those who are at a long distance, may all those creeping plants assemble here and confer their virtue on this herb. (1)
95. May he be far from harm, who digs you up as well as he for whose sake I dig. May all our bipeds and quadrupeds be free from every disease. (1)
96. The herbs say to the blissful Lord, their sovereign: "O Lord, we save the man, whose treatment a righteous expert undertakes." (1)
97. O medicinal herb, you are destroyer of tuberculosis, haemorrhoids, and pathological growths of body. Moreover, you destroy a hundred types of consumption and peptic ulcers. (1)
98. Expert physicians have dug you out. O medicinal herb, having obtained you, the affluent, the influential and the luxurious prince gets cured of consumption. (1)

सहस्र मे अरातीः सहस्र पृतनायतः । सहस्र सर्वं पाप्मानं सहमानास्योषधे' ॥ ९९ ॥
 वृषार्घ्यस्त ओषधे खनिता यस्मै च त्वा खनाम्यहम् ।
 अथो त्वं वृषार्घ्यमृत्वा शतवल्गा विरोहतात् ॥ १०० ॥
 त्वमुत्तमास्योषधे तवं वृक्षा उपस्तयः । उपस्तिरस्तु सोऽस्माकं यो अस्माँर अभिदासति' ॥ १०१ ॥
 मा मा हिंसीजजनिता यः पृथिव्या यो वा दिव्यं सत्यधर्मा व्यान्द ।
 यश्चापश्चन्द्राः प्रथमो जजान कस्मै वृषार्घ्यं हविषा विधेम ॥ १०२ ॥
 अग्न्या वर्तस्व पृथिवि यज्ञेन परंसा सह । वपां ते अग्निरिषितो अरोहत् ॥ १०३ ॥
 अग्ने यत्ते शुक्रं यच्चन्द्रं यत्पूतं यच्च यज्ञिषम् । तद्देवभ्यो भरामसि' ॥ १०४ ॥
 इषमूर्जमहमित आर्दमृतस्य योनिं महिषस्य धाराम् ।
 आ मा गोपु विशत्वा तनूषु जहामि सेदिमनिराममीवाम् ॥ १०५ ॥

Sahasva me arātīḥ sahasva pṛtanāyataḥ.
 Sahasva sarvaṁ pāpmānaṁ sahamānāsyōṣadhe (i). //99//
 Dīrghāyusta oṣadhe khaṇitā yasmai ca tvā khaṇānyaham.
 Atho tvaṁ dīrghāyurbhūtvā śatavalśā virohatāt (i). //100//
 Tvamuttamāsyōṣadhe tava vṛkṣā upastayaḥ.
 Upastirastu so' smākaṁ yo asmāñ abhidāsati (i). //101//
 Mā mā hiṁsījjanitā yaḥ pṛthivyā yo vā divaṁ
 satyadharmā vyānaḥ.
 Yaścāpaścandrāḥ prathamō jajāna kasmai devāya haviṣā
 vidhema (i). //102//
 Abhyā vartasva pṛthivi yajñena payasā saha.
 Vapāṁ te agniriṣito arohat (i). //103//
 Agne yatte śukraṁ yaccandraṁ yatpūtaṁ yacca yajñiyam.
 Taddevebhyo bharāmasi (i). //104//
 Iṣamūrjamahamita ādamṛtasya yonim mahiṣasya dhārām.
 Ā mā goṣu viśatvā tanūṣu jahāmi sedimanirāmamīvām (i).
 //105//

99. O medicinal herb, you are the conqueror. Conquer all my enemies; conquer those who want to fight against me; conquer all the evil. (1)
100. May he enjoy a long life, O medicinal herb, who digs you out, as well as he, for whom I dig you out. Now, may you also have a long life and grow up sending out a hundred shoots. (1)
101. O medicinal plant, you are the best of all. Trees are your subordinates. May the disease that wants to harm us, be in our control. (1)
102. May He, who is the creator of the earth, and who, the initiator of true laws, pervades the heaven; and who, in the beginning, created pleasing waters, never injure me. To that God do we offer our oblations. (1)
103. O earth, be benign to us with waters brought by the sacrifice. The fire, impelled by the creator, has mounted your skin. (1)
104. O adorable Lord, whatever is brilliant in you, whatever blissful, whatever pure and whatever sacrificial, bring that here for the enlightend ones. (1)
105. Here I have brought food and fuel for fire, the abode of eternal law and the stream of tremendous energy. May it penetrate into my sense-organs as well as into my body. I hereby quit despondency caused by hunger and sickness. (1)

अग्ने तव भवो वयो महि भ्राजन्ते अर्चयो विभावसो ।
 बृहद्भानो शवसा वाजमुक्थ्यं दधांसि द्वाशुषे कवे ॥ १०६ ॥
 पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना ।
 पुत्रो मातरा विचरन्नुपावसि पूणक्षि रोदसी उभे ॥ १०७ ॥
 ऊर्जो नपाज्जातवेदः सुशस्तिमिर्मन्दस्व धीतिमिहितः ।
 त्वे इषः सन्दधुर्भूरिवर्षसश्चित्रोतयो वामजाताः ॥ १०८ ॥
 इष्ट्यन्नमि प्रथयस्व जन्तुभिर्गुप्से रायो अमर्त्य ।
 स दर्शतस्य वपुषो वि राजसि पूणक्षि सानसिं क्रतुम् ॥ १०९ ॥
 इष्टुर्तारमध्वरस्य प्रचेतसं क्षयन्तु रार्षसो महः ।
 रातिं वामस्य सुमगां महिमिषं दधांसि सानसिधे उपियम् ॥ ११० ॥

Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso.
 Bṛhadbhāno śavasā vājamukthyaṁ dadhāsi dāśuṣe kave
 (i). //106//

Pāvakavarcāḥ śukravarcā anūnavarcā udiyarṣi bhānuna.
 Putro mātārā vicarannupāvasi pṛṇakṣi rodasī ubhe (i). //107//

Ūrjo napāj jātavedaḥ suśastibhirmandasva dhītibhirhitaḥ.
 Tve iṣaḥ sandadhurbhūrivarpaśaścitrotayo vāmajātāḥ
 (i). //108//

Irajyannagne prathayasva jantubhirasme rāyo amartya.
 Sa darśatasya vapuṣo vi rājasi pṛṇakṣi sānasim kratum
 (i). //109//

Iṣkartārmadhvarasya pracetasam kṣayantaṁ rādhaso
 mahāḥ.
 Rātim vāmasya subhagām mahīmiṣam dadhāsi sānasim
 rayim (i). //110//

106. O fire divine, great is your glory and life-activity. O rich in brilliance, your flames blaze up. O far-sighted sage, shedder of bright rays, you bestow excellent food along with strength on the philanthropic sacrificer. (1)
107. With purifying lustre, with bright lustre, with immense lustre, you rise up with your brilliance. Like a son helping his parents, you support and fulfil both the heaven and earth. (1)
108. O omniscient, maintainer of strength, established with good actions, rejoice with our praises. In you are treasured foods of various kinds, protective in wonderful ways and of the finest strain. (1)
109. O blazing immortal fire divine, may you, who shine with a pleasing form, flourish ruling over creatures. Bestow riches on us and thus make our victorious actions fruitful. (1)
110. On the worshipper, who is keen to perform the sacrifice, who is scrupulous and who has vast finances under his control, you bestow gift of great and desirable riches. You provide him with abundant and pleasing food as well as the wealth eternal. (1)

क्षतावानं महिषं विश्ववर्क्षितमग्निं सुम्नार्यं दधिरे पुरो जनाः ।
 शुक्लकर्णं सुप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥१११॥
 आं प्यायस्व समेतु ते विश्वतः सोमं वृष्ण्यम् । भवा वाजस्य सङ्गथे' ॥११२॥
 स ते पर्याधिसि समु यन्तु बाजाः सं वृष्णयान्वमितिपाहः ।
 आप्यार्यमानो अमृताय सोम दिवि भवाधस्पुत्तमानि धिष्वे ॥११३॥
 आ प्यायस्व मद्विन्तम सोम विश्वेभिरुधशुभिः । भवा नः सुप्रथस्तमः सखां वृधे' ॥११४॥
 आ ते वृत्सो मनो यमत्परमाचिन्तधर्यात् । अष्टे त्वाङ्कामया गिरा ॥११५॥
 हुभ्यं ता अङ्गिरस्तम विश्वाः सुक्षितयः पृथक् । अष्टे कामाय येमिरे' ॥११६॥
 अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य । सम्राडेको वि राजति' ॥११७॥

R̥tāvānaṁ mahiṣaṁ viśvadarśatam agniṁ sumnāya
 dadhire puro janāḥ.

Śrutkarṇaṁ saprathastamaṁ tvā girā daivyaṁ mānuṣā
 yugā (i). //111//

Ā pyāyasva sametu te viśyataḥ soma vṛṣṇyam.
 Bhavā vājasya saṅgathe (i). //112//

Saṁ te payāṁsi samu yantu vājāḥ saṁ vṛṣṇyānyabhi-
 mātiṣāhaḥ.

Āpyāyamāno amṛtāya soma divi śravāṁsyuttamāni
 dhiṣva (i). //113//

Ā pyāyasva madintama soma viśvebhiraṁśubhiḥ.
 Bhavā naḥ saprathastamaḥ sakhā vṛdhe (i). //114//

Ā te vatso mano yamat paramāccit sadhashāt.
 Agne tvāṅkāmayā girā (i). //115//

Tubhyaṁ tā āṅgīrastama viśvāḥ suksitayaḥ pṛthak.
 Agne kāmāya yemire (i). //116//

Agniḥ priyeṣu dhāmasu kāmo bhūtasya bhavyasya.
 Samrāḍeko vi rājati (i). //117//

111. With speech of praises, O fire divine, men since ages for their welfare have been invoking you, the initiator of law, grand, viewer of all, responsive to prayers, the most extensive, and the divinity incarnate. (1)
112. O blissful Lord, may you wax here. May all the powers of vigour come and unite in you. May you be the meeting point of strength. (1)
113. May the juicy drinks come to you and may to you come the strength and manly vigour, O subduer of arrogant foes. O blissful lord, waxing to gain immortality, may you attain the greatest glories in heaven. (1)
114. O most gladdening blissful Lord, wax great with all your rays. May you be our friend, encouraging us utmost to prosperity. (1)
115. O adorable Lord, this child (the sacrificer) draws back your mind even from the loftiest abode, with his prayer full of yearning for you. (1)
116. O adorable Lord, radiant supreme, all well-accommodated people meditate on you in various ways to get their desires fulfilled. (1)
117. The adorable Lord, desire of all that was, and desire of all that is to be, shines forth in abodes pleasing to Him in His matchless majesty. (1)

अथ त्रयोदशोऽध्यायः ।

मयि गृह्णाम्यग्रे अग्निं रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय । मामु देवताः सचन्तामे ॥ १ ॥

अपां पृष्ठमसि योनिर्ग्रेः समुद्रमभितः पिन्वमानम् ।

वर्धमानो महान् आ च पुष्करे दिवो मात्रया वरिष्णा प्रथस्व ॥ २ ॥

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्दि सीमतः सुरुचो वेन आवः ।

स बुध्न्या उपमा अस्य विष्टाः सतश्च योनिमसंतश्च वि वः ॥ ३ ॥

हिरण्यगर्भः सर्ववर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।

स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ ४ ॥

ATHA TRAYODAŚO' DHYĀYAH

Mayi gr̥hṇāmyagre agniṁ rāyaspoṣāya suprajāstvāya
suvīryāya.

Māmu devatāḥ sacantām (i). //1//

Apāṁ pṛṣṭhamasi yoniragneḥ samudramabhitaḥ
pinvamānam.

Vardhamāno mahān ā ca puṣkare divo mātṛayā varimṇā
prathasva (i). //2//

Brahma jajñānaṁ prathamam purastād vi sīmataḥ suruco
vena āvaḥ.

Sa budhnyā upamā asya viṣṭhāḥ sataśca yonimasataśca vi
vaḥ (i). //3//

Hiraṇyagarbhāḥ samavartatāgre bhūtasya jātaḥ patireka
āsīt.

Sa dādadhāra pṛthivīm dyāmutemām kasmai devāya haviṣā
vidhema (i). //4//

CHAPTER THIRTEEN

1. First of all I take the fire divine in me, so that I may get plenty of riches, good progeny and good manly power. May the bounties of Nature also favour me. (1)
2. You are the surface of the waters, and the birth-place of fire; you flourish all around the ocean. Waxing greatly around the mid-space, spread throughout the heaven's measure with your immensity. (1)
3. The supreme Lord was the first knower, pre-existing all. That beautiful one, from the summit enlightens the beautiful worlds. He illuminates the regions, mid-regions, the worlds existing therein, and the womb of the existent and the non-existent. (1)
4. Before all, the Lord having all the bright constellations in His womb, existed everywhere. He was the only lord of everything born. He holds this earth as well as the heaven. To that Lord we offer our oblations. (1)

द्रप्सश्चस्कन्दं पृथिवीमनु द्यामिमं च योनिमनु यश्च पूर्वः ।
 समानं योनिमनु सञ्चरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥ ५ ॥
 नमोऽस्तु सर्वेभ्यो ये के च पृथिवीमनु । ये अन्तरिक्षे ये दिवि तेभ्यः सर्वेभ्यो नमः ॥ ६ ॥
 या इषवो यातुधानानां ये वा वनस्पती १२ । ये वावृषे शेरते तेभ्यः सर्वेभ्यो नमः ॥ ७ ॥
 ये वामी रौचने दिवो ये वा सूर्यस्य रुक्षिण्यु । येषामप्सु सदैस्कृतं तेभ्यः सर्वेभ्यो नमः ॥ ८ ॥
 कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँर इभेन ।
 तृष्वीमनु प्रसितिं द्रुणानोऽस्तांसि विध्वं रुक्षसुस्तपिष्ठैः ॥ ९ ॥

Drapsaścaskanda pṛthivīmanu dyāmimam ca yonimanu
yaśca pūrvah.

Samānam yonimanu sañcarantaṁ drapsaṁ juhomyanu sapta
hotrāḥ (i). //5//

Namo'stu sarpebhyo ye ke ca pṛthivīmanu.

Ye antarikṣe ye divi tebhyaḥ sarpebhyo namaḥ (i). //6//

Yā iṣavo yātudhānānām ye vā vanaspatīṅ ranu.

Ye vāvaṭeṣu śerate tebhyaḥ sarpebhyo namaḥ (i). //7//

Ye vāmī rocane divo ye vā sūryasya raśmiṣu.

Yeṣāmapsu sadaskṛtaṁ tebhyaḥ sarpebhyo namaḥ (i). //8//

Kṛṇuṣva pājah prasitim na pṛthvīm yāhi rājevāmaṁ ibhena.

Tṛṣvīmanu prasitim druṇāno'stā'si vidhya rakṣasas-
tapiṣṭhaiḥ (i). //9//

5. The Lord showers this earth with water; then He showers the sky also. He showers this place and the place which was prior to it. I offer oblations to the Lord, moving in whom we find a common resort. I offer homage to the seven priests as well. (1)
6. Our homage be to all the crawling creatures, that are on the earth. To those crawling ones, that are in the mid-space, and that are in the heaven, we pay our homage too. (1)
7. To those crawling creatures, that are the missiles of the pain-inflictors, or those that dwell on trees, or those that sleep on unfrequented paths, we pay our homage. (1)
8. To those crawling creatures, that shine in the sky or glitter in the rays of the sun, and to those that have made waters their dwelling, we pay our homage. (1)
9. O adorable Lord, put forth your vigour, as a hunter spreads his capacious snare, and go like a mighty king on his elephant with his attendants. You are the scatterer of dark forces. May you swiftly follow and transfix the miscreants with your dart, that burns most fiercely. (1)

तव भ्रमासं आश्रुया पतन्त्यनुस्पृश धृषता शोशुचानः ।
 तपुंथ्यग्ने जुह्वा पतङ्गानसन्दिता वि सृज विष्वगुल्काः ॥१०॥
 प्रति स्पशो वि सृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।
 यो नो दूरे अघशंभो यो अन्त्यग्ने मा किंष्टे व्यथिरा दधर्षति ॥११॥
 उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्रौ न ओषतातिग्महेते ।
 यो नो अरातिष्ठ समिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम ॥१२॥
 ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व देवान्यग्ने ।
 अव स्थिरा तनुहि यातुजनां जामिमजामिं प्र मृणीहि शत्रून् ।
 अग्रेष्ट्वा तेजसा सादयामि ॥१३॥
 अग्निमूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपांश्च रेतान्सि जिवन्ति ।
 इन्द्रस्प त्वौजसा सादयामि ॥१४॥

Tava bhramāsa āśuyā patantyanusprśa dhr̥ṣatā śośucānaḥ.
 Tapūṁśyagne juhvā pataṅgānasandito vi sṛja
 viṣvagulkāḥ (i). //10//

Prati spaśo vi sṛja tūrṇitamobhavā pāyurviśo asyā adabdhah.
 Yo no dūre aghaśaṁso yo antyagne mā kiṣṭe vyathirā
 dadharṣīt (i). //11//

Udagne tiṣṭha pratyā tanuṣva nyamitrāñ oṣatāttigmahete.
 Yo no arātiṁ samidhāna cakre nīcā taṁ dhākṣyatasam̐ na
 śuṣkam (i). //12//

Ūrdhvo bhava prati vidhyādhyasmadāviṣkr̥ṇuṣva
 daivyānyagne.
 Ava sthirā anuhi yātujūnām̐ jāmimajāmim̐ pra mṛṇīhi śatrūn
 (i). Agneṣṭvā tejasā sādayāmi (ii). //13//

Agnirmūrdhā divaḥ kakutpatiḥ pṛthivyā ayam.
 Apāṁ retāṁsi jinvati (i). Indrasya tvaujasā sādayāmi (ii).
 //14//

10. O divine fire, your swift and whirling flames move quickly. Glowing in your fury, may you consume (the foe). O fire-divine, (when oblations are) offered by ladle, may you cast scorching flames and sparks, and fire-brands all around you. (1)
11. O fire-divine, may you with your most rapid motion direct your radiant flames all around, and unresisted, become the protector of your people. Let no malevolent miscreant, whether remote or high, prevail against us, your worshippers. (1)
12. Rise up O sharp-weaponed divine fire ! spread wide your flames. Entirely consume the miscreants, unfriendly to us. O blazing fire divine, like a piece of dry wood, burn down him who acts as an enemy towards us. (1)
13. Rise up O divine fire ! Chastise those, who overpower us. Manifest your divine energies. Slacken the strong bowstrings (i.e. the threatening weapons) of malignant foes. Destroy those, who are hostile, whether friends or alien. (1) I charge you with the tremendous initiative of the adorable Lord. (2)
14. The fire divine is head of the Nature's bounties, summit of the heaven and Lord of the earth. It sustains the seed of aquatic life (1) I charge you with the great power of the resplendent Lord. (2)

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्धिः सचसे शिवाभिः ।

दिवि मूर्धानं दधिषे स्वर्षा जिह्वामग्नि चकृषे हव्यवाहम् ॥१५॥

ध्रुवाऽसि ध्रुणाऽऽस्तुता विश्वकर्मणा ।

मा त्वां समुद्र उद्वधीन्मा सुपर्णोऽव्यथमाना पृथिवीं हँह ॥१६॥

प्रजापतिश्चा सादयत्वर्षां पृष्ठे समुद्रस्येमेन् । व्यर्चस्वतीं प्रथस्वतीं प्रथस्व पृथिव्यसि ॥१७॥

भूरसि भूमिरस्यादितिरसि विश्वधाया विश्वस्य भुवनस्य धत्री ।

पृथिवीं यच्छ पृथिवीं हँह पृथिवीं मा हिंसीः ॥१८॥

विश्वस्मै प्राणायापानाय व्यानायोऽनार्य प्रतिष्ठायै चरित्राय ।

अग्निश्वाग्निं पातु मद्या स्वस्या हविषा शन्तमेन तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥१९॥

Bhuvo yajñasya rajaśaśca netā yatrā niyudbhiḥ sacase śivābhiḥ.

Divi mūrdhānaṁ dadhiṣe svarṣām jihvāmagne cakṛṣe havyavāham (i). //15//

Dhruvā' si dharuṇā'' stṛtā viśvakarmaṇā.

Mā tvā samudra udvadhīnmā suparṇo'vyathamānā pṛthivīm dṛmha (i). //16//

Prajāpatiṣṭvā sādayatvapam pṛṣṭhe samudrasyeman.

Vyacasvatīm prathasvatīm prathasva pṛthivyasi (i). //17//

Bhūrasi bhūmirasyāditirasi viśvadhāyā viśvasya bhuvanasya dhartrī.

Pṛthivīm yaccha pṛthivīm dṛmha pṛthivīm mā hiṁsīḥ (i). //18//

Viśvasmai prāṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya.

Agniṣṭvā' bhi pātu mahyā svastyā chardiṣā śantamena tayā devatayā'ṅgirasvad dhruvā sīda (i). //19//

15. O fire divine, you are the leader of this world, of this sacrifice, and of the mid-space, which you look after with your auspicious teams. You hold your head high in the sky and make your pleasure-seeking tongue the bearer of oblations. (1)
16. O lady of the house, you are firmly set and look after all. You have been established by the Lord himself. May not gold allure you nor a man of fine features. Unshaken in your place, may you make the world steady. (1)
17. May the Lord of the creatures place you, who are capacious and extensive, at the helm of affairs and for the acquisition of gold. You are extending. May you extend yourself wide. (1)
18. O lady of the house, you are harbinger of happiness. You are the ground for everything; you are the eternity. You are nourisher of all, supporter of all this universe. May you discipline the world; may you steady the world; may you never harm the world. (1)
19. O lady of the house, for all the vital breath, for out-breath, for through-breath, for up-breath, for good reputation and for good character, may the adorable Lord protect you from all sides. With great well-being, with the securest shelter, may you be seated firmly with that bounty of Nature blazing bright. (1)

काण्दात्काण्दात्परोहन्ती परुषः-परुषस्परि । एवा नो ब्रुवै प्र तनु सहस्रेण शतेन च ॥२०॥
 या शतेन प्रतनोषि सहस्रेण विरोहसि । तस्यास्ते देवीष्टके विधेम हविषा वयम् ॥२१॥
 यास्ते अग्ने सूर्ये रुचो दिवमातन्वन्ति रश्मिभिः ।
 तार्भिर्नो अथ सर्वाभी रुचे जनाय नस्कृधि ॥२२॥
 या वो देवाः सूर्ये रुचो गोष्वश्वेषु या रुचः । इन्द्राग्नी तामिः सर्वाभी रुचं नो धत्त बृहस्पते ॥२३॥
 विराड्ज्योतिरधारयत्स्वराड्ज्योतिरधारयत् । प्रजापतिर्ह्य सादयतु पूष्टे पृथिव्या ज्योतिष्मतीम् ।
 विश्वस्मै प्राणायानाय व्यानाय विश्वं ज्योतिर्यच्छ ।
 अग्निष्टेऽधिपतिस्तया वृवतयाऽङ्गिरस्वद भुवा सीद ॥२४॥

Kāṇḍāt kāṇḍāt prarohantī paruṣaḥ paruṣaspari.
 Evā no dūrve pra tanu sahasreṇa śatena ca (i). //20//

Yā śatena pratanoṣi sahasreṇa virohasi.
 Tasyāste devīṣṭake vidhema haviṣā vayam (i). //21//

Yāste agne sūrye ruco divamātanvanti raśmibhiḥ.
 Tābhīrno adya sarvābhī ruce janāya naskṛdhi (i). //22//

Yā vo devāḥ sūrye ruco goṣvaśveṣu yā rucaḥ.
 Indrāgnī tābhiḥ sarvābhī rucaṁ no dhatta bṛhaspate(i). //23//

Virāḍ jyotiradhārayat svarāḍ jyotiradhārayat (i).
 Prajāpatiṣṭvā sādayatu pṛsthe pṛthivyā jyotiṣmatīm (ii).
 Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha.
 Agniṣṭe' dhipatistayā devatayā' ṅgirasvad dhruvā sīda (iii)
 //24//

20. O woman, growing out of your every joint, and growing out of your every knot, like the *dūrvā* grass (*Panicum Dactylon*) make us grow into hundreds and thousands. (1)
21. To you, who spread into a hundred branches and grow out into a thousand shoots, O goddess of our desire, we offer our oblations of worship. (1)
22. O adorable Lord, whatever your lustres in the sun illuminate the whole sky with their rays, bless us with all those lustres, so that we may become lustrous and have progeny. (1)
23. O bounties of Nature, O Lord supreme, resplendent and blissful, with your brilliance, which manifests itself in the sun, and which is manifest in cows and horses, may you bless us. (1)
24. The great refulgent holds the light; the self-refulgent holds the light. (1) May the Lord of creatures settle you, the luminous, on the surface of the earth. (2) May you give all the light to all the in-breath, the out-breath, and the through-breath. The fire divine, O lady, is your lord. May you be seated firm in your place by that divinity, shining bright. (3)

मधुर्ध्रं मध्वश्च वासन्तिकावतू अग्नेरन्तःश्लेषोऽसि कल्पेतां धावापृथिवी कल्पन्तामाप
 ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
 ये अग्नयः समनसोऽन्तरा धावापृथिवी इमे ।
 वासन्तिकावतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम् ॥२५॥
 अपादाऽसि सहमाना सहस्वरांतीः सहस्व पृतनायतः । सहस्रवीर्याऽसि सा मा जिन्वे ॥२६॥
 मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नः सुन्वोषधीः ॥२७॥
 मधु नक्तमृतोषसो मधुमत्यार्थिवं रजः । मधु द्यौरस्तु नः पिता ॥२८॥
 मधुमात्रो वनस्पतिर्मधुर्माँर अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः ॥२९॥

Madhuśca mādhaveśca vāsantikāvṛtū agnerantaḥ śleṣo' si
 kalpetām dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ
 kalpantāmagnayaḥ pṛthānamama jyaiṣṭhyāya savratāḥ (i).
 Ye agnayaḥ samanaso' ntarā dyāvāpṛthivī ime.
 Vāsantikāvṛtū abhikalpamānā indramiva devā
 abhisamviśantu tayā devatayā'ṅgirasvad dhruve sīdatam
 (ii). //25//

Aśādhā'si sahamānā sahasvārātīḥ sahasva pṛtanāyataḥ.
 Sahasravīryā'si sā mā jinva (i). //26//

Madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ.
 Mādhvīrnaḥ santvoṣadhīḥ (i). //27//

Madhu naktamutoṣaso madhumat pāṛthivaṁ rajaḥ.
 Madhu dyaurstu naḥ pitā (i). //28//

Madhumānno vanaspatirmadhumāñ astu sūryaḥ.
 Mādhvīrgāvo bhavantu naḥ (i). //29//

25. *Madhu* and *mādhava* (*caitra* and *vaiśākha*, i.e. March and April) are the two months of the Spring season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. (1) May all those fires, which exist between heaven and earth, one-minded, and helping in this performance, gather around these two months of the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (2)
26. Unvanquished you are, O lady, always overwhelming by nature. Overwhelm our enemies, who refuse to pay our dues. Overwhelm those who invade us. You are of immense power. May you favour us. (1)
27. The wind blows sweetly on its own; the rivers glide on sweetly. May the herbs yield sweetness to us. (1)
28. May the night be sweet; so also the dawn. May the dust of the earth be full of sweetness. May the celestial region be sweet to us. (1)
29. May trees be sweet; may the sun be imbued with sweetness; may our milch-kine be sweet to us. (1)

अपां गम्भन्त्सीदु मा त्वा सूर्योऽभि ताप्सीन्माऽग्निर्वैश्वानरः ।
 अच्छिन्नपत्राः प्रजा अनुवीक्षस्वानु त्वा त्रिव्या वृष्टिः सचताम्रं ॥३०॥
 त्रीन्समुद्रान्त्समसृपत् स्वर्गान्पां पतिर्वृषभ इष्टकानाम् ।
 पुरीषं वसानः सुकृतस्य लोके तत्र गच्छ यत्र पूर्वे परेताः ॥३१॥
 मही द्यौः पृथिवी च न इमं युजं मिमिक्षताम् । पिपृतां नो भरीमभिः ॥३२॥
 विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥३३॥
 भुवाऽसि धरुणेतो जज्ञे प्रथममेभ्यो योनिभ्यो अथि जातवेदाः ।
 स गांयज्या त्रिदुभाऽनुदुभा च देवेभ्यो हव्यं बहत्तु प्रजाननं ॥३४॥

Apām gambhantsīda mā tvā sūryo'bhi tāpsīn mā'gni-
 rvaiśvānarah.

Acchinnapatrāḥ prajā anuvīkṣasvānu tvā divyā vṛṣṭiḥ
 sacatām (i). //30//

Trīntsamudrāntsamasṛpat svargānapām patirvṛṣabha
 iṣṭakānām.

Purīṣam vasānaḥ sukr̥tasya loke tatra gaccha yatra pūrve
 paretāḥ (i). //31//

Mahī dyauḥ pṛthivī ca na imam yajñam mimikṣatām.

Pipṛtām no bharīmabhiḥ (i). //32//

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.

Indrasya yujyaḥ sakhā (i). //33//

Dhruvā'si dharuṇeto jajñe prathamamebhyo yonibhyo adhi
 jātavedāḥ.

Sa gāyatrīā triṣṭubhā' nuṣṭubhā ca devebhyo havyam vahatu
 prajānan (i). //34//

30. Be seated in the depth of the waters. May the sun not scorch you there, nor fire which is existent everywhere. May you always oversee your creatures uninjured and undistressed. May the celestial rain drench and please you. (1)
31. The Lord of waters, the showerer of desirable objects has crept over the three oceans that touch the sky. Clad in fine vesture of virtues, may you follow the same path in the world, which those before you have been following. (1)
32. May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations. (1)
33. Behold the marvellous creations of omnipresent God who fulfils our noble aspirations. He is a true friend of the soul. (1)
34. You are set firm, sustainer of all. First of all the fire divine was born from here, from these very wombs. May he, who knows everything, carry our oblations to the bounties of Nature offered with the *gāyatrī* metre, with the *triṣṭubh* metre and with the *anuṣṭup* metre. (1)

इषे राये रमस्व सहसे द्युम्न ऊर्जे अपत्याय । सम्राढसि स्वराढसि सारस्वती त्वोत्सौ प्रावताम ॥३५॥

अग्ने युक्ष्वा हि ये तवाश्वांसो देव साधवः । अतुं वहन्ति मुन्यवे ॥३६॥

युक्ष्वा हि देवहूतमांश्च अश्वान् अग्ने इधीरिव । नि होता पूर्यः सदैः ॥३७॥

सम्पक् स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः ।

घृतस्य धारा अभि चाकशीमि हिरण्यपो वेतसो मध्ये अग्नेः ॥३८॥

ऋचे त्वा रुचे त्वा मासे त्वा ज्योतिषे त्वा ।

अभूविदं विश्वस्य भुवनस्य वाजिनमग्नेर्वैश्वानरस्य च ॥३९॥

अग्निर्ज्योतिषा ज्योतिष्मान् रुक्मो वरुणा वरुस्वान् । सहस्रदा असि सहस्राय त्वा ॥४०॥

Iṣe rāye ramasva sahasa dyumna ūrje apatyāya.

Samrāḍasi svarāḍasi sārasvatau tvotsau prāvatām(i). //35//

Agne yukṣvā hi ye tavāśvāso deva sādhaveḥ.

Araṁ vahanti manyave (i). //36//

Yukṣvā hi devahūtamāñ aśvāñ agne rathīriva.

Ni hotā pūrnyaḥ sadaḥ (i). //37//

Samyak sravanti sarito na dhenā antarhṛdā manasā pūyamānāḥ.

Ghṛtasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhye agneḥ (i). //38//

Rce tvā (i) ruce tvā (ii) bhāse tvā (iii) jyotiṣe tvā (iv).

Abhūdidam viśvasya bhuvanasya vājinam agnervaiśvā-narasya ca (v). //39//

Agnirjyotiṣā jyotiṣmān rukmo varcasā varcasvān (i).

Sahasradā asi sahasrāya tvā (ii). //40//

35. May you rejoice here in food, in riches, in power, in glory, in vigour, and in progeny. You are the sovereign ruler, ruling with your own will. May the two springs of Sarasvatī (mind and speech) bring you up. (1)
36. Harness, O divine Lord, your well-trained vital forces, who bear you quickly to our benevolent desired ends. (1)
37. O fire divine, like a charioteer, yoke your coursers, who are best invokers of the bounties of Nature. Be seated in this sacrifice as the ancient Sacrificer. (1)
38. Like rivers, verses of praise flow joining each other and being purified with the unruffled mind. I see the streams of melted butter flowing towards the golden man in the middle of the blazing fire. (1)
39. O fire divine, I invoke you for the sake of sacred speech. (1) I invoke you for the sake of brilliance. (2) I invoke you for the sake of glamour. (3) I invoke you for the sake of light. (4) This has become the urging strength of all the world as well as of the adorable Lord, benevolent to all men. (5)
40. The fire divine is luminous with light. The gold is lustrous with lustre. (1) You are bestower of thousands. I invoke you for thousands. (2)

आदित्यं गर्भं पर्यसा समंद्धि सदृशस्य प्रतिमां विश्वरूपम् ।
 परि वृद्धि हरसा माऽभि मंथस्थाः शतायुषं कृणुहि चीयमानः ॥४१॥
 वातस्य जूतिं वरुणस्य नाभिमभ्वं जज्ञानं सरिरस्य मध्ये ।
 शिशुं नदीनां हरिमद्रिबुध्नमग्ने मा हिंसीः परमे व्योमन् ॥४२॥
 अजस्रमिन्दुमरुषं भुरण्युमग्निमीडे पूर्वचित्तिं नमोभिः ।
 स पर्वभिर्क्तुशः कल्पमानो गां मा हिंसीरादितिं विराजम् ॥४३॥
 वरुत्रीं त्वष्टुर्वरुणस्य नाभिमविं जज्ञानां रजसः परस्मात् ।
 महीं साहस्रीमसुरस्य मायामग्ने मा हिंसीः परमे व्योमन् ॥४४॥
 यो अग्निग्नेरध्यजायत शोकात्पृथिव्या उत वा दिवस्पतिं ।
 येन प्रजा विश्वकर्मा ज्ञान तमग्ने हेडः परि ते वृणक्तुं ॥४५॥

Ādityaṁ garbhaṁ payasā samaṁdhi sahasrasya pratimāṁ
 viśvarūpam.

Pari vṛṇdhi harasā mā'bhi maṁsthāḥ śatāyuṣaṁ kṛṇuhi
 cīyamānaḥ (i). //41//

Vātasya jūtiṁ varuṇasya nābhimaśvaṁ jajñānaṁ sarirasya
 madhye.

Śiśuṁ nadīnāṁ harimadribudhnamagne mā hiṁsīḥ parame
 vyoman (i). //42//

Ajasramindumaruṣaṁ bhuraṇyumagnimīḍe pūrvacittiṁ
 namobhiḥ.

Sa parvabhirituśaḥ kalpamāno gāṁ mā hiṁsīraditiṁ viṛajam
 (i). //43//

Varūtrīṁ tvaṣṭurvaruṇasya nābhimaviṁ jajñānāṁ rajasāḥ
 parasmāt.

Mahīṁ sāhasrīmasurasya māyāmagne mā hiṁsīḥ parame
 vyoman (i). //44//

Yo agniragneradhyajāyata śokāt pṛthivyā uta vā divaspari.
 Yena prajā viśvakarmā jajāna tamagne heḍaḥ pari te vṛṇaktu
 (i). //45//

41. O adorable Lord, you provide water to the burning sun, the image of thousands and giver of form to everything. Spare this sacrificer from the debilitating heat of fire; do him no harm. Flourishing here, may you grant him life of a hundred years. (1)
42. O sacrificial fire, may you not harm the horse (the sun), that is seated in the highest heaven; that has impetuous rush of the winds in the navel of waters, and is born at the centre of these worlds. He is the child of rivers and a carrier on the mountains. (1)
43. With my humble homages I praise the fire, which is perpetual, bliss-bestowing, never hostile, always pressing forward and which has been realized by the earlier sages. May he, being kindled on auspicious occasions and in appropriate seasons, do no harm to the unbound and glorious cow (the earth). (1)
44. O sacrificial fire, may you not harm the sheep (Aries), which is seated in the highest heaven, is dear to the supreme architect, is the navel of waters, and which has been brought from the loftiest region and is the great, thousandfold wisdom of living beings. (1)
45. O adorable Lord, may your displeasure spare the goat (Capricorn) which has been born out of the heat of the earth, as well as from the heat of the sky and with which the supreme Mechanic has created all the animals. (1)

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।

आऽप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषं ॥४६॥

इमं मा हिंसीतीहिपादं पशुं सहस्राक्षो मेधाय वीयमानः ।

मयुं पशुं मेधमग्ने जुषस्व तेन चिन्वानस्तन्वो नि षीद ।

मयुं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४७॥

इमं मा हिंसीतीरिकाशफं पशुं कनिक्रवं वाजिनं वाजिनेषु ।

गौरमारुण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।

गौरं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४८॥

इमं साहस्रं शतघोरमुत्तं व्युच्यमानं सरिरस्य मध्ये ।

धृतं दुहानामविति जनायासे मा हिंसीः परमे व्योमन् ।

गवयमारुण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।

गवयं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४९॥

Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya
varuṇasyāgneḥ. Ā prā dyāvāpṛthivī antarikṣaṁ sūrya ātmā
jagatastasthuṣaśca (i). //46//

Imaṁ mā hiṁsīrdvipādaṁ paśuṁ sahasrākṣo medhāya
cīyamānaḥ.

Mayuṁ paśuṁ medhamagne juṣasva tena cinvānastanvo ni
ṣīda. Mayuṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu
(i). //47//

Imaṁ mā hiṁsīrekaśaphaṁ paśuṁ kanikradaṁ vājinaṁ
vājineṣu.

Gauramāraṇyamanu te diśāmi tena cinvānastanvo ni ṣīda.
Gauraṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu (i). //48//

Imaṁ sāhasraṁ śatadhāramutsaṁ vyacyamānaṁ sarirasya
madhye. Ghr̥taṁ duhānāmaditiṁ janāyāgne mā hiṁsīḥ
parame vyoman.

Gavayamāraṇyamanu te diśāmi tena cinvānastanvo ni ṣīda.
Gavayaṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛ-
cchatu (i). //49//

46. Yonder has arisen with wonderful divine effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth, and the inter-space with his glory. This sun is the soul of all that moves or is immovable. (1)
47. O thousand-eyed fire divine, being consecrated for the sacrifice, may you not injure this biped animal (i.e. man). May you consume the *mayu* (the precursor of man) and flourishing thereon may you be seated here. May your burning heat go to the *mayu*; may your burning heat go to him whom we hate. (1)
48. May you not injure this animal with solid hooves, the neighing speedy horse among the speedy ones. I offer to you the wild *gaura* (the precursor of horse); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *gaura*; may your burning heat go to him whom we hate. (1)
49. O sacrificial fire, may you not injure this animal (the cow), seated in the highest place; a spring spouting hundreds and thousands of streams (of milk), reared by men all over the world, and yielding butter for men continuously. I offer to you the wild *gavaya* (the precursor of cow); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *gavaya*; may your burning heat go to him whom we hate. (1)

इममूर्णापुं वरुणस्य नाभिं त्वचं पशूनां द्विपशूनां चतुष्पदाम् ।
 त्वष्टुः प्रजानां प्रथमं जनित्रमग्रे मा हिंसीः पशुमे ह्योमन् ।
 उष्ट्रमातृष्यमनु ते दिशामि तेन चिन्वानस्तुवो नि षीद ।
 उष्ट्रं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥५०॥

अजो ह्यग्रेरजनिह शोकात्सो अपश्यज्जनिताग्ने ।
 तेन देवा देवतामग्रमायैस्तेन रोहमायन्नुप मेध्यासः ।
 शरममातृष्यमनु ते दिशामि तेन चिन्वानस्तुवो नि षीद ।
 शरमं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥५१॥
 त्वं यन्विह द्वाशुषो नूः पाहि शृणुधी गिरः । रक्षां तोकमुत त्वनां ॥५२॥

Imamūrṇayum varuṇasya nābhim tvacam paśunām
 dvipadām catuṣpadām. Tvaṣṭuḥ prajānām prathamam
 janitramagne mā himsīḥ parame vyoman. Uṣṭramāṇyamanu
 te diśāmi tena cinvānastanvo niṣīda. Uṣṭram te śugṛcchatu
 yaṁ dviṣmastam te śugṛcchatu (i). //50//

Ajo hyagnerajaniṣṭa śokāt so apaśyajjanitāramagre.
 Tena devā devatāmagramāyañstena rohamāyannupa
 medhyāsaḥ.
 Śarabhamāṇyamanu te diśāmi tena cinvānastanvo ni ṣīda.
 Śarabham te śugṛcchatu yaṁ dviṣmastam te śugṛcchatu
 (i). //51//

Tvaṁ yaviṣṭha dāśuṣo nūḥ pāhi śṛṇudhī girāḥ.
 Rakṣā tokamuta tmanā (i). //52//

50. May you not injure this wooly animal (i.e. sheep), seated in the highest place; the source of blankets, protector of the skin of biped as well as of quadruped animals, the first creation of the supreme Architect. I offer to you the wild *uṣṭra* (the precursor of sheep); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *uṣṭra*; may your burning heat go to him whom we hate. (1)

51. The he-goat was born from the heat of the fire. He saw first of all his procreator. Thereby the enlightened ones attained the godhead and thereby the sacrificers ascended to heaven. I offer to you the wild *śarabha* (the precursor of goat); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *śarabha*; may your burning heat go to him whom we hate. (1)

52. O most youthful Lord, may you protect the men, who offer oblations (or who give liberally). Listen to their invocations. Protect the offsprings of the sacrificer as well as himself. (1)

अपां त्वेमन्सादयाम्ये^१ पां त्वोद्यन्सादयाम्ये^२ पां त्वा मस्मन्सादयाम्ये^३
 पां त्वा ज्योतिषि सादयाम्ये^४ पां त्वाऽयने सादयाम्ये^५ ऋवे त्वा सद्ने सादयामि^६
 समुद्रे त्वा सद्ने सादयामि^७ सरिरे त्वा सद्ने सादयाम्ये^८ पां त्वा क्षये सादयाम्ये^९
 पां त्वा सधिषि सादयाम्ये^{१०} पां त्वा सद्ने सादयाम्ये^{११} पां त्वा सुधस्ये सादयाम्ये^{१२}
 पां त्वा योनीं सादयाम्ये^{१३} पां त्वा पुरीषे सादयाम्ये^{१४} पां त्वा पार्थसि सादयामि^{१५}
 गायत्रेण त्वा छन्दसा सादयामि^{१६} त्रैदृमेन त्वा छन्दसा सादयामि^{१७}
 जागतेन त्वा छन्दसा सादयाम्ये^{१८} अनुदृमेन त्वा छन्दसा सादयामि^{१९}
 पाङ्गेन त्वा छन्दसा सादयामि^{२०} ॥५३॥

अयं पुरो भुवस्तस्य प्राणो भीवायनो^१ वसन्तः प्राणायनो^२ गायत्री वासन्ती^३
 गायत्र्यै गायत्रं^४ गायत्रादुपाध्वं^५ रुपाध्वशोस्त्रिवृतं^६ त्रिवृतो रथन्तरं^७ वसिष्ठं ऋषिः^८
 प्रजापतिगृहीतया त्वया प्राणं गृह्णामि प्रजाम्यः^९ ॥५४॥

Apām tvemantsādayāmy-(i) apām tvodmantsādayāmy-(ii)
 apām tvā bhasmantsādayāmy-(iii) apām tvā jyotiṣī
 sādāyāmy-(iv) apām tvā'yane sādāyāmy-(v) arṇave tvā
 sadane sādāyāmi (vi) samudre tvā sadane sādāyāmi (vii)
 sarire tvā sadane sādāyāmy-(viii) apām tvā kṣaye sādāyāmy-
 (ix) apām tvā sadhiṣī sādāyāmy-(x) apām tvā sadane
 sādāyāmy-(xi) apām tvā sadhasthe sādāyāmy-(xii) apām tvā
 yonau sādāyāmy-(xiii) apām tvā puriṣe sādāyāmy-(xiv)
 apām tvā pāthasi sādāyāmi-(xv) gāyatreyā tvā chandasā
 sādāyāmi (xvi) traiṣṭubhena tvā chandasā sādāyāmi (xvii)
 jāgatenā tvā chandasā sādāyāmy-(xviii) ānuṣṭubhena tvā
 chandasā sādāyāmi (xix) pāntkena tvā chandasā sādāyāmi
 (xx). //53//

Ayam puro bhuva-(i) stasya prāṇo bhauvāyano(ii) vasantaḥ
 prāṇāyano(iii) gāyatrī vāsantī(iv) gāyatryai gāyatram(v)
 gāyatrādupādhvā-(vi) rupādhvśośtrivṛt(vii) trivṛto rathantaram
 (viii) vasiṣṭha ṛṣiḥ(ix) prajāpatigṛhītayā tvayā prāṇam
 gṛhṇāmi prajābhyah (x). //54//

53. I place you in the passage of the waters (i.e. the wind).
 (1) I place you in the swelling of the waters (i.e. the plants). (2) I place you in the the ashes of the waters (i.e. the clouds). (3) I place you in the light of waters (i.e. the lightning). (4) I place you in the course of waters (i.e. the earth). (5) I place you in the flood, the resting place (of waters) (i.e. the in-breath). (6) I place you in the ocean, the resting place (of waters) (i.e. the mind). (7) I place you in the stream, the resting place (of waters) (i.e. speech). (8) I place you in the habitation of waters (i.e. vision). (9) I place you in the resting place of waters (i.e. audition). (10) I place you in the station of waters (i.e. the sky). (11) I place you in the meeting place of waters (i.e. the mid-space). (12) I place you in the birth place of waters (i.e. the sea). (13) I place you in the excreta of waters (i.e. the sands). (14) I place you in the residence of waters (i.e. the food). (15) I place you there with the *gāyatrī* metre. (16) I place you there with the *triṣṭubh* metre. (17) I place you there with the *jagatī* metre. (18) I place you there with the *anuṣṭup* metre. (19) I place you there with the *pañkti* metre. (20)

54. This, in front, is the Bhuvah (the fire, existing everywhere). (1) The offspring of that Bhuvah is the Prāṇa (the vital breath). (2) The offspring of the Prāṇa is Vasanta (the spring season). (3) The daughter of Vasanta is the Gāyātrī metre. (4) From the Gāyātrī, the Gāyātra Sāman. (5) From the Gāyatra, the Upāṁśu. (6) From the Upāṁsu, the Trivṛt hymn (of $3 \times 3 = 9$ verses). (7) From the Trivṛt hymn, the Rathantara, Sāman. (8) Vasiṣṭha is the seer. (9) With you taken from the creator Lord, I secure Prāṇa (the life) for our progeny. (10)

अयं दक्षिणा विश्वकर्मा तस्य मनो वैश्वकर्माणं ग्रीष्मो मानसं क्षिप्रव्योष्मीं
त्रिष्टुभं स्वाराधं स्वारादन्तर्पोमोऽन्तर्पोमात्पञ्चवृशः पञ्चवृशाद् बृहर्ह
भरद्वाजं कर्षिं प्रजापतिगृहीतया त्वया मनो गृह्णामि प्रजाम्यः ॥५५॥

अयं पुष्पाद्विश्ववर्षास्तस्य चक्षुर्विश्ववचसं वर्षाव्याक्षुष्यो जगती वार्षी
जगत्या क्रकसं मे भुकसं माच्छुकः शुक्रात्संतवृशः संतवृशाद्वैरूपं जमदग्निं कर्षिं
प्रजापतिगृहीतया त्वया चक्षुर्गृह्णामि प्रजाम्यः ॥५६॥

इदमंतारात् स्वस्तस्य भोजं सौवर्णं शरच्छीघ्रं नृद्विप शांतिं नृद्विप ऐडे-
मेडान्मन्थी मन्थिनं एकविंशं एकविंशद्वैराजं विश्वामित्रं कर्षिं
प्रजापतिगृहीतया त्वया भोजं गृह्णामि प्रजाम्यः ॥५७॥

Ayam dakṣiṇā viśvakarmā (i) tasya mano vaiśvakarmaṇam
(ii) grīṣmo mānasa- (iii) strīṣṭubgraiṣmī (iv) triṣṭubhaḥ
svāraṁ (v) svārādantaryāmo- (vi) ntaryāmāt pañcadasaḥ
(vii) pañcadasād bṛhad (viii) bharadvāja ṛṣiḥ (ix)
prajāpatigrhītayā tvayā mano grhṇāmi prajābhyaḥ (x). //55//

Ayam paścadvaiśvavyacās- (i) tasya cakṣurvaiśvavyacasam
(ii) varṣāścākṣuṣyo (iii) jagatī vārṣī (iv) jagatyā ṛksamam-
(v) ṛksamācchukraḥ (vi) śukrāt saptadaśaḥ (vii)
saptadaśadvairūpaṁ (viii) jamadagnirṛṣiḥ (ix)
prajāpatigrhītayā tvayā cakṣurgṛhṇāmi prajābhyaḥ (x). //56//

Idamuttarāt svastasya (i) śrotraṁ sauvaṁ (ii) śaracchrautry-
(iii) anuṣṭup śārady- (iv) anuṣṭubha aidm (v) aidānmanthī
(vi) manthina ekaviṁśa (vii) ekaviṁśad vairājam (viii)
viśvāmitra ṛṣiḥ (ix) prajāpatigrhītayā tvayā śrotraṁ grhṇāmi
prajābhyaḥ (x). //57//

55. This on the right is the Viśvakarman (the omnific wind). (1) The offspring of that Viśvakarman is the Manas (the mind). (2) The offspring of the Manas is Grīṣma (the summer season). (3) The daughter of Grīṣma is the Triṣṭup metre. (4) From the Triṣṭup, the Svāra Sāman. (5) From the Svāra the Antaryāma. (6) From the Antaryāma, the Pañcadaśa hymn (of 15 verses). (7) From the Pañcadaśa hymn, the Bṛhad (Sāman). (8) Bharadvāja is the seer. (9) With you taken from the Creator Lord, I secure Manas (the mind) for our progeny. (10)
56. This on the western side is the Viśvavyacas (the all-illuminating sun). (1) The offspring of that Viśvavyacas is the Cakṣu (the eye). (2) The offspring of the Cakṣu is Varṣā (the rainy season). (3) The daughter of Varṣā is the Jagatī metre. (4) From the Jagatī, the Ṛk Sāman. (5) From the Ṛk Sāman, the Śukra. (6) From the Śukra, the Saptadaśa hymn (of 17 verses). (7) From the Saptadaśa hymn, the Vairūpa Sāman. (8) Jamadagni is the seer. (9) With you taken from the Creator Lord, I secure the Cakṣu (the eye) for our progeny. (10)
57. This on the north is the Svaḥ (the sky). (1) The offspring of that Svaḥ is Śrotra (the ear). (2) The offspring of the Śrotra is Śarad (the autumn season). (3) The daughter of Śarad is the Anuṣṭup metre. (4) From the Anuṣṭup, the Aiḍa (the Idā Sāman). (5) From the Aiḍa, the Manthī. (6) From the Manthī, the Ekaviṃśa hymn (of 21 verses). (7) From the Ekaviṃśa hymn, the Vairāja Sāman. (8) Viśvāmitra is the seer. (9) With you taken from the Creator Lord, I secure Śrotra (the ear) for our progeny. (10)

इयमुपरि मति'—स्तस्यै वाङ्मन्त्र्यां हेमन्तो वाच्यः' पङ्क्तिर्हेमन्ती'
 पङ्क्त्यै निधनवै—निधनवत आग्रयणं आग्रयणात् त्रिणवत्रयस्त्रिंशौ'
 त्रिणवत्रयस्त्रिंशोशाभ्यां शाक्वरैवते' विश्वकर्म ऋषिः'
 प्रजापतिगृहीतया त्वया वाचं गृह्णामि प्रजाभ्यो लोकं ता इन्द्रम् ॥५८॥

Iyamupari matis-(i) tasyai vānimātyā (ii) hemanto vācyah
 (iii) paṅktirhaimantī(iv) paṅktyai nidhanavan(v) nidhanavata
 āgrayaṇa (vi) āgrayaṇāt triṇavatrayastriṁśau (vii)
 triṇavatrayastriṁśābhyāṁ śākvararivate (viii) viśvakarma
 ṛṣiḥ (ix) prajāpatigrhīṭayā tvayā vācam grhṇāmi prajābhyo
 lokam tā indram (x). //58//

58. This above is the Mati (the intellect). (1) The offspring of that Mati is Vāk (the speech). (2) The offspring of Vāk is Hemanta (the winter season). (3) The daughter of Hemanta is the Pañkti metre. (4) From the Pañkti, the Nidhanavan Sāman. (5) From the Nidhanavan, the Āgrayaṇa. (6) From the Āgrayaṇa, the Triṇava hymn (of $3 \times 9 = 27$ verses) and Trayastrīṃsa hymn (of 33 verses). (7) From the Triṇava and the Trayastrīṃsa hymns, the Śākvara and the Raivata Sāmans. (8) Viśvakarman is the seer. (9) With you taken from the Creator Lord, I secure Vāk (the speech) for our progeny. Repeat here the verses beginning with the words 'Lokaṃ' (XII.54), 'Tā' (XII.55) and 'Indram' (XII.56). (10)

अथ चतुर्दशोऽध्यायः ।

ध्रुवक्षितिर्ध्रुवयोनिर्ध्रुवाऽसिं ध्रुवं योनिमा सीद साधुया ।

उर्यस्य केतुं प्रथमं जुषाणाऽश्विनाऽध्वर्यू सादयतामिह त्वा' ॥ १ ॥

कुलायिनीं घृतवतीं पुरुन्धिः स्योने सीद सदाने पृथिव्याः ।

अभि त्वां रुद्रा वसवो गृणन्त्विमा ब्रह्म पीपिहि सौमगायाश्विनाऽध्वर्यू सादयतामिह त्वा' ॥ २ ॥

स्वेर्दक्षेर्दक्षपतिह सीद देवानां सुम्ने बृहते रणाय ।

पितेर्वधिं सुनव आ सुशेवां स्वावेशा तन्वा सं विशस्वाश्विनाऽध्वर्यू सादयतामिह त्वा' ॥ ३ ॥

पृथिव्याः पुरीषमस्यप्सो नाम तां त्वा विश्वे अभि गृणन्तु देवाः ।

स्तोमं पृष्ठा घृतवतीह सीद प्रजावद्रुस्मे द्रविणा ऽऽ यजस्वाश्विनाऽध्वर्यू सादयतामिह त्वा' ॥ ४ ॥

ATHA CATURDAŚO' DHYAYAH

Dhruvakṣitirdhruvayonirdhruvā'si dhruvaṁ yonimāsīda
sādhuyā.

Ukhyasya ketuṁ prathamam juṣāṇā'śvinā'dhvaryū
sādayatāmiha tvā (i). //1//

Kulāyinī gṛhṭavatī purandhiḥ syone sīda sadane pṛthivyāḥ.
Abhi tvā rudrā vasavo gṛṇāntvimā brahma pīpihi
saubhagāyāśvinā' dhvaryū sādāyatāmiha tvā (i). //2//

Svairdakṣairdakṣapiteha sīda devānām sumne bṛhate
raṇāya.

Pitevaidhi sūnava ā suśevā svāveśā tanvā saṁ viśasvāśvi-
nā' dhvaryū sādāyatāmiha tvā (i). //3//

Pṛthivyāḥ purīṣamasyapso nāma tām tvā viśve abhi gṛṇantu
devāḥ.

Stomapṛṣṭhā gṛhṭavatīha sīda prajāvadasme dravi-
nā'yajasvāśvinā' dhvaryū sādāyatāmiha tvā (i). //4//

CHAPTER FOURTEEN

1. You are firmly based, and firm is your birth-place. You are steadfast. May you be seated firmly in this house with your good manners. You are pleased to occupy the first ensign of fire. May both the healers and both the priests settle you here. (1)
2. O delighting one, may you of nobility, bountiful and rich with affection, be seated at this auspicious place of the earth. May the adult and young sages accord you a warm welcome with praises. Fulfil these prayers for our prosperity. May both the healers and both the priests settle you here. (1)
3. May you, the preserver of strength, be seated here with your own strengths, for the pleasure of enlightened ones and for the sake of great happiness. Gladdening in all respects, may you be here just as a father to the son. May you enter here with your body full of good impulses. May both the healers and both the priests settle you here. (1)
4. You are the filler of the earth, the very sap of it. May all the enlightened ones praise you in every respect. Eager for praises and liberal in offering affection, settle down here and get us riches as well as children. May both the healers and both the priests settle you here. (1)

अर्वित्यास्ता पुष्टे सादयाम्यन्तरिक्षस्य धृष्टीं विष्टधर्मनीं विश्वामर्षिपत्नीं सुर्वनानाम् ।

कुर्मिहृत्सो अपावसि विश्वकर्म त्वं क्षर्षिरुश्विनाऽध्वर्युं सादयतामिह त्वा' ॥ ५ ॥

शुकश्च शुर्विश्च श्रेष्ठावतु अग्नेरन्ताः स्तेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामापु

ओषधयः कल्पन्तामग्रयः पृथक्स्मस्म ज्यैष्ठ्यापु समताः ।

ये अग्रयः समनसोऽन्तरा द्यावापृथिवी इमे ।

श्रेष्ठावतु अमिकल्पमाना इन्ममिव देवा अमिसर्विशन्तु तथा देवतयाऽङ्गिरस्वद् भुवे सदिताम् ॥ ६ ॥

सजृक्षतुभिः सजृविधाभिः सजृर्वैः सजृर्वैर्वयोनाधैरग्रये त्वा वैश्वानरायाम्बिनाऽध्वर्युं सादयतामिह

त्वा' सजृक्षतुभिः सजृविधाभिः सजृर्वसुभिः सजृर्वैर्वयोनाधैरग्रये त्वा वैश्वानरायाम्बिनाऽध्वर्युं

सादयतामिह त्वा' सजृक्षतुभिः सजृविधाभिः सजृर्वैः सजृर्वैर्वयोनाधैरग्रये त्वा वैश्वा-

नरायाम्बिनाऽध्वर्युं सादयतामिह त्वा' सजृक्षतुभिः सजृविधाभिः सजृर्वित्वैः सजृर्वैर्वयोना-

धैरग्रये त्वा वैश्वानरायाम्बिनाऽध्वर्युं सादयतामिह त्वा' सजृक्षतुभिः सजृविधाभिः सजृर्विधैर्वैः

सजृर्वैर्वयोनाधैरग्रये त्वा वैश्वानरायाम्बिनाऽध्वर्युं सादयतामिह त्वा' ॥ ७ ॥

Adityāstvā pr̥ṣṭhe sādāyāmyantarikṣasya dhartrīm
viṣṭambhanīm diśāmadhiptnīm bhuvanānām.

Ūrmirdrapso apāmasi viśvakarmā ta ṛṣiraśvinā'dhvaryū
sādāyatāmiha tvā (i). //5//

Śukraśca śuciśca graiśmāvṛtū agnerantaḥśleṣo' si kalpetām
dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ
pṛthanimama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ samanaso-
ntarā dyāvāpṛthivī ime. Graiśmāvṛtū abhikalpamānā
indramiva devā abhisamviśantu tayā devatayā'ṅgirasvad
dhruve sīdatam (i). //6//

Sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrdevaiḥ sajūrdevairvayo-
nādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādāyat-
āmiha tvā (i) sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrvasubhiḥ
sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvin-
ā'dhvaryū sādāyatāmiha tvā (ii) sajūrṛtubhiḥ sajūrvidhābhiḥ
sajū rudraiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāy-
āśvinā'dhvaryū sādāyatāmiha tvā (iii) sajūrṛtubhiḥ
sajūrvidhābhiḥ sajūrādityaiḥ sajūrdevairvayonādhairagnaye
tvā vaiśvānarāyāśvinā'dhvaryū sādāyatāmiha tvā (iv)
sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrviśvairdevaiḥ sajūrdevair-
vayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū
sādāyatāmiha tvā (v). //7//

5. I set you on the back of the earth; you are support of the mid-space, pillar of the quarters and overlording queen of all the creatures. You are the wave and sap of the waters. The Viśvakarman (the supreme Mechanic) is your seer. May both the healers and both the priests settle you here. (1)
6. *Śukra* and *śuci* (*jyeṣṭha* and *āṣāḍha*. i.e. May and June) are the two months of the summer season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist between heaven and earth, one-minded and helping in this performance, gather around these two months of the summer season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (1)
7. Accordant with the seasons, accordant with the waters, accordant with the Devas (the enlightened ones), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here, for the sake of the adorable Lord, gracious to all men. (1) Accordant with the seasons, accordant with the waters, accordant with the Vasus (the young sages), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (2) Accordant with the seasons, accordant with the waters, accordant with the Rudras (the adult sages), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (3) Accordant with the seasons, accordant with the waters, accordant with the Ādityas (the mature sages), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (4) Accordant with the seasons, accordant with the waters, accordant with the Viśvedevas (all the bounties of Nature), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (5)

प्राणं मे पाह्यं पानं मे पाहि' व्यानं मे पाहि' चक्षुर्म उर्यां वि माहि' श्रोत्रं मे श्लोकये ।
 अपः पिन्वो'—वधीर्जिन्वं द्विपार्द्वं चतुष्पात् पाहि' त्रिवो वृष्टिमेर्यं ॥ ८ ॥
 मूर्धा वयः प्रजापतिश्छन्दः' क्षत्रं वयो मयन्तुं छन्दो' विष्टम्भो वयोऽधिपतिश्छन्दो'
 विश्वकर्मा वयः परमेष्ठी छन्दो' वृस्तो वयो विक्लं छन्दो' वृष्णिर्वयो विशालं छन्दः'
 पुरुषो वयस्तुन्द्रं छन्दो' व्याघ्रो वयोऽनाधृष्टं छन्दः' सिंहो वयश्छविश्छन्दः'
 पशुवाहवयो बृहती छन्द' उक्षा वयः ककुप् छन्द' कषभो वयः सतो बृहती छन्दः' ॥ ९ ॥
 अनुद्वान्वयः पृद्धिश्छन्दो' धेनुर्वयो जगती छन्द' स्वयविवर्षस्त्रिष्टुप् छन्दो'
 दित्यवाहवयो विराट् छन्दः' पञ्चविवर्षो गायत्री छन्द' शिवुत्तो वय उष्णिक् छन्द'
 स्तुर्ववाहवयोऽनुष्टुप् छन्दो' लोकं तो इन्द्रमि ॥ १० ॥
 इन्द्राग्नी अव्यथमानामिष्टकामं द्रमहतं युवम् । पुत्रेन द्यावापृथिवी अन्तरिक्षं च वि बाधसे' ॥ ११ ॥

Prāṇam me pāhy-(1) apānam me pāhi (ii) vyānam me pāhi (iii)
 cakṣurma urvyā vi bhāhi (iv) śrotram me ślokaya (v). Apaḥ
 pinv-(vi) auśadhīrjinva (vii) dvipādava (viii) catuṣpāt pāhi
 (ix) divo vṛṣṭimeraya (x). //8//

Mūrdhā vayah prajāpatiśchandaḥ (i) kṣatram vayo
 mayandam chando (ii) viṣṭambho vayo' dhipatiśchando (iii)
 viśvakaramā vayah parameṣṭhī chando (iv) basto vayo
 vivalam chando (v) vṛṣṇirvayo viśālām chandaḥ (vi) puruṣo
 vayastandraḥ chando (vii) vyāghro vayo' nādhṛṣṭām
 chandaḥ (viii) siṃho vayaśchadiśchandaḥ (ix)
 paṣṭhavādvayo bṛhatī chanda (x) ukṣā vayah kakup chanda
 (xi) ṛṣabho vayah satobṛhatī chandaḥ (xii). //9//

Anaḍvān vayah paṅktiśchando (i) dhenurvayo jagatī
 chandas- (ii) tryavirvayastrīṣṭup chando (iii) dityavādvayo
 virāt chandaḥ (iv) pañcāvirvayo gāyatrī chandas- (v) trivatso
 vayo uṣṇik chandas- (vi) turyavādvayo' nuṣṭup chando (vii)
 lokam (viii) tā (ix) indram (x). //10//

Indrāgnī avyathamānāmiṣṭakām dṛmhatām yuvam.
 Prṣṭhena dyāvāpṛthivī antarikṣam ca vi bādhasē (i). //11//

8. O Lord, preserve my in-breath. (1) Preserve my out-breath. (2) Preserve my through-breath. (3) Illuminate my vision far and wide. (4) Strengthen my power of hearing. (5) Give us plenty of water. (6) Let our herbs grow well. (7) Protect our bipeds. (8) Protect our quadrupeds. (9) Send rains from the sky. (10)
9. Head of the society, i.e. the intellectuals, is a category; sustenance of people is its nature. (1) Ruling power is a category; bestowing happiness is its nature. (2) Producing and supporting is a category; overlordship is its nature. (3) Doing all and sundry work is a category; going to extremes is its nature. (4) He-goat is a category; smartness is its nature. (5) The ram is a category; hugeness is its nature. (6) The man is a category; idleness is its nature. (7) The tiger is a category; indomitability is its nature. (8) The lion is a category; subordinating others is its nature. (9) The beast of burden is a category; *bṛhatī* the metre. (10) The ox is a category; *kakup* the metre. (11) The steer is a category; *satobṛhatī* the metre. (12).
10. The bullock is a category; *pañkti* the metre. (1) The milch-cow is a category; *jagatī* the metre. (2) The eighteen months old calf is a category; *triṣṭup* the metre. (3) Two years old steer is a category; *virāṭ* the metre. (4) Thirty months old cow is a category; *gāyatrī* the metre. (5) Three years old steer is a category; *uṣṇik* the metre. (6) Four years old ox is a category; *anuṣṭup* the metre. (7) Repeat here the verses beginning with the words *Lokam* (XII.54), (8) *Tā* (XII.55), (9) and *Indram* (XII.56). (10)
11. O Lord resplendent and adorable, may you settle this brick-divine in this place firmly and unshakable. O brick-divine, with your back you overwhelm the heaven and earth and the mid-space. (1)

विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पूठे व्यचस्वतीं प्रथस्वतीमन्तरिक्षं यच्छान्तरिक्षं ह्यहान्तरिक्षं
मा हिंसीः ।

विश्वस्मै प्राणायानाय व्यानायोनानाय प्रतिष्ठायै चरित्राय ।

वायुष्टेऽधिपतिस्तया देवतयाऽङ्गिरस्वद् भुवा सीदं ॥ १२ ॥

राज्यसि प्राची दि'—गिराडसि दक्षिणा दिक् सग्राडसि प्रतीची दिक्

स्वराट्स्युदीची दि'—गार्धिपत्यसि बृहती दिक् ॥ १३ ॥

विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पूठे ज्योतिष्मतीम् ।

विश्वस्मै प्राणायानाय व्यानाय विश्वं ज्योतिर्यच्छ ।

वायुष्टेऽधिपतिस्तया देवतयाऽङ्गिरस्वद् भुवा सीदं ॥ १४ ॥

नमश्च नमस्यश्च वार्षिकानू अग्रेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप

ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सर्वताः ।

ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।

वार्षिकानू अभिकल्पमाना इन्द्रमिव देवा अभिसंदिशन्तु तया देवतयाऽङ्गिरस्वद् भुवे सीदतम् ॥ १५ ॥

Viśvakārmā tvā sādayatvantarikṣasya prṣṭhe vyacasvatīm
prathasvatīmantarikṣam yacchāntarikṣam dṛmḥāntarikṣam
mā hiṁsīḥ.

Viśvasmai prāṇāyāpānāya vyānāyodānāya pratiṣṭhāyai
caritrāya.

Vāyuṣṭva' bhipātu mahyā svastyā chardiṣā śantamena tayā
devatayā' ngirasvad dhruvā sīda (i). //12//

Rājñyasi prācī dig (i) virāḍasi dakṣiṇā dik (ii) samrāḍasi
pratīcī dik (iii) svarāḍasyudīcī dig-(iv) adhipatnyasi bṛhatī
dik (v). //13//

Viśvakārmā tvā sādayatvantarikṣasya prṣṭhe jyotiṣmatīm.
Viśvasmai prāṇāyāpānāya vyānāya viśvam jyotiryaccha.
Vāyuṣṭe' dhipatistayā devatayā' ngirasvad dhruvā sīda (i).
//14//

Nabhaśca nabhasyaśca vārṣikāvṛtū agnerantaḥśleṣo' si
kalpetām dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ
kalpantāmagnayaḥ pṛthahnama jyaiṣṭhyāya savratāḥ. Ye
agnayaḥ samanaso' ntarā dyāvāpṛthivī ime. Vārṣikāvṛtū
abhikalpamānā indramiva devā abhisamviśantu tayā
devatavā' ngirasvad dhruve sīdatam (i). //15//

12. May the supreme Mason settle you on the back of the mid-space; you who are capacious and extensive with your fame. May you control the mid-space; make the mid-space steady; do no harm to the mid-space. May the wind protect you for all the vital breath, for out-breath, for through-breath, for up-breath, for good reputation and good character, with great well-being and pleasing shelter. May you be seated firmly with that bounty of Nature shining bright. (1)

13. You are the Rājñī (queen) of the eastern region. (1) You are the Virāt (glorious sovereign) of the southern region. (2) You are the Samrāt, (empress) of the western region. (3) You are the Svarāt (autocrat) of the northern region. (4) You are the Adhipatnī (paramount queen) of the upward region. (5)

14. May the supreme Mason settle you, the luminous, on the back of the mid-space. May you control all the light for all the vital breath, for out-breath, and for through-breath. The wind is your lord. May you be seated firmly with that bounty of Nature shining bright. (1)

15. *Nabha* and *nabhasya* (*śrāvaṇa* and *bhādrapada*, i.e. July and August) are the two months of the rainy season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist between heaven and earth, one-minded, and helping in this performance, gather around these two months of the rainy season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly with that divinity shining bright. (1)

इषश्चोर्जश्च शारदावृतु अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप

ओषधयः कल्पन्तामग्रयः पृथङ्मम ज्यैष्ठ्याय सक्ताः ।

ये अग्रयः समनसोऽन्तरा द्यावापृथिवी द्वे ।

शारदावृतु अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गितुस्वद् भुवे सौदतम् ॥१६॥

आयुर्मे पाहि' प्राणं मे पाह्य'—पानं मे पाहि' ध्यानं मे पाहि' चक्षुर्मे पाहि'

श्रोत्रं मे पाहि' वाचं मे पिन्वी मनो मे जिन्वी—स्मानं मे पाहि' ज्योतिर्मे पच्छं ॥ १७ ॥

मा छन्दः' प्रमा छन्दः' प्रतिमा छन्दो' अग्नीवयश्छन्दः' पृक्षिश्छन्दः'

उष्णिक् छन्दो' बृहती छन्दो' अनुष्टुप् छन्दो' विराट् छन्दो' गायत्री छन्दः'—

खिद्युप् छन्दो' जगती छन्दः' ॥ १८ ॥

पृथिवी छन्दो' अन्तरिक्षं छन्दो' द्यौश्छन्दः' सभाश्छन्दो' नक्षत्राणि छन्दो'

वाक् छन्दो' मनश्छन्दः' कृषिश्छन्दो' हिरण्यं छन्दो' गौश्छन्दो'

ऽजाश्छन्दो' ऽश्वश्छन्दः' ॥ १९ ॥

Iṣaścorjaśca śāradāvṛtū agnerantaḥśleṣo' si kalpetām
dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ
pṛthanimama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ samanaso-
'ntarā dyāvāpṛthivī ime.

Sāradāvṛtū abhikalpamānā indramiva devā abhisamviśantu
tayā devatayā' űgirasvad dhruve sīdatam (i). //16//

Āyurme pāhi (i) prāṇam me pāhy-(ii) apāṇam me pāhi (iii)
vyāṇam me pāhi (iv) cakṣurme pāhi (v) śrotram me pāhi (vi)
vācam me pinva (vii) mano me jinvā-(viii) tmānam me pāhi
(ix) jyotirme yaccha (x). //17//

Mā chandaḥ (i) pramā chandaḥ (ii) pratimā chando (iii)
asṛīvayaśchandaḥ (iv) paṅktiśchanda (v) uṣṇik chando (vi)
bṛhatī chando-(vii) 'nuṣṭup chando (viii) virāt chando (ix)
gāyatrī chandas (x) triṣṭup chando (xi) jagatī chandaḥ (xii).
//18//

Pṛthivī chando-(i) 'ntarikṣam chando (ii) dyauśchandaḥ (iii)
samāśchando (iv) nakṣatrāṇi chando (v) vāk chando (vi)
manaśchandaḥ (vii) kṛṣiśchando (viii) hiraṇyam chando (ix)
gauśchando-(x) 'jāśchando-(xi) 'śvaśchandaḥ (xii). //19//

16. *Iṣa* and *ūrja* (*āśvina* and *kārttika*, i.e. September and October) are the two months of the autumn season. You are the internal cementing force of the fire. May heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist between heaven and earth, one-minded and helping in this performance, gather around these two autumn months of the season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly with that divinity shining bright. (1)
17. O Lord, preserve my life. (1) Preserve my vital breath. (2) Protect my out-breath. (3) Protect my through-breath. (4) Preserve my vision. (5) Preserve my audition. (6) Keep my speech strong. (7) Gladden my mind. (8) Guard my soul. (9) Show me the light. (10)
18. Measured is the metre. (1) Well-measured is the metre. (2) Counter-measured is the metre. (3) Pleasing and strengthening is the metre. (4) The Paṅkti is a metre. (5) The Uṣṇik is a metre. (6) The Bṛhatī is a metre. (7) The Anuṣṭup is a metre. (8) The Virāṭ is a metre. (9) The Gāyatrī is a metre. (10) The Triṣṭup is a metre. (11) The Jagatī is a metre. (12)
19. The earth is joy. (1) The mid-space is joy. (2) The sky is joy. (3) The years are joy. (4) The constellations are joy. (5) The speech is joy. (6) The mind is joy. (7) The agriculture is joy. (8) The sheep is joy. (9) The cow is joy. (10) The goats are joy. (11) The horse is joy. (12)

अग्निर्वेवता वातो वेवता सूर्यो वेवता चन्द्रमा वेवता वसवो वेवता
 रुद्रा वेवता ऽऽवित्या वेवता मरुतो वेवता विश्वे वेवा देवता बृहस्पतिर्वेवते—
 न्द्रो वेवता वरुणो वेवता ॥ २० ॥

मूर्धाऽसि राह्वं ध्रुवाऽसि धरुणा धृत्र्यसि धरिणी ।
 आयुषे त्वा वचसे त्वा कृष्ये त्वा क्षेमाय त्वा ॥ २१ ॥

यन्त्री राह्वं यन्त्र्यसि यमनी ध्रुवाऽसि धरित्री ।
 इषे त्वा जे त्वा इष्ये त्वा पोषाय त्वा लोकं तो इन्द्रम् ॥ २२ ॥

आशुस्त्रिवृद्भान्तः पञ्चवृशो व्योमा सप्तवृशो धरुण एकविंशः प्रतृतिरष्टादृशो—
 स्तपो नववृशो ऽभीवृत्तः सविंशो वचो द्वाविंशः सम्मरणस्त्रयोविंशो
 योनिश्चतुर्विंशो गर्भो पञ्चविंशो ओजस्त्रिंशः क्रतुरेकविंशः
 प्रतिष्ठा त्रयस्त्रिंशो ब्रध्नस्य विष्टपं चतुस्त्रिंशो नाकः षट्त्रिंशो
 विवृत्तोऽष्टाचत्वारिंशो धृत्रं चतुष्टोमः ॥ २३ ॥

Agnirdevatā (i) vāto devatā (ii) sūryo devatā (iii) candramā devatā
 (iv) vasavo devtā (v) rudrā devatā- (vi) "dityā devatā (vii) maruto
 devatā (viii) viśve devā devatā (ix) bṛhaspatirdevate-(x) ndro
 devatā (xi) varuṇo devatā(xii). //20//

Mūrdhā' si rāḍ (i) dhruvā' si dharuṇā (ii) dhartryasi dharanī
 (iii).
 Āyuṣe tvā(iv) varcase tvā (v) kṛṣyai tvā (vi) kṣemāya tvā
 (vii). //21//

Yantrī rāḍ (i) yantryasi yamanī (ii) dhruvā' si dharitrī (iii).
 Iṣe tvo-(iv) rje tvā (v) rayyai tvā (vi) poṣāya tvā (vii) lokam
 (viii) tā (ix) indram (x). //22//

Āśustrivṛd (i) bhāntaḥ pañcadaśo (ii) vyomā saptadaśo (iii)
 dharuṇa ekaviṃśaḥ (iv) pratūrtiraṣṭādaśas-(v) tapo
 navadaśo-(vi) 'bhivarttaḥ saviṃśo (vii) varco dvāviṃśaḥ
 (viii) sambharanastrayovimśo (ix) yoniscaturvimśo (x)
 garbhāḥ pañcaviṃśa (xi) ojastrīṇavaḥ (xii) kraturekatrimśaḥ
 (xiii) pratiṣṭhā trayastrimśo (xiv) bradhnasya viṣṭapaṃ
 catustrimśo (xv) nākaḥ ṣaṭtrimśo (xvi) vivartto'ṣṭā-
 catvārimśo (xvii) dhartraṃ catuṣṭomaḥ (xviii). //23//

20. Fire is divinity. (1) Wind is divinity. (2) The sun is divinity. (3) The moon is divinity. (4) The Vasus (bounties) are divinity. (5) The Rudras (vital breaths) are divinity. (6) The Ādityas (the twelve months) are divinity. (7) The Maruts (the cloud-bearing winds) are divinity. (8) The Viśvedevas (all the bounties of Nature) are divinity. (9) Brhaspati (the Jupiter) is divinity. (10) Indra (the lightning) is divinity. (11) Varuṇa (the ocean) is divinity. (12)
21. You are the apex, brilliant and bright. (1) You are set firm, supporting others. (2) You are sustainer like earth. (3) I invoke you for long life. (4) You for lustre. (5) You for farming. (6) You for comprehensive good. (7)
22. You are the controller, brilliant and bright. (1) You are controller as well as regulator. (2) You are set firmly and sustain others. (3) I invoke you for food; (4) for vigour; (5) for riches; (6) for nourishment. (7) Repeat here the verses beginning with the words *Lokaṁ* (XII.54), (8), *Tā* (XII. 55) (9) and *Indram* (XII.56). (10)
23. Quick is the Trivṛt (three-fold) praise-song. (1) Shining is the fifteen. (2) The space is the seventeen. (3) The supporter (i.e. the sun) is the twenty-one. (4) The extreme quickness is the eighteen. (5) The austerity is the nineteen. (6) The cycle of the year is the twenty. (7) The lustre is the twenty-two. (8) The maintenance is the twenty-three. (9) The womb is the twenty-four. (10) The embryos are the twenty-five. (11) The vigour is the twenty-seven. (12) The action is the thirty-one. (13) The basis of existence is the thirty-three. (14) The sun's station is the thirty-four. (15) The sorrowless station is the thirty-six. (16) The revolving world is the forty-eight. (17) The sustainer world is the four-fold praise-song. (18)

अग्नेर्भागोऽसि द्वीक्षाया आधिपत्यं ब्रह्म स्पृतं त्रिवृत्स्तोमं
 इन्द्रस्य भागोऽसि विष्णोराधिपत्यं क्षत्रं स्पृतं पञ्चवृक्ष स्तोमो'
 नृचर्क्षसां भागोऽसि धातुराधिपत्यं जनित्रं स्पृतं सप्तवृक्ष स्तोमो'
 मित्रस्य भागोऽसि वरुणस्याधिपत्यं दिवो वृष्टिर्वातं स्पृत एकविंश स्तोमः' ॥ २४ ॥
 वसूनां भागोऽसि रुद्राणामाधिपत्यं चतुष्पात् स्पृतं चतुर्विंश स्तोम'
 आवित्यानां भागोऽसि मरुतामाधिपत्यं गर्भो स्पृता; पञ्चविंश स्तोमो'
 ऽदित्ये भागोऽसि पुष्पा आधिपत्यमोज स्पृतं त्रिणव स्तोमो'
 देवस्य सवितुर्भागोऽसि बृहस्पतेराधिपत्यं समीचीर्दिशं स्पृताश्चतुष्टोम स्तोमः' ॥ २५ ॥
 यवानां भागोऽस्ययवानामाधिपत्यं प्रजा स्पृताश्चतुश्चत्वारिंश स्तोम'
 ऋभूणां भागोऽसि विश्वेषां देवानामाधिपत्यं भूतं स्पृतं त्र्यंशस्त्रिंश स्तोमः' ॥ २६ ॥

Agnerbhāgo' si dikṣāyā ādhipatyam brahma sprtam trivṛtstoma
 (i) indrasya bhāgo'si viṣṇorādhipatyam kṣatram sprtam
 pañcadaśa stoma (ii) nṛcakṣasām bhāgo' si dhātūrādhipatyam
 janitram sprtam saptadaśa stoma (iii) mitrasya bhāgo 'si
 varuṇasyādhipatyam divo vṛṣṭirvāta sprta ekaviṃśa stomaḥ
 (iv). //24//

Vasūnām bhāgo'si rudrāṇāmādhipatyam catuṣpāt
 sprtam caturviṃśa stoma (i) ādityānām bhāgo' si
 marutāmādhipatyam garbhā sprtāḥ pañcaviṃśa stoma-(ii)
 'dityai bhāgo' si pūṣṇa ādhipatyamoja sprtam triṇava stoma (iii)
 devasya saviturbhāgo'si bṛhaspaterādhipatyam samīcīrḍiśa
 sprtāscatuṣṭoma stomaḥ (iv). //25//

Yavānām bhāgo'syayavānāmādhipatyam prajā sprtāśca-
 tuṣcatvāriṃśa stoma (i) ṛbhūṇām bhāgo' si viśveṣām
 devānāmādhipatyam bhūtam sprtam trayastriṃśa stomaḥ (ii).
 //26//

24. You are the share of Agni (Fire); overlordship is of Dīkṣā (the consecration); Brahma (intellectual power) is preserved; and the praise-song is Trivṛt ($3 \times 3 = 9$). (1) You are the share of Indra (lightning); overlordship is of Viṣṇu (sacrifice); Kṣatra (ruling power) is preserved; the praise-song is Pancadaśa (fifteen). (2) You are the share of Nṛcakṣas (the benefactors of men); overlordship is of Dhātṛ (the constructive impulse); Janitra (producing power) is preserved; the praise-song is Saptadaśa (seventeen). (3) You are the share of Mītra (Sun); the overlordship is of Varuṇa (ocean); Vṛṣṭi and Vāta (rain and wind) of the sky is preserved; the praise-song is Ekaviṃśa (twenty-one). (4)
25. You are the share of Vasus (the bounties); overlordship is of Rudras (terrible punishers); quadrupeds are preserved; the praise-song is Caturviṃśa (twenty-four). (1) You are the share of Ādityas (suns); overlordship is of Maruts (cloud-bearing winds); embryos are preserved; the praise-song is Pañcaviṃśa (twenty-five). (2) You are the share of Aditi (the eternity); overlordship is of Pūṣan (the nourisher); the vigour is preserved; the praise-song is Triṇava ($3 \times 9 = 27$). (3) You are the share of the divine Savitr (the inspirer lord); overlordship is of Bṛahaspati (Jupiter); the benign quarters are preserved; the praise-song is Catuṣṭoma. (4)
26. You are the share of Yavas (the moon-lit fortnights); overlordship is of Ayavas (the moonless fortnights); progenies are preserved; the praise-song is Catuścatvāriṃśa (forty-four). (1) You are the share of Ṛbhus (the wise men); overlordship is of Viśvedevas (all the enlightened ones); all the beings are preserved; the praise-song is Trayastriṃśa (thirty-three). (2)

सहस्रं सहस्रं हिमन्तिकावतु अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप
 ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
 ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।
 हिमन्तिकावतु अभिकल्पमाना हन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद् भुवे सीदतम् ॥ २७ ॥
 एकयाऽस्तुवत प्रजा अधीयन्त प्रजापतिरधिपतिरासीत्
 तिसृभिरस्तुवत ब्रह्मासृज्यन्त ब्रह्माणस्पतिरधिपतिरासीत्
 पञ्चभिरस्तुवत भूतान्यसृज्यन्त भूतानां पतिरधिपतिरासीत्
 सप्तभिरस्तुवत सप्त क्रययोऽसृज्यन्त धाताऽधिपतिरासीत् ॥ २८ ॥
 नवभिरस्तुवत पितरोऽसृज्यन्तादितिरधिपत्यासीत्—
 देकावृशभिरस्तुवत ऋतवोऽसृज्यन्तार्तवा अधिपतय आसँ—
 स्रवोवृशभिरस्तुवत मासां असृज्यन्त संबत्सरोऽधिपतिरासीत्
 पञ्चवृशभिरस्तुवत क्षत्रमसृज्यन्तेन्द्रोऽधिपतिरासीत्
 सप्तवृशभिरस्तुवत ग्राम्याः पशवोऽसृज्यन्त बृहस्पतिरधिपतिरासीत् ॥ २९ ॥

Sahaśca sahasyaśca haimantikāvṛtū agnerantaḥśleṣo' si
 kalpetām dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ
 kalpantāmagnayaḥ pṛthanmama jyaiṣṭhyāya savratāḥ. Ye
 agnayaḥ samanaso' ntarā dyāvāpṛthivī ime. Haimantikāvṛtū
 abhikalpamānā indramiva devā abhisamviśantu tayā devata-
 yā 'nigirasvad dhruve sīdatam (i). //27//

Ekayā'stuvata prajā adhīyanta prajāpatiradhipatirāsīt (i)
 tiṣṭbhirastuvata brahmāsṛjyata brahmaṇaspatiradhipatirāsīt
 (ii) pañcabhirastuvata bhūtānyasṛjyanta bhūtānām
 patiradhipatirāsīt (iii) saptabhirastuvata sapta ṛṣayo' sṛjyanta
 dhātā' dhipatirāsīt (iv). //28//

Navabhirastuvata pitaro' sṛjyantā' ditiradhipatnyāsīd-(i).
 ekādaśabhirastuvata ṛtavo'sṛjyantārtavā adhipataya
 āsañ-(ii) strayodaśabhirastuvata māsā asṛjyanta samvatsar-
 o'dhipatirāsīt (iii) pañcadaśabhirastuvata kṣatramasṛjya-
 tendro' dhipatirāsīt (iv) saptadasabhirastuvata grāmyāḥ
 paśavo'sṛjyanta bṛhaspatiradhipatirāsīt (v). //29//

27. *Sahas* and *sahasya* (*mārgaśīrṣa* and *pauṣa* i.e. November and December) are the two months of the winter season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist between heaven and earth, one-minded and helping in this performance, gather around these two months of the winter season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (1)
28. He is praised with one; the creatures are created; the creator Lord is their sovereign. (1) He is praised with three; the intellectual power is created; the Lord of the intellectual power is its sovereign. (2) He is praised with five; the cosmic elements are created; Lord of the elements is their sovereign. (3) He is praised with seven; the seven seers are created; the creator of the universe is their sovereign. (4)
29. He is praised with nine; the elders are created; the eternity is their sovereign (1) He is praised with eleven; the seasons are created; Lords of the seasons are their sovereigns. (2) He is praised with thirteen; the months are created; the year is their sovereign. (3) He is praised with fifteen; the ruling power is created; the king is its sovereign. (4) He is praised with seventeen; the domestic animals are created; the Lord Supreme is their sovereign. (5)

नवदशभिस्त्वत शूद्रार्यावसृज्येतामहोरात्रे अधिपत्नी आस्ता—
मेकविंशत्यास्तुवतैकशफाः पशवोऽसृज्यन्त वरुणोऽधिपतिरासीत्
त्रयोविंशत्यास्तुवत क्षुद्राः पशवोऽसृज्यन्त पूषाऽधिपतिरासीत्
पञ्चविंशत्यास्तुवतारुण्याः पशवोऽसृज्यन्त वायुरधिपतिरासीत्
सप्तविंशत्यास्तुवत द्यावापृथिवी र्यतां वसवो रुद्रा अदित्या अनुव्यायैस्त एवाधिपतय आसन् ॥३०॥
नवविंशत्यास्तुवत वनस्पतयोऽसृज्यन्त सोमोऽधिपतिरासीत्—
देकत्रिंशतास्तुवत प्रजा असृज्यन्त यवाश्वायवाश्वाधिपतय आसन्—
स्वर्गत्रिंशतास्तुवत भूतान्यशाम्यन् प्रजापतिः परमेष्ठ्यधिपतिरासीत्—
लोकं तो इन्द्रम् ॥ ३१ ॥

Navadaśabhirastuvata śudrāryāvasrjyetāmahorātre
adhipatnī āstām (i) ekaviṁśatyāstuvataikaśaphāḥ paśa-
vo'srjyanta varuṇo'dhipatirāsīt (ii) trayoviṁśatyāstuvata
kṣudrāḥ paśavo'srjyanta pūṣā'dhipatirasīt (iii)
pañcaviṁśatyā'stuvatāraṇyāḥ paśavo'srjyanta vāyuradhi-
patirāsīt (iv) saptaviṁśatyā'stuvata dyāvāprthivī vyaitām
vasavo rudrā ādityā anuvyāyaṅsta evādhīpataya āsan (v). //

Navaviṁśatyā'stuvata vanaspatayo'srjyanta somo'dhi-
patirāsīd (i) ekātriṁśatā 'stuvata prajā asrjyanta
yavāścāyavāścādhīpataya āsaṅ-(ii) strayastrīṁśatā'stuvata
bhūtanyaśāmyan prajāpatiḥ parameṣṭhyadhīpatirāsīt- (iii)
lokaṁ (iv) tā (v) indram (vi). //31//

30. He is praised with nineteen; the *śūdras* (labourers) and the *āryas* (employers) are created; *Ahorātras* (the pair of day and night) are their sovereigns. (1) He is praised with twenty-one; animals with solid hoofs are created; *Varuna* (the ocean) is their sovereign. (2) He is praised with twenty-three; the small animals are created; the *Puṣan* (nourisher) is their sovereign. (3) He is praised with twenty-five; the wild animals are created; *Vāyu* (the wind) is their sovereign. (4) He is praised with twenty-seven; the sky and earth are separated and thereafter *Vasus* (the elements), *Rudras* (vital breaths) and *Ādityas* (luminary bodies) follow and they themselves are sovereigns. (5)
31. He is praised with twenty-nine; the plants are created; *Soma* (medicinal herb) is their sovereign. (1) He is praised with thirty-one; the progeny is created; cereals and non-cereals are its sovereigns. (2) He is praised with thirty-three and cosmic elements calm down; the divine Supreme is sovereign then. (3) Repeat here the verses beginning with the words *Lokam* (XII.54), (4) *Tā* (XII.55), (5) and '*Indram*' (XII.56). (6)

अथ पञ्चदशोऽध्यायः ।

अग्नें जातान् प्र णुदा नः सपत्नान् प्रत्यजातान् नुद जातवेदः ।

अधि नो ब्रूहि सुमना अहेङ्गस्तवं स्याम शर्म स्त्रिवरूथ उद्भौ ॥ १ ॥

सहसा जातान् प्र णुदा नः सपत्नान् प्रत्यजाताश्चातवेदो नुदस्व ।

अधि नो ब्रूहि सुमनस्यमानो वयं स्याम प्र णुदा नः सपत्नान् ॥ २ ॥

पोड्दशी स्तोम ओजो द्रविणं चतुश्चत्वारिंश स्तोमो वर्चो द्रविणम् ।

अग्नेः पुरीषमस्यप्सो नाम तां त्वा विष्वे अभि गृणन्तु देवाः ।

स्तोमंपृष्टा घृतवतीह सीद प्रजावदस्मे द्रविणा यजस्वै ॥ ३ ॥

ATHA PAÑCADAŚO' DHYĀYAH

Agne jātān pra ṇudā naḥ sapatnān pratyajātān nuda jātavedaḥ.

Adhi no brūhi sumanā aheṇḍaṅstava syāma śarmaṅstrivarūtha udbhau (i). //1//

Sahasā jātān pra ṇudā naḥ sapatnān pratyajātānjātavedo nudasva.

Adhi no brūhi sumanasyamāno vayaṁ syāma pra ṇudā naḥ sapatnān (i). //2//

Ṣoḍaśī stoma ojo draviṇam (i) catuścatvāriṁśa stoma varco draviṇam (ii).

Agneḥ purīsamasyapso nāma tāṁ tvā viśve abhi grṇantu devāḥ.

Stomaprṣṭhā ghṛtavatīha sīda prajāvadasme draviṇā yajasva(iii). //3//

CHAPTER FIFTEEN

1. O adorable Lord, drive away our rivals, who are born; and prevent those, who are yet to be born, O omniscient. Grace us with your friendly words free from anger. May we have happiness under your thrice-guarding and prosperous shelter. (1)

2. O omniscient Lord, drive away our rivals, who are born, with your tremendous force; and prevent those, who are yet to be born. Grace us with your words full of friendship. May you drive our rivals away, so that we remain unchallenged.(1)

3. The sixteen times repeated praise verse; vigour the wealth. (1) The forty-four times repeated praise-verse; lustre the wealth. (2) You, O lady, are the best content of the fire divine, the very sap of it. May all the enlightened ones praise you in every respect. Eager for praises and liberal in offering melted butter, settle down here in the house and get us riches as well as children. (3)

एवश्छन्दो' वरिवश्छन्दः' शम्भुश्छन्दः' परिभुश्छन्द' आच्छच्छन्दो' मनश्छन्दो'
 व्यच्छच्छन्दः' सिन्धुश्छन्दः' समुद्रश्छन्दः' सरिरं छन्दः' कुकुप्छन्द'—
 त्रिकुक्छन्दः' काव्यं छन्दो' अह्कूपं छन्दो' पक्षिश्छन्दः' पदपक्षिश्छन्दो'
 विहारपक्षिश्छन्दः' क्षुरो भ्रजश्छन्दः' ॥ ४ ॥

आच्छच्छन्दः' प्रच्छच्छन्दः' सुयच्छन्दो' वियच्छन्दो' बृहच्छन्दो' रथन्तरच्छन्दो'
 निकृपश्छन्दो' विषधश्छन्दो' गिरश्छन्दो' भ्रजश्छन्दः' सप्तस्तुप्छन्दो' अनुष्टुप्छन्द'
 एवश्छन्दो' वरिवश्छन्दो' वयश्छन्दो' वयस्कृच्छन्दो' विष्पर्धश्छन्दो'
 विशालं छन्द'—श्छदिश्छन्दो' दूरोहणं छन्द'—स्तन्दं छन्दो' अक्काङ्कं छन्दः' ॥ ५ ॥

Evaśchando (i) varivaśchandaḥ (ii) śambhūśchandaḥ (iii) paribhūśchanda (iv) ācchacchando (v) manaśchando (vi) vyacaśchandaḥ (vii) sindhuśchandaḥ (viii) samudraśchandaḥ (ix) sariraṁ chandaḥ (x) kakup chandas-(xi) trikakupchandaḥ (xii) kāvyam chando (xiii) aṅkupaṁ chando-(xiv) 'kṣarapaṅktiśchandaḥ (xv) padapaṅktiśchando (xvi) viṣṭārapaṅktiśchandaḥ(xvii) kṣuro bhrajaśchandaḥ (xviii). //4//

Ācchacchandaḥ (i) pracchacchandaḥ (ii) saṁyacchando (iii) viyacchando (iv) bṛhacchando (v) rathantarañchando (vi) nikāyaśchando (vii) vivadhaśchando (viii) giraśchando (ix) bhrajaśchandaḥ (x) saṁstup chando-(xi) 'nuṣṭupchanda (xii) evaśchando (xiii) varivaśchando (xiv) vayaśchando (xv) vayaskṛcchando(xvi) viṣpardhāśchando (xvii) viśālaṁ chandaś-(xviii) chadiśchando (xix) dūrohaṇaṁ chandas-(xx) tandraṁ chando (xxi) aṅkāṅkaṁ chandaḥ (xxii). //5//

4. *Eva* (this earth) is a *chanda*, (life-giving). (1) *Varivas* (the mid-space) is life-giving; (2) *Sambhū* (the sky) is life-giving. (3) *Paribhū* (the quarters) is life-giving. (4) *Ācchat* (the food) is life-giving. (5) *Manas* (the creator Lord) is life-giving. (6) *Vyacas* (the sun) is life-giving. (7) *Sindhu* (the in-breath) is life-giving. (8) *Samudra* (the mind) is life-giving. (9) *Sarira* (the speech) is life-giving. (10) *Kakup* (the out-breath) is life-giving. (11) *Trikakup* (the up-breath) is life-giving. (12) *Kāvya* (the Veda) is life-giving. (13) *Aṅkupa* (Water) is life-giving. (14) *Akṣarapaṅkti* (the yonder world) is life-giving. (15) *Padapaṅkti* (this world) is life-giving. (16) *Viṣṭārpaṅkti* (the intermediate quarters) is life-giving. (17) *Kṣuro-bhrajah* (brightly shining sun) is life-giving. (18)

5. *Ācchat* (the food) is life-giving. (1) *Pracchat* (the clothing) is life-giving. (2) *Samīyat* (the night) is life-giving. (3) *Vīyat* (the day) is life-giving. (4) *Bṛhat* (the yonder world) is life-giving. (5) *Rathantara* (this world) is life-giving. (6) *Nikāya* (the wind) is life-giving. (7) *Vivadha* (the air) is life-giving. (8) *Gira* (the edibles) is life-giving. (9) *Bhrajā* (the fire) is life-giving. (10) *Samstupa* (the speech) is life-giving. (11) *Anuṣṭupa* (the verse) is life-giving. (12) *Eva* (this earth) is life-giving. (13) *Varivas* (the mid-space) is life-giving. (14) *Vayah* (the age) is life-giving. (15) *Vayaskṛt* (the digestive fire) is life-giving. (16) *Viṣpardhā* (the celestial world) is life-giving. (17) *Viśāla* (the spacious earth) is life-giving. (18) *Chadi* (the air) is life-giving. (19) *Dūrohaṇa* (the inaccessible sun) is life-giving. (20) *Tandra* (the sleep) is life-giving. (21) and *aṅkāṅka* (the water) is life-giving. (22).

इस्मिनां सत्याय सत्यं जिन्वं प्रेतिना धर्मणा धर्मं जिन्वां न्वित्या त्रिवा दिवं जिन्वं
 सन्धिनाऽन्तरिक्षेणान्तरिक्षं जिन्वं प्रतिधिना पृथिव्या पृथिवीं जिन्वं
 विष्टम्भेन वृष्ट्या वृष्टिं जिन्वं प्रवयाऽह्नाऽहंजिन्वां नुया रात्र्या रात्रीं जिन्वां—
 शिजा वसुभ्यो वसूजिन्वं प्रकृतेनादित्येभ्य आदित्याजिन्वं ॥ ६ ॥

तन्नुना रायस्पोषेण रायस्पोषं जिन्वं सधंसर्पेण भूताय भूतं जिन्वं—डेनौपधीभिरोपधीजिन्वां—
 तमेन तनूभिस्तनूजिन्वं वयोधसार्धातेनार्धातं जिन्वां—भिजिता तेजसा तेजो जिन्वं ॥ ७ ॥

प्रतिपदसि प्रतिपदे त्वां ऽनुपदस्यनुपदे त्वां सम्पदसि सम्पदे त्वां तेजोऽसि तेजसे त्वां ॥ ८ ॥

त्रिवृदसि त्रिवृते त्वां प्रवृदसि प्रवृते त्वां विवृदसि विवृते त्वां सवृदसि सवृते त्वां
 ऽऽक्रमोऽस्याक्रमाय त्वो संक्रमोऽसि संक्रमाय त्वो—त्क्रमोऽस्पृत्क्रमाय त्वो—
 त्कान्तिरस्युत्कान्त्यै त्वां ऽधिपतिनोर्जोर्जं जिन्वं ॥ ९ ॥

Raśminā satyāya satyam jinva (i) pretinā dharmāṇā
 dharmam jinvā-(ii) nvityā divā divam jinva (iii) sandhinā-
 'natarikṣeṇāntarikṣam jinva (iv) pratidhinā pṛthivyā
 pṛthivīm jinva (v) viṣṭambhena vṛṣṭyā vṛṣṭim jinva (vi)
 pravayā'hnā 'harjinvā- (vii) nuyā rātryā rātrim jinvo-(viii)
 śijā vasubhyo vasūn jinva (ix) praketenādityebhya ādityān
 jinva (x). //6//

Tantunā rāyaspoṣeṇa rayaspoṣam jinva (i) saṁsarpeṇa
 śrutāya śrutam jinv-(ii) aidenausadhībhiroṣadhīrjinva-(iii)
 ottamena tanūbhistanūrjinva (iv) vayodhasādhītenādhītam
 jinv-(v) ābhijitā tejasā tejo jinva (vi). //7//

Pratipadasi pratipade tvā-(i) 'nupadasyanupade tvā (ii)
 sampadasi sampade tvā (iii) tejo'si tejase tvā (iv). //8//

Trivṛdasi trivṛte tvā (i) pravṛdasi pravṛte tvā (ii) vivṛdasi
 vivṛte tvā (iii) savṛdasi savṛte tvā-(iv) kramo' syākramāya
 tvā (v) saṅkramo' si saṅkramāya tvo- (vi) tkramo'-
 syutkramāya tvo-(vii) tkrāntirasyutkrāntyai tvā- (viii)
 'dhipatinorjorjam jinva (ix). //9//

6. With the truth flooded with light, seek the truth. (1) With well-considered duty, seek your duty. (2) With continuous search for the heavenly light, seek that light. (3) With the research in mid-space, seek the mid-space. (4) With the earth supporting all, seek this earth. (5) With the rain sustaining the life, seek the rain. (6) With the brilliant day, seek the day. (7) With the night following the day, seek the night. (8) With the desire for riches, seek riches. (9) With the knowledge of the months, seek the months. (10)
7. By increment, promote riches and nourishment with riches and nourishment. (1) By imparting, promote knowledge for the sake of knowledge. (2) By cultivation of earth, promote plants with plants. (3) By excellence, promote physique with physique. (4) By long age, promote studies with studies. (5) By conquest, promote lustre with lustre. (6)
8. You are *pratipad* (wealth covetable); for covetable wealth I invoke you. (1) You are *anupad* (wealth to be followed); to follow I invoke you. (2) You are *sampad* (wealth acquired); for acquisition, I invoke you. (3) You are *tejas* (lustre); for lustre, I invoke you. (4)
9. O desirable lady, you are *trivṛt* (endowed with three qualities - Satva, Rajas and Tamas); for the three qualities I invoke you. (1) You are *pravṛt* (exhorter for activities); for exhortation I invoke you. (2) You are *vivṛt* (expander of activities); for expansion I invoke you. (3) You are *savṛt* (harmonizer of activities); for harmonization I invoke you. (4) You are *ākrama* (aggressive); for aggression's sake, I invoke you. (5) You are *saṁkrama* (unifier); for unification's sake, I invoke you. (6) You are *utkrama* (ascending); for ascendance's sake I invoke you. (7) You *utkrānti* (radical revolution); for revolution's sake I invoke you. (8) With energy as the lord, promote energy. (9)

राजर्षिं प्राची दिग्बसवस्ते देवा अधिपतयोऽग्निर्हेतीनां प्रतिधृतां त्रिवृत् त्वा स्तोमः पृथिव्यां
 भृष्टत्वाज्यमूक्यमव्यथायै स्तभ्नातु रथन्तरं साम प्रतिष्ठित्या अन्तरिक्षं कर्षयस्वा प्रथमजा देवेषु
 त्रिवो मात्रया वरिष्णा प्रथन्तु विधृतां चायमधिपतिश्च ते त्वा सर्वे संविद्वाना नाकस्य पृष्ठे स्वर्गे
 लोके यजमानं च सादयन्तु ॥ १० ॥

विराडसि दक्षिणा दिग्बदास्ते देवा अधिपतय इन्द्रो हेतीनां प्रतिधृतां पञ्चदशस्वा स्तोमः पृथिव्यां
 भृष्टत्वाज्यमूक्यमव्यथायै स्तभ्नातु बृहत्साम प्रतिष्ठित्या अन्तरिक्षं कर्षयस्वा प्रथमजा देवेषु
 त्रिवो मात्रया वरिष्णा प्रथन्तु विधृतां चायमधिपतिश्च ते त्वा सर्वे संविद्वाना नाकस्य पृष्ठे स्वर्गे
 लोके यजमानं च सादयन्तु ॥ ११ ॥

सम्राडसि प्रतीची दिगादित्यास्ते देवा अधिपतयो वरुणो हेतीनां प्रतिधृतां संप्तदशस्वा स्तोमः
 पृथिव्यां भृष्टत्वाज्यमूक्यमव्यथायै स्तभ्नातु वैरूपां साम प्रतिष्ठित्या अन्तरिक्षं कर्षयस्वा
 प्रथमजा देवेषु त्रिवो मात्रया वरिष्णा प्रथन्तु विधृतां चायमधिपतिश्च ते त्वा सर्वे संविद्वाना नाकस्य
 पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥ १२ ॥

Rājñyasi prācī dig vasavaste devā adhipatayo' gñirhetīnām
 pratidhartā trivṛt tvā stomaḥ pṛthivyāṁ śrayatvāj-
 yamukthamavyathāyai stabhnātu rathantaraṁ sāma
 pratiṣṭhityā antarikṣa ṛsayastvā prathamajā deveṣu divo
 mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā
 sarve saṁvidānā nākasya pṛṣṭhe savrge loka yajamānaṁ ca
 sādayantū (i). //10//

Virāḍasi dakṣiṇā dig rudrāste devā adhipataya indro hetīnām
 pratidhartā pañcadaśastvā stomaḥ pṛthivyāṁ śrayatu pra
 ugamukthamavyathāyai stabhnātu bṛhatsāma pratiṣṭhityā
 antarikṣa ṛsayastvā prathamajā deveṣu divo mātrayā
 varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve
 saṁvidānā nākasya pṛṣṭhe svarge loka yajamānaṁ ca
 sādayantū (i). //11//

Samrāḍasi prātīcī dig ādityāste devā adhipatayo varuṇo
 hetīnām pratidhartā saptadaśastvā stomaḥ pṛthivyāṁ
 śrayatu marutvatīyamukthamavyathāyai stabhnātu vairūpaṁ
 sāma pratiṣṭhityā antarikṣa ṛsayastvā prathamajā deveṣu
 divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca
 te tvā sarve saṁvidānā nākasya pṛṣṭhe savarge loka
 yajamānaṁ ca sādayantū (i). //12//

10. You are *rājñī* (queen); the region is eastern; Vasus (planetary abodes) are your overlord Nature's bounties. Agni (adorable Lord) is your warder off of the hostile weapons. May the *trivṛt* (of three verses) praise-song help to establish you on the earth. May the *ājya* (early morning) litany keep you firm against slipping. May the *rathantara sāman* (chant) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)
11. You are *virāt* (great ruler); the region is southern; Rudras (winds of mid-space) are your overlord Nature's bounties. Indra (resplendent Lord) is your warder off of the hostile weapons. May the *pañcadaśa* (of fifteen verses) praise-song help to establish you on the earth. May the *pra uga* (second morning) litany keep you firm against slipping. May the *br̥hat sāman* (chant) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)
12. You are *samrāt* (sovereign ruler); region is western; Ādityas (the suns) are your overlord Nature's bounties. Varuṇa (venerable Lord) is your warder off of the hostile weapons. May the *saptadaśa* (of seventeen verses) praise-song help to establish you on the earth. May the *marutvatīya* (midday) litany keep you firm against slipping. May the *vairūpa sāman* establish you securely, in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

स्वराडस्युदीची दिङ्मरुतस्ते देवा अधिपतयः सोमो हेतीनां प्रतिधर्तैकविंशस्त्वा स्तोमः पृथिव्याथ
 श्रयतु निष्केवल्यमुक्थमव्यथायै स्तम्नातु वैराजथ साम् प्रतिष्ठित्वा अन्तरिक्षं क्रययस्त्वा प्रथमजा
 देवेषु दिवो मात्रया वरिष्णा प्रथन्तु विधर्ता चायमधिपतिश्च ते त्वा सर्वे संविद्वाना नाकस्य पृष्ठे
 स्वर्गे लोके यजमानं च सादयन्तु ॥ १३ ॥

अधिपत्यसि बृहती दिग्विधे ते देवा अधिपतयो बृहस्पतिर्हेतीनां प्रतिधर्ता त्रिणवत्रयस्त्रिंशो त्वा
 स्तोमो पृथिव्याथ श्रयतां वैश्वदेवाग्रिमारुते उक्थे अव्यथायै स्तम्नीताथ शाकवरिवृते सार्वनी
 प्रतिष्ठित्वा अन्तरिक्षं क्रययस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिष्णा प्रथन्तु विधर्ता चायमधि-
 पतिश्च ते त्वा सर्वे संविद्वाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥ १४ ॥

अयं पुरो हरिकेशः सूर्यरश्मिस्तस्य रथगुत्सश्च रथोजाश्च सेनानीग्रामण्यौ ।

पुञ्जिकस्थला च क्रतुस्थला चाप्सरसी वृक्षश्वः पशवो हृतिः पौरुषेयो वधः प्रहेतिस्तेष्वो
 नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विप्सो यश्च नो द्वेष्टि तमेषां जम्भे वृध्मः ॥ १५ ॥

Svarāḍasyudīcī diṁmarutaste devā adhipatayaḥ somo
 hetīnām pratidhartaikaviṁśastvā stomaḥ pṛthivyāṁ śrayatu
 niṣkevalyamukthamavyathāyai stabhnātu vairājaṁ sāma
 pratiṣṭhityā antarikṣa ṛsayastvā prathamajā deveṣu divo
 mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā
 sarve saṁvidānā nākasya pṛṣṭhe svarge loka yajamānaṁ ca
 sādāyantu (i). //13//

Adhipatnyasi bṛhatī dig viśve te devā adhipatayo
 bṛhaspatirhetīnām pratidhartā triṇavatrasya trimśau tvā
 stomaḥ pṛthivyāṁ śrayatām vaiśvadevāgnimārute ukthe
 avyathāyai stabhnitām śākvararaivate sāmanī pratiṣṭhityā
 antarikṣa ṛsayastvā prathamajā deveṣu divo mātrayā
 varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve
 saṁvidānā nākasya pṛṣṭhe svarge loka yajamānaṁ ca
 sādāyantu (i). //14//

Ayaṁ puro harikeśaḥ sūryaraśmistasya rathagr̥tsaśca
 rathaujāśca senānīgrāmaṇyau. Puñjikasthalā ca kratusthalā
 cāpsarasau daṅkṣṇavaḥ paśavo hetiḥ pauraṣeyo vadhaḥ
 prahetistebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ
 dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i) //15//

13. You are *svarāṭ* (independent ruler); the region is northern; Maruts (cloud-bearing winds) are your overlord Nature's bounties. Soma (blissful Lord) is your warder off of the hostile weapons. May the *ekaviṁśa* (of twenty-one verses) praise-song help to establish you on the earth. May the *niṣkaivalya* (afternoon) litany keep you firm against slipping. May the *vairāja sāman* (chant) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)
14. You are *adhipatnī* (paramount ruler); the region is upward; Viśvedevas (all Nature's Bounties) are your warder off of the hostile weapons. May the *triṇava* (of twenty-seven verses) and the *trayastrīṁśa* (of thirty-three verses) praise-song help to establish you on the earth. May the *vaiśvadeva* and the *agnimāruta* (evening) litanies keep you firm against slipping. May the *śākvāra* and *raivata sāmāns* (chants) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)
15. This, in front, is the golden-tressed (fire) beaming like sun. His army commander is *rathagṛtsa* (skilled in chariot-warfare) and his civil administrator is *rathaujas* (powerful with chariot). *Puñjikasthālā* (well-organised) and *kratusthālā* (efficient in working) are his executives (*apsaras*). Stinging creatures are his weapon (*heti*), execution of men is his extraordinary weapon (*praheti*). Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us. (1)

अयं दक्षिणा विश्वकर्मा तस्य रथस्वनश्च रथोच्चित्रश्च सेनानीग्रामण्यौ ।
मेनका च सहजण्या चाप्सरसीं यातुधानां हेती रक्षाधंसि प्रहेतिस्तेभ्यो नमो अस्तु
ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विप्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १६ ॥

अयं पश्चाद्विश्वव्यास्तस्य रथप्रोतश्चासमरथश्च सेनानीग्रामण्यौ ।
प्रम्लोचन्ती चानुम्लोचन्ती चाप्सरसीं व्याघ्रा हेतिः सर्पाः प्रहेतिस्तेभ्यो नमो अस्तु
ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विप्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १७ ॥

अयमुत्तरात्संयद्सुस्तस्य तार्क्ष्यश्चारिदनेमिश्च सेनानीग्रामण्यौ ।
दिश्वाचीं च घुताचीं चाप्सरसावापो हेतिर्वातः प्रहेतिस्तेभ्यो नमो अस्तु
ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विप्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १८ ॥

अयमुपर्यारवसुस्तस्य सेनजिच्च सुपेणश्च सेनानीग्रामण्यौ ।
उर्वशीं च पूर्वाचित्तिश्चाप्सरसाववस्फूर्जन् हेतिर्विद्युत्प्रहेतिस्तेभ्यो नमो अस्तु
ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विप्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १९ ॥

Ayam dakṣiṇā viśvakarmā tasya rathasvanaśca rathecitraśca
senānīgrāmaṇyau. Menakā ca saḥajanya cāpsarasau
yātudhānā hetī rakṣāṃsi prahetistebhyo namo astu te no-
'vantu te no mṛdayantu te yaṁ dviṣmo yaśca no dveṣṭi
tameṣāṁ jambhe dadhmaḥ (i). //16//

Ayam paścād viśvavyacāstasya rathaprotāścāsamarathaśca
senānīgrāmaṇyau. Pramlocantī cānumlocantī cāpsarasau
vyāghrā hetih sarpāḥ prahetistebhyo namo astu te no' vantu
te no mṛdayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ
jambhe dadhmaḥ (i). //17//

Ayamuttarāt saṁyadvasustasya tārkṣyaścāriṣṭanemiśca
senānīgrāmaṇyau. Viśvācī ca ghr̥tācī cāpsarasāvāpo
hetirvātaḥ prahetistebhyo namo astu te no' vantu te no
mṛdayantu te yaṁ dviṣmo yaśca no deveṣṭi tameṣāṁ jambhe
dadhmaḥ (i). //18//

Ayamuparyarvāgvasustasya senajicca suṣeṇaśca
senānīgrāmaṇyau. Urvaśī ca pūrvacittiścāpsarasāvavas-
phūrjan hetirvidyut prahetistebhyo namo astu te no' vantu te
no mṛdayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ
jambhe dadhmaḥ (i). //19//

16. This, on the right hand, is the performer of all the actions (wind). His army commander is *rathasvana* (owner of the roaring chariot) and his civil administrator is *rathecitra* (owner of painted chariot). *Menakā* (revered by people) and *sahajanyā* (popular with people) are his executives. Germs are his weapon; viruses are his extra-ordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us.(1)
17. This, behind, is the all-illuminator (sun). His army commander is *rathaprota* (firmly set in the chariot) and his civil administrator is *asamaratha* (owning a matchless chariot). *Pramlocantī* (approachable by people) and *anumlocantī* (visiting people frequently) are his executives. Tigers are his weapon; serpents are his extra-ordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us. (1)
18. This on the left, is the lord, who is approached for riches (the sacrifice). His army commander is *tārksya* (fast moving in the mid-space) and his civil administrator is *ariṣṭanemi* (one whose felines are unbreakable). *Viśvācī* (enjoying all the comforts) and *ghṛtācī* (enjoying plenty of butter) are his executives. Waters are his weapon; the gales are his extraordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us.(1)
19. This, above is the pourer of wealth (the cloud). His army commander is *senajit* (conqueror of army) and his civil administrator is *suṣeṇa* (one with well-equipped force). *Urvaśī* (aspiring) and *pūrvacitti* (pleasing to people) are his executives. Thunder is his weapon; lightning is his extraordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us.(1)

अग्निर्मूर्धा विवः कुकुत्पतिः पृथिव्या अयम् । अपार्थं रेतार्थं सि जिन्वति ॥ २० ॥

अयमग्निः सहस्रिणो वाजस्य शतितनुस्पतिः । मूर्धा कवी रयीणाम् ॥ २१ ॥

त्वामग्रे पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥ २२ ॥

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्धिः सचसे शिवाभिः ।

द्विवि मूर्धानं दधिषे स्वर्षा जिह्वामग्रे चकूपे हव्यवाहमे ॥ २३ ॥

अबोध्यग्निः समिधा जनानां प्रति धेनुर्मिवायतीमुषासम् ।

यद्वा इव प्र वयामुज्जिह्वानाः प्र भानवः सिञ्चते नाकमच्छ ॥ २४ ॥

अवोचाम क्वपे मेध्याय वचो वन्दारं वृषभाय वृष्णे ।

गविष्ठिरो नमसा स्तोममग्रे द्विविव रुक्ममुरुव्यञ्जमभेत् ॥ २५ ॥

Agnirmūrdhā divaḥ kakut patiḥ pṛthivyā ayam.

Apām retāmsi jinvati (i). //20//

Ayamagniḥ sahasriṇo vājasya śatinaspatiḥ.

Mūrdhā kavī rayiṇām (i). //21//

Tvāmagne puṣkarādadhyatharvā niramanthata.

Mūrdhno viśvasya vāghataḥ (i). //22//

Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhiḥ.

Divi mūrdhānam dadhiṣe svarṣām jihvāmagne cakṛṣe havyaavāham (i). //23//

Abodhyagniḥ samidhā janānām prati dhenumivāyatīmuṣāsam.

Yahvā iva pra vayāmujjihānāḥ pra bhānavaḥ sisrate nākamaccha (i). //24//

Avocāma kavaye medhyāya vaco vandāru vṛṣabhāya vṛṣṇe.

Gaviṣṭhiro namasā stomamagnau dvivīva rukmamuruvyañcamaśret (i). //25//

20. The fire divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. (1)
21. This fire divine is the master of hundreds of strengths, nay master of thousands of strengths. This omnivisioned one is the apex of all the riches. (1)
22. O fire, the fire-technician produces you by attrition out of water, the head of the sustainer of the universe. (1)
23. O fire divine, you are the leader of this world, of this sacrifice, and of the mid-space, which you look after with your auspicious teams. You hold your head high in the sky and make your pleasure-seeking tongue the bearer of oblations. (1)
24. At the approach of dawns, who come like cows, the sacred fire is kindled with fuel offered by men. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven.(1)
25. To him the wise, the adorable, strong and the showerer of benefits, we sing forth our song of praise, and present our homage. Steady and disciplined sages offer with reverence this praise to the fire divine, like the gold-like shining sun, raised high to the sky. (1)

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीढ्यः ।
यमप्रवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशे-विशे' ॥ २६ ॥
जनस्य गोपा अजनिह जागृविरग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमाद्भि माति भरतेभ्यः शुचिः' ॥ २७ ॥
त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दन्निष्ठश्रियाणं वने-वने ।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥ २८ ॥
सखायः सं वः सम्यञ्मिषं स्तोमं चाग्रये । वर्षिष्ठाय क्षितीनामूर्जो नपत्रे सहस्वते' ॥ २९ ॥
संशंसमिद्युवसे वृषन्नग्रे विश्वान्पुय आ । इडस्पदे समिष्यसे स नो वसून्वा भरे ॥ ३० ॥

Ayamiha prathamō dhāyi dhātṛbhirhotā yajisṭho
adhvareṣvīḍyaḥ.

Yamapnavāno bhrgavo virurucurvaneṣu citraṁ vibhvaṁ
viśe viśe (i). //26//

Janasya gopā ajaniṣṭa jāgrviragniḥ sudakṣaḥ suvitāya
navyase.

Ghṛtapratīko bṛhatā diviṣpṛśā dyumad vibhāti bharatebhyaḥ
śuciḥ (i). //27//

Tvāmagne aṅgirasō guhāhitamanvavindañchiśriyāṇaṁ vane
vane.

Sa jāyase mathyamānaḥ saho mahattvāmāhuḥ
sahasasputramāṅgiraḥ (i). //28//

Sakhāyaḥ saṁ vaḥ samyañcamīṣaṁ stomaṁ cāgnaye.

Varṣiṣṭhāya kṣitīnāmūrjo naptre sahasvate (i). //29//

Sam samidyuvase vṛṣanngne viśvānyarya ā.

Iḍaspade samidhyase sa no vasūnyā bhara (i). //30//

26. This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action and sovereign over all, whom the wise sages, and their descendants harness for domestic purposes and for the benefit of mankind. (1)
27. The glory of the powerful adorable Lord, the protector of men, ever vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, His intense radiance appears to the devotee as if touching lofty heavens and His glory shines brilliantly for the liberal benefactors. (1)
28. O adorable Lord, earnest seekers discover your knowledge, which remains hidden in mystery, like flames taking refuge from wood to wood. Similar to fire produced by attrition, your glory is manifested by hard toil and great endurance. Therefore, devotees call you, O dearest Lord, the source of strength. (1)
29. Friends, offer best homage and praise to the fire divine, the most liberal benefactor of men, and the powerful son of strength. (1)
30. O fire-divine, showerer of wealth, being the lord, you bring each and every one to a concord. You are kindled at the place of praiseworthy actions. As such, may you bring riches to us. (1)

त्वां चित्रभवस्तम हवन्ते विश्व जन्तवः । शोचिष्केशं पुरुषियाग्रे हव्याय वोढवे ॥ ३१ ॥
 एना वो अग्निं नमसोर्जो नपातमा हुवे । प्रियं चेतिष्ठमरतिथं स्वध्वरं विश्वस्य दूतममृतम् ॥ ३२ ॥
 विश्वस्य दूतममृतं विश्वस्य दूतममृतम् । स योजते अरुवा विश्वमोजसा स दुद्रवत्स्वाहुतः ॥ ३३ ॥
 स दुद्रवत्स्वाहुतः स दुद्रवत्स्वाहुतः । सुब्रह्मा यज्ञः सुशमी यसूनां वेवथ राधो जनानाम् ॥ ३४ ॥
 अग्ने वाजस्य गोमते ईशानः सहसो यहो । अस्मे धेहि जातवेदो महि भवः ॥ ३५ ॥
 स ईधानो वसुष्कविरग्निरिडेन्यो गिरा । रेववृस्मभ्यं पुर्वणीक मीदिहि ॥ ३६ ॥
 क्षपो राजन्नत त्मानाग्ने वस्तोरुतोषसः । स तिग्मजम्भ रुक्षसो दह प्रति ॥ ३७ ॥

Tvām citraśravastama havante vikṣu jantavaḥ.
 Śociṣkeśaṁ purupriyāgne havyāya voḍhave (i). //31//

Enā vo agniṁ namasorjo napātamā huve.
 Priyaṁ cetiṣṭhamaratim svadhvaraṁ viśvasya dūtamamṛtam ,
 (i). //32//

Viśvasya dūtamamṛtaṁ viśvasya dūtamamṛtaṁ.
 Sa yojate aruṣā viśvabhojasā sa dudravatsvāhutaḥ (i). //33//

Sa dudravatsvāhutaḥ sa dudravatsvāhutaḥ.
 Subrahmā yajñaḥ suśamī vasūnām devaṁ rādho janānām
 (i). //34//

Agne vājasya gomata īśānaḥ sahaso yaho.
 Asme dhehi jātavedo mahi śravaḥ (i). //35//

Sa idhāno vasuṣkaviragnirīdenyo girā.
 Revadasmabhyaṁ purvaṇīka dīdihi (i). //36//

Kṣapo rājannuta tmanā'gne vastorutoṣasaḥ.
 Sa tigmajambha rakṣaso daha prati (i). //37//

31. O adorable God with splendours, loved by all and giver of wondrous wealth and sustenance, everyone in creation invokes you on all sides to obtain your blessings. (1)
32. I invoke you with this hymn, O adorable Lord, imperishable in energy, loving, wisest, unobstructed, served with sacrifices, free from violence and the immortal messenger of all. (1)
33. The immortal messenger of all, the immortal messenger of all. May He harness His brilliant, all-supporting elements to His cosmic chariot. When earnestly invoked, He is attained quickly. (1)
34. When earnestly invoked, He is attained quickly. When earnestly invoked, He is attained quickly. May the dedicated offerings of the people proceed to Him, who is the bestower of abundant food, adorable and accomplisher of great deeds. (1)
35. O fire divine, lord of food and cattle, source of strength, cognizant of all that exists, give us abundant sustenance. (1)
36. He, the fire divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth. (1)
37. O shining fire divine, may you drive off at night and at dawn the pollutants with your sharp flames. (1)

भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः । भद्रा उत प्रशस्तयः ॥ ३८ ॥

भद्रा उत प्रशस्तयो भद्रं मनः कृणुष्व वृत्रतूर्ये । येना समत्सु सासहः' ॥ ३९ ॥

येना समत्सु सासहोऽव स्थिरा तनुहि भूरि शर्षताम् । वनेमा ते अभिष्टिभिः' ॥ ४० ॥

अग्निं तं मध्ये यो वसुरस्तं यं यन्ति धेनवः ।

अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इपथं स्तोतृभ्य आ भरे ॥ ४१ ॥

सो अग्नियो वसुगुणे सं यमायन्ति धेनवः ।

समर्वन्तो रघुद्रवः सथं सुजातासः सुरय इपथं स्तोतृभ्य आ भरे ॥ ४२ ॥

उभं सुश्चन्द्र सर्पिषो दर्वा श्रीणीष आसनि ।

उतो न उत्पुपूरी उक्थेषु शवसस्पत इपथं स्तोतृभ्य आ भरे ॥ ४३ ॥

Bhadro no agnirāhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ.
Bhadrā uta praśastayaḥ (i). //38//

Bhadrā uta praśastayo bhadraṁ manaḥ kṛṇuṣva vṛtratūrye.
Yenā samatsu sāsahaḥ (i). //39//

Yenā samatsu sāsaho' va sthirā tanuhi bhūri śardhatām.
Vanemā te abhiṣṭibhiḥ (i). //40//

Agnim taṁ manye yo vasurastaṁ yaṁ yanti dhenavaḥ.
Astamarvanta āśavo' staṁ nityāso vājina iṣaṁ stotṛbhya ā
bhara (i). //41//

So Agniryo vasurgṛṇe saṁ yamāyanti dhenavaḥ.
Samarvanto raghudruvaḥ saṁ sujātāsaḥ sūraya iṣaṁ
stotṛbhya ā bhara (i). //42//

Ubhe suścandra sarpiṣo darvī śrīṇīṣa āsani.
Uto na utpupūryā uktheṣu śavasaspata iṣaṁ stotṛbhya ā
bhara (i). //43//

38. May the fire, to whom all our offerings are surrendered, be propitious to us. O blessed Lord, may your gifts be beneficial to us; may the worship, we offer, be fruitful and may our praises bring us bliss. (1)
39. May our praises bring us bliss. For the struggle against the devilish tendencies, make up your benevolent mind, by which you win those battles. (1)
40. By which you win those battles. Disarm those, who try to use force against us. May we win with your encouragements. (1)
41. I glorify that adorable Lord, who provides habitations, gives shelter to milch-kine and the fleet-footed coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you. (1)
42. He is the adorable Lord, praised as the giver of dwellings, to whom the milch-kine, the swift-paced horses and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you. (1)
43. O adorable, Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladlefuls at our solemn rites. May you, O Lord, grant nourishment to those, who adore you. (1)

अग्ने तमद्याश्वं न स्तोमैः कर्तुं न भद्रं हविस्पृशम । क्रध्यामा तु ओहैः ॥ ४४ ॥
 अथा ह्यग्ने कर्ताभद्रस्य दक्षस्य साधोः । रथीकृतस्य बृहतो बभूव ॥ ४५ ॥
 एभिर्नो अर्कैर्भवा नो अर्वाङ् स्वर्णं ज्योतिः । अग्ने विश्वेभिः सुमना अनीकैः ॥ ४६ ॥
 अग्निं होतारं मन्ये दास्यन्तं वसुं सनुं सहसो जातवेदसं विपं न जातवेदसम् ।
 य ऊर्ध्वया स्वध्वरो नृवो नृवाच्यां कृषा ।
 घृतस्य विभ्राहिमनुं वष्टि शोचिषाऽऽजुह्वानस्य सर्पिणः ॥ ४७ ॥
 अग्ने त्वं नो अन्तम उत ज्ञाता शिवो भवा वरुध्यः ।
 वसुं अग्निर्वसुभवा अच्छां नक्षि द्युमत्तमं रुयि दाः ।
 तं त्वां शोचिष्ठ दीदिवः मुनार्य नूनर्मांहे सविभ्यः ॥ ४८ ॥

Agne tamadyāśvaṁ na stomaiḥ kratuṁ na bhadraṁ
 hr̥dispr̥śam. Ṛdhyāmā ta ohaiḥ (i). //44//

Adhā hyagne kratorbhadrasya dakṣasya sādhoḥ.
 Rathīr̥tasya bṛhato babhūtha (i). //45//

Ebhimo arkairbhavā no arvāṇi svarṇa jyotiḥ.
 Agne viśvebhiḥ sumanā anīkaiḥ (i). //46//

Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ sahaso
 jātavedasaṁ vipraṁ na jātavedasam. Ya ūrdhvayā
 svadhvaro devo devācyā kṛpā. Ghṛtasya vibharāṣṭimanu
 vaṣṭi śociṣā "juhvānasya sarpiṣaḥ (i). //47//

Agne tvaṁ no antama uta trātā śivo bhavā varūthyah (i).
 Vasuragnirvasuśravā acchā nakṣi dyumattamaṁ rayim dāḥ
 (ii). Tam tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe
 sakhibhyaḥ (iii). //48//

44. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection. (1)
45. O adorable Lord, you are the chariot-master to guide us along our auspicious, vigorous, efficacious, truthful and benevolent paths. (1)
46. O adorable Lord, you are bright as the sun, and well disposed. May you, propitiated by these our hymns, come to meet us with all your hosts of radiance. (1)
47. I venerate the divine fire, the inspirer of pious works, the munificent, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage he is endowed with knowledge; He is the divine regenerator of worship. Through his lofty blaze, produced by the burning of liquified butter, which is offered in oblations, with his flames, he invokes the Nature's bounties. (1)
48. O adorable Lord, you are closest to us, as well as our protector. Be gracious and kind to our kins. (1)
Adored for riches and famous for wealth, come and bestow most effulgent affluence on us. (2)
We do pray to you, O most radiant and illuminating Lord, for happiness of our friends. (3)

येन ऋषयस्तर्पसा सत्रमायन्निधाना अग्निं स्वराभरन्तः ।
 तस्मिन्नाहं नि दधे नाके अग्निं यमाहुर्मनव स्तीर्णबर्हिषम् ॥ ४९ ॥
 तं पत्नीभिरनु गच्छेम देवाः पुत्रैर्भ्रातृभिरुत वा हिरण्यैः ।
 नाकं गृभ्णानाः सुकृतस्य लोके तृतीये पृष्ठे अधि रोचने त्रिवं ॥ ५० ॥
 आ वाचो मध्यमेरुहन्तुः पुत्रयमग्निः सत्पतिश्चेकितानः ।
 पृष्ठे पृथिव्या निर्हितो दविद्युतदधस्पदं कृणुतां ये पूतन्यवेः ॥ ५१ ॥
 अयमग्निर्वीरतमो वयोधाः सहस्रियो द्योततामप्रयुच्छन् ।
 विभ्राजमानः सतिरस्य मध्य उप प्र याहि विव्यानि धाम ॥ ५२ ॥
 सम्प्रच्यवध्वमपुं सम्प्रयाताग्ने पथो देवयानान् कृणुध्वम् ।
 पुनः कृण्वाना पितरा युवानाऽन्वातांसीन् त्वयि तन्तुमेतम् ॥ ५३ ॥

Yena ṛṣayastapasā satramāyannindhānā agniṁ svarābhara-
 rantah.

Tasminnaham ni dadhe nāke agniṁ yamāhurmanava
 stīrṇabarhiṣam (i). //49//

Tam patnībhiranu gacchema devāḥ putrairbhrātṛbhiruta vā
 hiraṇyaih.

Nākaṁ gr̥bhṇāṇāḥ sukr̥tasya loke tṛtīye pṛṣṭhe adhi rocane
 divaḥ (i). //50//

Ā vāco madhyamaruhadbhuranyurayamagniḥ satpatiśceki-
 tānaḥ.

Pṛṣṭhe pṛthivyā nihito davidyutadadhaspadam kṛṇutām ye
 pṛtanyavaḥ (i). //51//

Ayamagnirvīratamo vayodhāḥ sahasriyo dyotatāmaprayu-
 cchan.

Vibhrājamānaḥ sārirasya madhya upa pra yāhi divyāni
 dhāma (i). //52//

Sampracyavadhvamupa samprayātāgne patho devayānān
 kṛṇudhvam.

Punaḥ kṛṇvānā pitarā yuvānā' nvātāṁsīt tvayi tantume-
 tam (i). //53//

49. By that austerity, with which the seers come to the session of the sacrifice, kindling fire divine and obtaining the world of light, I place the fire in the sorrowless world, which the discerning sages describe as full of all provisions required for the sacrifice. (1)
50. O bounties of Nature, may we follow that fire divine along with our wives, with sons, with brothers as well as with our treasures of gold, reaching that sorrowless world, which is earned by virtuous deeds, is situated, as if, on the third plane and is full of celestial glow. (1)
51. This fire divine, sustainer of the universe, protector of the virtuous and awakener of all, ascends to the heart of the prayer. Having been placed on the surface of the earth, he shines brightly. May he subjugate those, who plan to assemble armies to fight against us. (1)
52. This fire divine is the bravest among brave; he is bestower of strength; he is able to face a thousand opponents at a time. May he shine all around, without negligence. May he, move gloriously over these worlds as well as the divine abodes. (1)
53. O men, move forward to welcome. Come from all sides to meet him. O fire divine, make the paths of the enlightened ones secure. May the parents, rejuvenated with new vigour, spin out this thread of offsprings under your protection. (1)

उदबृध्यस्वाग्ने प्रति जाग्रहि त्वमिष्टापूर्ते संधं सृजेथामयं च ।

अस्मिन्सधस्थे अध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदते ॥ ५४ ॥

यन् वहंसि सहस्रं येनग्निं सर्ववेदुसम् । तेनेमं यज्ञं नो नय स्वर्वेषु गन्तवे ॥ ५५ ॥

आयं ते योनिर्भूत्वियो यतो जातो अग्रेचथा । तं जानन्नस्य आ रोहथा नो वर्धया रुयिम् ॥ ५६ ॥

तपश्च तपस्यश्च शीशिरावृतू अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप

ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सवताः ।

ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।

शीशिरावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद्भुवे सीदतम् ॥ ५७ ॥

पुरमेठी त्वां सादयतु त्रिवस्पृष्टे ज्योतिष्मतीम् ।

विश्वस्मै प्राणायानायानां कृणानाय विश्वं ज्योतिर्यच्छ ।

सूर्यस्तेऽधिपतिस्तया देवतयाऽङ्गिरस्वद् भुवा सीद ॥ ५८ ॥

लोकं पूज छिद्रे पुणार्थो सीद भुवा त्वम् । इन्द्राग्नी त्वा बृहस्पतिरस्मिन्पोनावसीदन् ॥ ५९ ॥

Udbudhyasvāgne prati jāgr̥hi tvamiṣṭāpūrte saṁ srjethāma-
yam ca.

Asmintsadhas̥the adhyuttarasmin viśve devā yajamānaśca
sīdata (i). //54//

Yena vahasi sahasraṁ yenāgne sarvavedasam.

Tenemaṁ yajñam no naya svardeveṣu gantave (i). //55//

Ayam te yonir̥tviyo yato jāto arocat̥hā.

Taṁ jānannagna ā rohāthā no vardhayā rayim (i). //56//

Tapaśca tapasyaśca śaiśirāvṛtū agnerantaḥśleṣo'si kalpe-
tām dyāvāpṛthivī kalpantāmāpa oṣdhayaḥ kalpantāmag-
nayaḥ pṛthanmama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ
samanaso'ntarā dyāvāpṛthivī ime. Śaiśirāvṛtū
abhikalpamānā indramiva devā abhiśamviśantu tayā
devatayā 'ngirasvad dhruve sīdatam (i). //57//

Parameṣṭhī tvā sādayatu divaspr̥ṣṭhe jyotiṣmatīm.

Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha.

Sūryaste' dhipatistayā devatayā' ngirasvad dhruvā sīda (i).

//58//

Lokaṁ pṛṇa chidraṁ pṛṇātho sīda dhruvā tvam.

Indrāgnī tvā bṛhaspatirasmīnyonāvasīṣadan (i). //59//

54. O fire divine, wake up. Keep the sacrificer ever alert and watchful. Let him be engaged in sacrifices and in benevolent deeds. May in this place of sacrifice, and in higher realms, all the enlightened ones and the sacrificer occupy good positions. (1)
55. Wherewith you carry the thousands and wherewith all the wealth you carry, O fire divine, with that grace of yours, may you carry this our sacrifice to the bounties of Nature, so that we may reach the world of bliss (1)
56. O fire divine, this is your right place of birth, in all seasons, whence, as soon as you spring to life, you ever shine. Knowing this, may you stay here and make our riches grow. (1)
57. *Tapas* and *tapasya* (*māgha* and *phālguna*, i.e. January and February) are the two months of the intense cold season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist between heaven and earth, one-minded and helping in this performance, gather around these two months of intense cold, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (1)
58. May the Lord of the highest realm settle you, the luminous, on the back of heaven. May you control all the light for all the vital breath, for out-breath, and for through-breath. The sun is your Lord. May you be seated firmly by that bounty of Nature shining bright. (1)
59. O brick, may you fill the space. May you fill the gap. May you be seated here firmly. The resplendent Lord, and the adorable Lord as well as the Lord supreme has set you in this abode. (1)

ता अस्य सुददोहसः सोमं धीणान्ति पृथ्वयः । जन्मन्नेवानां विशस्त्रिष्वा रोचने त्रिवः ॥ ६० ॥
 इन्द्रं विश्वा अवीवृधन्समुद्रं चसं गिरः । रुथीतमं रुथीनां बाजानां सत्पतिं पतिम् ॥ ६१ ॥
 प्रोधदध्वो न यवसेऽविष्पन्नुदा सहः संवरणाङ्गयस्थात् ।
 आर्दस्य बातो अनुवाति ओचिरधं स्म ते व्रजनं कृष्णमस्ति ॥ ६२ ॥
 आयोद्धा सद्ने सादयाम्यवतश्छायापथिं समुद्रस्य हृदये ।
 रश्मीवतीं भास्वतीमा या द्यां भास्वापृथिवीमोर्वन्तरिक्षम् ॥ ६३ ॥
 परमेष्ठी त्वां सादयतु त्रिवस्पृष्टे व्यर्चस्वतीं प्रथस्वतीं दिवं यच्छ विवं दृष्टं मा हिंसीः ।
 विश्वस्मै प्राणायानाय व्यानायोनानायं प्रतिष्ठायै चरित्राय ।
 सूर्यस्त्वाऽभि पातु मह्यं स्वस्था हृदिषा शन्तमेन तया देवतयाऽङ्गिरस्वद् ध्रुवे सवितम् ॥ ६४ ॥
 सहस्रस्य प्रमाऽसिं सहस्रस्य प्रतिमाऽसिं सहस्रस्योन्माऽसिं साहस्रोऽसिं सहस्राय त्वां ॥ ६५ ॥

Tā asya sūdadohasaḥ somam śrīṇanti pṛśnyaḥ.
 Janmandevānām viśastriṣvā rocane divaḥ (i). //60//

Indram viśvā avīvṛdhantsamudravvyacasam girāḥ.
 Rathītamam rathīnām vājānām satpatim patim (i). //61//

Prothadaśvo na yavase 'viṣyanyadā mahāḥ saṇvaraṇā-
 dvayasthāt.
 Ādasya vāto anuvāti śociradha sma te vrajanaṁ
 kṛṣṇamasti (i). //62//

Āyoṣṭvā sadane sādāyāmyavataśchāyāyām samudrasya
 hṛdaye.
 Raśmīvatīm bhāsvatīmā yā dyām bhāsyāpṛthivīmor-
 vantarikṣam (i). //63//

Parameṣṭhī tvā sādāyatu divasprṣṭhe vyacasvatīm
 prathasvatīm divam yaccha divam dṛmha divam mā himsīḥ.
 Viśvasmai praṇāyāpānāya vyānāyodānāya pratiṣṭhāyai
 caritrāya.
 Sūryastvā' bhi pātu mahyā svastyā chardiṣā śantamena tayā
 devatayā' ngirasvad dhruve sīdatam (i). //64//

Sahasrasya pramā 'si (i) sahasrasya pratimā 'si(ii)
 sahasrasyonmā 'si (iii) sāhasro 'si (iv) sahasrāya tvā (v).
 //65//

60. The multicoloured rays, coming from the three luminous regions of space, along with water and nutrients, enrich the vital sap every year for people. (1)
61. All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous. (1)
62. When the common fire, like a neighing steed about to feed upon the forage, springs up from the vast enclosing forest, then the wind fans its flame; and the route, through which it passes, gets scorched, and is turned black. (1)
63. I settle you in the home of a man destined to live long, under the shelter of a protector and in the heart of delightful surroundings—you, who are luminous, illuminating the whole sky, the earth and the vast mid-space with your brightness. (1)
64. May the Lord of the highest realm settle you on the back of heaven—you who are capacious and extended far and wide. May you control the heaven, make the heaven steady, and do no injury to heaven. For the sake of all the vital breath, out-breath, through-breath, upward-breath, for good reputation, for good character, may the sun protect you with fullest well-being, good shelter and happiness. May both of you be seated firmly by that bounty of Nature shining bright. (1)
65. O adorable Lord, you are the measure of thousands. (1) You are the symbol of thousands. (2) You are equivalent to thousands. (3) You are having thousands. (4) I invoke you for the sake of thousands. (5)

अथ षोडशोऽध्यायः ।

नमस्ते रुद्र मन्यवे उतो त इषवे नमः । बाहुभ्यामुत ते नमः' ॥ १ ॥
या ते रुद्र शिवा तनूरघोराऽपापकाशिनी । तया नस्तन्वा शन्तमया गिरिशन्ताभि चाकशीहि' ॥ २ ॥
यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तेवे । शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ ३ ॥
शिवेन वचसा त्वा गिरिशाच्छां वदामसि । यथा नः सर्वमिज्जगदयक्ष्मणं सुमना असत् ॥ ४ ॥
अध्यवोचदधिवक्ता प्रथमो देव्यो भिषक् ।
अहिंश्च सर्वाऽभ्ययन्त्सर्वाश्च यातुधान्योऽधराचीः परां सुवे ॥ ५ ॥

ATHA ṢOḌAŚO' DHYĀYAH

Namaste rudra manyava uto ta iṣave namaḥ. Bāhubhyāmuta te namaḥ (i). //1//

Yā te rudra śivā tanūragherā 'pāpakāśinī. Tayā nasthanvā śantamayā giriśantābhi cākaśīhi (i). //2//

Yāmiṣuṁ giriśanta haste bibharṣyastave. Śivām giritra tāṁ kuru ma hiṁsīḥ puruṣaṁ jagat (i). //3//

Śivena vacasā tvā giriśācchā vadāmasi. Yathā naḥ sarvamijjagadayakṣmaṁ sumanā asat (i). //4//

Adhyavocadadhivaktā prathamodaivyo bhiṣak. Ahiṁsca sarvāṁ jambhayantsarvāsca yātudhānyo' dharācīḥ parāsuva (i). //5//

CHAPTER SIXTEEN

1. O terrible Lord, we bow in humble reverence to your righteous wrath; we bow in reverence to your arrow as well; we bow in reverence to your both the arms also. (1)
2. O terrible Lord, with that one of your forms, which is auspicious, not dreadful, and is benign in appearance, O lover of mountains, with that most pleasing form, be kind enough to look at us. (1)
3. O lover of mountains, the arrow you hold in your hand to shoot, O protector in the mountains, make that arrow auspicious, so that it may not kill man or other living beings. (1)
4. O Lord of mountains, we salute you with auspicious hymns, so that all our living beings may be free from diseases and be hail and hearty. (1)
5. As the first ordainer and the divine physician, you have instructed us. Destroying all the serpents, may you drive away all the penetrating germs. (1)

असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः ।

ये चैनं रुद्रा अभितो निक्षु भिताः सहस्रशोऽवैपाथं हेढ ईमहे ॥ ६ ॥

असौ योऽवसर्पति नीलग्रीवो विलोहितः । उत्तैर्न गोपा अहभन्नहंश्चुवहायुः सदृष्टो मृदयाति नः ॥ ७ ॥

नमोऽस्तु नीलग्रीवाय सहस्राक्षाय मीदुषे । अथो ये अस्य सत्वातोऽहं तेभ्योऽकुरु नमः ॥ ८ ॥

प्रमुञ्च धन्वंनस्त्वमुभयोरान्योर्ज्याम् । यावत् ते हस्त इषवः परा ता भगवो वप ॥ ९ ॥

विज्यं धनुः कपर्विनो विशन्तो बाणवोऽरुत ।

अनेशन्नस्य या इषव आभुरस्य निषङ्गाधिः ॥ १० ॥

या ते हेतिर्मिदृष्टम् हस्ते बभ्रुव ते धनुः । तयाऽहमान्विश्वतस्त्वमयक्ष्मया परि भुजे ॥ ११ ॥

Asau yastāmro aruṇa uta babhruḥ sumangalaḥ. Ye cainaṁ rudrā abhito dikṣu śritāḥ sahasraśo 'vaiṣāṁ heḍa īmahe (i). //6//

Asau yo'vsarpati nīlagrīvo vilohitaḥ. Utaīnaṁ gopā adṛśrannadrśrannudahāryaḥ sa dr̥ṣto mṛdayāti naḥ (i). //7//

Namo'stu nīlagrīvāya sahasrākṣāya mīdhuṣe. Atho ye asya satvāno' haṁ tebhyo'karaṁ namaḥ (i). //8//

Pramuñca dhanvanastvamubhayorārtnyorjyām. Yāśca te hasta iṣavaḥ parā tā bhagavo vāpa (i). //9//

Vijyāṁ dhanuḥ kapardino viśālyo bāṇavāṁ uta. Aneśnnasya yā iṣavaḥ ābhurasya niṣaṅgadiḥ (i). //10//

Yā te hetirmīdhuṣṭama haste babhūva te dhanuḥ. Tayā 'samān viśvatastvamayakṣmayā pari bhuja (i). //11//

6. We wish to avoid the displeasure of the terrible tormenter, who is of coppery hue, a bit red or brownish, and very auspicious, as well as of those thousands of tormenters, who are assembled around him in all the directions. (1)
7. Whose neck is dark and the body is red, who glides fast, whom the cowherds have seen and whom the water-carrying women have also seen, may he (the snake) be kind, when he comes to be seen by us. (1)
8. Our obeisance be to the dark-necked, thousand-eyed and the showerer Lord and I pay my homage to those also, who hold powers under Him. (1)
9. O powerful chief, loosen the string of your bow at both its ends and throw away the arrow, which you hold in your hand. (1)
10. May the bow of the terrible punisher, having braided hair, become stringless; may his quiver hold no arrow with pointed head; may all his shafts disappear and may his cabbard, that holds the sword, be empty. (1)
- (11) O terrible punisher, your bow in your hand is the most praiseworthy weapon. With that protect us from all sides, so that it causes no harm to us. (1)

परि ते धन्व॑नो हेति॒रु॒स्मानृ॒णक्तु॑ वि॒श्वतः॑ । अथो॒ य ह॑ंपु॒धिस्त॒वारे॑ अ॒स्मन्नि॑ धेहि॒ तम् ॥ १२ ॥
 अव॑त॒न्ध धनु॑द्व॒ष्टं स॒हस्रा॑क्ष श॒तेषु॑षे । नि॒शीर्य॑ श॒ल्यानां॑ मु॒खां शि॒वो नः॑ सु॒मना॑ म॒र्व ॥ १३ ॥
 नम॑स्तु आ॒र्पु॒धायाना॑ति॒ताय धू॑ष्णवे । उ॒भाभ्या॑मु॒त ते नमो॑ बा॒ह्वभ्या॑ तव धन्व॑ने ॥ १४ ॥
 मा नो॑ म॒हान्त॑मु॒त मा नो॑ अ॒र्भकं॑ मा न॒ उक्ष॑न्तमु॒त मा न॑ उ॒क्षित॑म् ।
 मा नो॑ व॒धीः पि॒तरं॑ मो॒त मा॒तरं॑ मा नः॑ प्रि॒यास्त॒न्वो रु॒द्र री॒रिषः॑ ॥ १५ ॥
 मा न॑स्तोके॒ तन॑ये॒ मा न॑ आ॒र्पु॒षि मा नो॑ गो॒षु मा नो॑ अ॒श्वेषु॑ री॒रिषः॑ ।
 मा नो॑ वी॒रान् रु॒द्र भ्रा॑मि॒नो व॒धीर्ह॑वि॒र्मन्तः॑ स॒व॒मित॒ त्वां ह॒वाम॑हे ॥ १६ ॥
 नमो॑ हि॒र॑ण्य॒बाह॒वे से॒नान्ये॑ वि॒शां च॑ प॒तये॑ नमो॑ नमो॑ वृ॒क्षेभ्यो॑ ह॒रि॑केशेभ्यः
 प॒शूनां॑ प॒तये॑ नमो॑ नमः॑ श॒ष्पि॒ञ्जरा॑य त्वि॒षी॒मते॑ प॒थी॒नां प॒तये॑ नमो॑
 नमो॑ ह॒रि॑केशा॒योप॒वी॒तिने॑ पु॒ष्टा॒नां प॒तये॑ नमः॑ ॥ १७ ॥

Pari te dhanvano hetirasmān vṛṇaktu viśvataḥ. Atho ya
 iṣudhistavāre asminnidhehi tam (i). //12//

Avatatya dhanuṣṭvaṁ sahasrākṣa śateṣudhe. Niśīrya śalyānām
 mukhā śivo naḥ sumanā bhava (i). //13//

Namasta āyudhāyānātātāya dhr̥ṣṇave. Ubhābhyāmuta te namo
 bāhubhyām tava dhanvane (i). //14//

Mā no mahāntamuta mā no arbhakam mā na ukṣantamuta mā
 na ukṣitam.

Mā no vadhīḥ pitaram mota mātaram mā naḥ priyāstanvo rudra
 rīriṣaḥ (i). //15//

Mā nastoke tanaye mā na āyuṣi mā no goṣu mā no aśveṣu
 rīriṣaḥ.

Mā no vīrān rudra bhāmīno vadhīrhaviṣmantaḥ sadamit tvā
 havāmahe (i). //16//

Namo hiraṇyabāhave senānye (i) diśām ca pataye namo (ii)
 namo vṛkṣebhyo harikeśebhyaḥ (iii) paśūnam pataye namo
 (iv) namaḥ śaṣpiñjarāya tviṣimate (v) pathīnām pataye
 namo (vi) namo harikeśāyopavītine (vii) puṣṭānām pataye
 namaḥ (viii). //17//

12. O terrible punisher, may your weapon, the bow, remain far away from us all around. And kindly keep the quiver, which you have got, away from us. (1)
13. O terrible punisher having thousands of eyes and hundreds of quivers, loosening the string of your bow and blunting the pointed heads of your arrows, may you become benign and friendly to us. (1)
14. We bow in reverence to your weapon, which is now unstrung and which is the conquerer of enemies. We bow in reverence to both your arms as well as to your bow. (1)
15. O terrible punisher, may you not kill any of us whether grown up or young child, married adult or the embryo in the womb. May you not kill our father, nor our mother. Please do no injury to our own dear bodies. (1)
16. O terrible punisher, may you not cause injury to our son; nor to grand-son, nor to our own life, nor to our cows and nor to our horses. May you not kill our enraged young warriors. Bringing abundant tributes, we always invoke you alone. (1)
17. Our homage be to the army's commander, whose arms are decorated with gold. (1) And to the lord of the regions our homage be. (2) Our homage be to the trees having green hair. (3) To the lord of animals our homage be. (4) Our homage be to him, whose skin is yellow like straw. (5) To the lustrous lord of the highways our homage be. (6) Our homage be to the golden-haired, wearing the sacred thread. (7) To the lord of the strong and stout our homage be. (8)

नमो बभ्रुशायं व्याधिने' ऽन्नानां पतये नमो' नमो भवस्य हेत्ये' जगतां पतये नमो'
 नमो रुद्रायततायिने' क्षेत्राणां पतये नमो' नमः सुतापार्हन्त्ये' वनानां पतये नमः' ॥१८॥
 नमो रोहिताय स्थपतये' वृक्षाणां पतये नमो' नमो भुवन्तये वारिवस्कृतायो'
 पंथीनां पतये नमो' नमो मन्त्रिणं वाणिजाय' कक्षाणां पतये नमो'
 नम उच्चैर्घोषायाकन्दयते' पत्नीनां पतये नमः' ॥ १९ ॥
 नमः कृत्स्नायतया धावते' सत्त्वाणां पतये नमो' नमः सहमानाय निश्याधिने'
 आश्याधिनीनां पतये नमो' नमो निषङ्गिणे ककुभाय' स्तेनानां पतये नमो'
 नमो निचेर्वे परिचरायो'रणयानां पतये नमः' ॥ २० ॥
 नमो वञ्चते परिवञ्चते' स्तायूनां पतये नमो' नमो निषङ्गिण इषुधिमते'
 तस्कृताणां पतये नमो' नमः सुकायिभ्यो जिघांसिद्भ्यो' मुष्णतां पतये नमो'
 नमोऽसिमद्भ्यो नक्तञ्चरद्भ्यो' विकृन्तानां पतये नमः' ॥ २१ ॥
 नम उष्णीषिणे गिरिचराय' कुलुञ्चानां पतये नमो' नम इषुमद्भ्यो' धन्वायिष्वश्व वो नमो'
 नम आतन्वानेभ्यः' प्रतिदधनिभ्यश्च वो नमो' नम आयच्छद्भ्यो' ऽस्यद्भ्यश्च वो नमः' ॥२२॥

Namobabhruśāya vyādhine-(i)' nnānām pataye namo (ii) namo
 bhavasya hetyai (iii) jagatām pataye namo (iv) namo
 rudrāyātataīyine (v) kṣetrāṇām pataye namo (vi) namo
 sūtāyāhantyai (vii) vanānām pataye namaḥ (viii). //18//

Namorohitāya sthapataye (i) vṛkṣaṇām pataye namo (ii)
 namobhuvantaye vārivaskṛtayau-(iii) śadhīnām pataye namo
 (iv) namo mantriṇe vāṇijāya (v) kakṣaṇām pataye namo (vi)
 namauccairghoṣāyākrandayate (vii) pattīnam pataye namaḥ
 (viii). //19//

Namaḥ kṛtsnāyatayā dhāvate (i) satvanām pataye namo (ii)
 namaḥ sahamānāya nivādhina (iii) āvyādhinīnam pataye
 namo (iv) namo niṣaṅgiṇe kakubhāya (v) stenānām pataye
 namo (vi) namo nicerave paricarāyā-(vii) raṇyānām pataye
 namaḥ (viii). //20//

Namovañcate parivañcate (i) stāyūnām pataye namo (ii) namo
 niṣaṅgiṇa iṣudhimate (iii) taskarāṇām pataye namo (iv) namaḥ
 srkāyibhyo jighāmsadbhyo (v) muṣṇatām pataye namo (vi)
 namo 'simadbhyo naktañcaradbhyo (vii) vikṛtānām pataye
 namaḥ (viii). //21//

Nama uṣṇīṣiṇe giricarāya (i) kuluñcānām pataye namo (ii)
 nama iṣumadbhyo (iii) dhanvāyibhyaśca vo namo (iv) nama
 ātanvānebhyaḥ (v) pratidadhānebhyaśca vo namo (vi) nama
 āyacchadbhyo- (vii)' syadbhyaśca vo namaḥ (viii). //22//

18. Our homage be to the brown-tanned shooter. (1) To the lord of foodgrains our homage be. (2) Our homage be to the weapon of life. (3) To the lord of moving beings our homage be. (4) Our homage be to the terrible punisher, whose bow is well-stretched. (5) To the lord of the fields our homage be. (6) Our homage be to the charioteer, who does not kill. (7) To the lord of the forests our homage be. (8)
19. Our homage be to the red-skinned mason. (1) To the lord of trees our homage be. (2) Our homage be to the granter of riches, who spreads out this world. (3) To the lord of plants our homage be. (4) Our homage be to the prudent merchant. (5) To the lord of bushes our homage be. (6) Our homage be to the loud roarer. (7) To the foot-soldiers' lord, who makes his enemies weep, our homage be. (8)
20. Our homage to him, who dashes forward with his bow full-stretched. (1) To the protector of harmless animals our homage be. (2) Our homage be to the vanquishing and piercing lord. (3) To the commander of the sharpshooters our homage be. (4) Our homage to the tall sword-wearer. (5) To the lord of thieves our homage be. (6) Our homage be to the fast-moving robber, the loafer. (7) To the lord of forests our homage be. (8)
21. Our homage be to him, who cheats and is an arch-deceiver. (1) To the leader of thieves our homage be. (2) Our homage be to him, who wears sword and the quiver. (3) To the leader of robbers our homage be. (4) Our homage be to those, who carry lances and plan homicide. (5) To the leader of snatchers our homage be. (6) Our homage be to those, who wear swords and roam at night. (7) To the lord of plunderers our homage be. (8)
22. Our homage be to him, who wearing a turban roams in the mountains. (1) To the leader of grabbers our homage be. (2) Our homage be to you, who carry arrows; (3) and to those, who carry bows, our homage be. (4) Our homage to you, who bend your bows; (5) and to you, who aim your arrows, our homage be. (6) Our homage to you, who draw the string of your bow; (7) and to those, who shoot arrows, our homage be. (8)

नमो विसृजद्भ्यो^१ विध्यद्भ्यश्च वो नमो^३ नमः स्वपद्भ्यो^१ जाग्रद्भ्यश्च वो नमो^३
 नमः शयानेभ्यो^१ आसीनेभ्यश्च वो नमो^३ नमस्तिष्ठद्भ्यो^१ धावद्भ्यश्च वो नमः^३ ॥ २३ ॥
 नमः सभाभ्यो^१ सभापतिभ्यश्च वो नमो^३ नमोऽश्वेभ्यो^१ ऽश्वपतिभ्यश्च वो नमो^३
 नम आद्याधिनीभ्यो^१ विविध्वन्तीभ्यश्च वो नमो^३ नम उगणाभ्यो^१—स्तृष्टीहतीभ्यश्च वो नमः^३ ॥ २४ ॥
 नमो गुणेभ्यो^१ गुणपतिभ्यश्च वो नमो^३ नमो वातेभ्यो^१ वातपतिभ्यश्च वो नमो^३
 नमो गृत्सेभ्यो^१ गृत्सपतिभ्यश्च वो नमो^३ नमो विरूपेभ्यो^१ विश्वरूपेभ्यश्च वो नमः^३ ॥ २५ ॥
 नमः सेनाभ्यः^१ सेनानिभ्यश्च वो नमो^३ नमो रुथिभ्यो^१ अरुथेभ्यश्च वो नमो^३
 नमः क्षतृभ्यः^१ संग्रहीतृभ्यश्च वो नमो^३ नमो महद्भ्यो^१ अर्भकेभ्यश्च वो नमः^३ ॥ २६ ॥
 नमस्तक्षेभ्यो^१ रथकारेभ्यश्च वो नमो^३ नमः कुलालेभ्यः^१ कर्मारंभ्यश्च वो नमो^३
 नमो निपादेभ्यः^१ पुत्रिष्ठेभ्यश्च वो नमो^३ नमः श्वनिभ्यो^१ मृगयुभ्यश्च वो नमः^३ ॥ २७ ॥

Namō viṣṛjadbhyo (i) vidhyadbhyaśca vo namo (ii) namaḥ
 svapadbhyo (iii) jāgradbhyaśca vo namo (iv) namaḥ
 śayānebhya (v) āsīnebhyaśca vo namo (vi) namastiṣṭhadbhyo
 (vii) dhāvadbhyaśca vo namaḥ (viii). //23//

Namaḥ sabhābhyaḥ (i) sabhāpatibhyaśca vo namo (ii) namo-
 'śvebhyo-(iii) 'śvapatibhyaśca vo namo (iv) nama
 āvyādhinībhyo (v) vividhyantībhyaśca vo namo (vi) nama
 ugañābhya (vii) str̥mhatibhyaśca vo namaḥ (viii). //24//

Namō gaṇebhyo (i) gaṇapatibhyaśca vo namo (ii) namo
 vrātebhyo (iii) vrātapatibhyaśca vo namo (iv) namo gr̥tsebhyo
 (v) gr̥tsapatibhyaśca vo namo (vi) namo virūpebhyo (vii)
 viśvarūpebhyaśca vo namaḥ (viii). //25//

Namaḥ senābhyaḥ (i) senānibhyaśca vo namo (ii) namo
 rathibhyo (iii) arathebhyaśca vo namo (iv) namaḥ kṣatṛbhyaḥ
 (v) saṅgr̥hīṭṛbhyaśca vo namo (vi) namo mahadbhyo (vii)
 arbhakebhyaśca vo namaḥ (viii). //26//

Namastakṣabhyo (i) rathakārebhyaśca vo namo (ii)
 namaḥ kulālebhyaḥ (iii) karmārebhyaśca vo namo (iv) namo
 niṣādebhyaḥ (v) puñjiṣṭhebhyaśca vo namo (vi) namaḥ
 śvanibhyo (vii) mrgayubhyaśca vo namaḥ (viii). //27//

23. Our homage be to you, who hurl missiles; (1) and to you, who pierce, our homage be. (2) Our homage be to you, while you sleep; (3) and to you, when you are awake, our homage be. (4) Our homage be to you, when you lie down; (5) and to you, when you sit, our homage be. (6) Our homage be to you, when you stand; (7) and to you, when you run forward, our homage be. (8)
24. Our homage be to your assemblies; (1) and to you, the presiders of the assemblies, our homage be. (2) Our homage be to your horses; (3) and to you, the masters of the horses, our homage be. (4) Our homage be to your hordes, who pierce from all around; (5) and to your armies, who pierce painfully, our homage be. (6) Our homage be to your hordes of bandits; (7) and to your hordes, that are slaughterers, our homage be. (8)
25. Our homage be to your units; (1) and to you, the commanders of the units, our homage be. (2) Our homage be to your multiracial legions; (3) and to you the commanders of the multiracial legions, our homage be. (4) Our homage be to your greedy hordes; (5) and to you, the commanders of the greedy hordes, our homage be. (6) Our homage be to your uncouth soldiers; (7) and to you, having all sorts of forms, our homage be. (8)
26. Our homage be to the armies; (1) and to you, the army commanders, our homage be. (2) Our homage be to you, who ride the chariots; (3) and to you, who have no chariots, our homage be. (4) Our homage be to the warriors fighting from the chariots; (5) and to you the drivers of the chariots, our homage be. (6) Our homage be to you, the grown ups; (7) and to you, the young boys, our homage be. (8)
27. Our homage be to you, the carpenters; (1) and to you, the chariot-makers, our homage be. (2) Our homage be to you, the potters; (3) and to you, the blacksmiths, our homage be. (4) Our homage be to you, the fishermen; (5) and to you, the bird-catchers, our homage be. (6) Our homage be to you, the dog-leaders; (7) and to you, the hunters of deer, our homage be. (8)

नमः श्वभ्यः श्वपतिभ्यश्च वो नमो नमो भवाय च रुद्राय च नमः शर्वाय च
पाशुपतये च नमो नीलग्रीवाय च शितिकण्ठाय च ॥ २८ ॥

नमः कपदिने च व्युप्तकेशाय च नमः सहस्राक्षाय च शतधन्वने च
नमो गिरिशाय च शिपिविष्टाय च नमो मीढुष्टमाय च षुमते च ॥ २९ ॥

नमो ह्रस्वाय च वामनाय च नमो बृहते च वर्षाये च नमो वृद्धाय च
सवृधे च नमोऽग्न्याय च प्रथमाय च ॥ ३० ॥

नमो आशवे चो जिराय च नमः शिष्ण्याय च शिभ्याय च नम ऊर्म्याय चो
वस्वन्त्याय च नमो नाव्याय च द्वीप्याय च ॥ ३१ ॥

नमो ज्येष्ठाय च कनिष्ठाय च नमः पूर्वजाय चो परजाय च नमो मध्यमाय चो
पगल्भाय च नमो जघन्याय च बुध्न्याय च ॥ ३२ ॥

Namaḥ śvabhyaḥ (i) śvapatibhyaśca vo namo (ii) namo bhavāya
ca (iii) rudrāya ca (iv) namaḥ śarvāya ca (v) paśupataye ca (vi)
namo nīlagrīvāya ca (vii) śitikanṭhāya ca (viii). //28//

Namaḥ kapardine ca (i) vyuptakeśāya ca (ii) namaḥ sahasrākṣāya
ca (iii) śatadhanvane ca (iv) namo giriśayāya ca (v) śipiviṣṭāya
ca (vi) namo mīḍhuṣṭamāya ce- (vii) ṣumate ca (viii). //29//

Namo hrasvāya ca (i) vāmanāya ca (ii) namo bṛhate ca (iii)
varṣīyase ca (iv) namo vṛddhāya ca (v) savṛdhe ca (vi) namo-
'gryāya ca (vii) prathamāya ca (viii). //30//

Nama āśave cā- (i) jirāya ca (ii) namaḥ śīghryāya ca (iii)
śībhyāya ca (iv) nama ūrmyaya cā- (v) vasvanyāya ca (vi) namo
nadeyāya ca (vii) dvīpyāya ca (viii). //31//

Namo jyeṣṭhāya ca (i) kaniṣṭhāya ca (ii) namaḥ pūrvajāya cā-
(iii) parajāya ca (iv) namo madhyamāya cā- (v) pagalbhāya ca
(vi) namo jaghanyāya ca (vii) budhnyāya ca (viii) //32//

28. Our homage be to dogs; (1) and to you, the masters of dogs, our homage be. (2) Our homage be to him, from whom all the beings are born; (3) and to the terrible punisher. (4) Our homage be to the killer of sin; (5) and to the lord of animals. (6) Our homage be to the dark-necked; (7) and to the sharp-voiced. (8)
29. Our homage be to one with braided hair; (1) and to the shaven-headed. (2) Our homage be to the thousand-eyed Lord; (3) and to the hundred-bowed Lord. (4) Our homage be to Him, who sleeps on the mountain; (5) and to Him, who resides in all the creatures. (6) Our homage be to the most bountiful; (7) and to the one armed with arrows. (8)
30. Our homage be to the tiny; (1) and to the dwarf. (2) Our homage be to the tall; (3) and to the grown up. (4) Our homage be to the old; (5) and to one having company of the old. (6) Our homage be to the foremost; (7) and to the first. (8)
31. Our homage be to the quick-moving; (1) and to the quick-acting. (2) Our homage be to the swift-going; (3) and to the swift-flowing. (4) Our homage be to the full of waves; (5) and to the flowing down with a roar. (6) Our homage be to the dweller by a river; (7) and to the dweller of an island. (8)
32. Our homage be to the eldest; (1) and to the youngest. (2) Our homage be to the earlier-born; (3) and to the later born. (4) Our homage be to the middle-born; (5) and to the immature-born. (6) Our homage be to the lowest; (7) and to the one in depth below. (8)

नमः सोभ्याय च प्रतिसुर्याय च नमो याम्याय च क्षेम्याय च नमः श्लोक्याय चो-
वसान्याय च नम उर्वर्याय च खल्याय च ॥ ३३ ॥

नमो वन्याय च कक्ष्याय च नमः श्रवाय च प्रतिश्रवाय च नम आशुषेणाय चो-
शूरथाय च नमः शूराय चोवभेदिने च ॥ ३४ ॥

नमो विल्मिने च कवचिने च नमो वर्मिणे च वरूथिने च नमः श्रुताय च
श्रुतसेनाय च नमो दुन्दुभ्याय चोहनन्याय च ॥ ३५ ॥

नमो धृष्णवे च प्रमूशाय च नमो निषङ्गिणे चोषुधिमते च नमस्तीक्ष्णवे चो-
युधिने च नमः स्वायुधाय च सुधन्वने च ॥ ३६ ॥

नमः स्रत्याय च पश्याय च नमः काट्याय च नीप्याय च नमः कुल्याय च
सरस्याय च नमो नादेयाय च वैश्रन्ताय च ॥ ३७ ॥

Namaḥ sobhyāya ca (i) pratisaryāya ca (ii) namo yāmyāya ca
(iii) kṣemyāya ca (iv) namaḥ ślokyāya cā-(v) vasānyāya ca (vi)
nama urvaryāya ca (vii) khalyāya ca (viii). //33//

Namo vanyāya ca (i) kaksyāya ca (ii) namaḥ śravāya ca (iii)
pratiśravāya ca (iv) nama āśuṣeṇāya cā-(v) śurathāya ca (vi)
namaḥ śūrāya cā- (vii) vabhedine ca (viii). //34//

Namo bilmine ca (i) kavacine ca (ii) namo varmiṇe ca (iii)
varūthine ca (iv) namaḥ śrutāya ca (v) śrutasenāya ca (vi) namo
dundubhyāya cā- (vii) hananyāya ca (viii). //35//

Namo dhṛṣṇave ca (i) pramṛśāya ca (ii) namo niṣaṅgiṇe ce- (iii)
śudhimate ca (iv) namastīkṣṇeṣave cā- (v) yudhine ca (vi)
namaḥ svāyudhāya ca (vii) sudhanvane ca (viii). //36//

Namaḥ srutyāya ca (i) pathyāya ca (ii) namaḥ kātyāya ca (iii)
nīpyāya ca (iv) namaḥ kulyāya ca (v) sarasyāya ca (vi) namo
nādeyāya ca (vii) vaiśantāya ca (viii). //37//

33. Our homage be to the Lord, who pervades this world, full of virtues and sins; (1) and to Him, who cures wounds. (2) Our homage be to Him, who controls evil; (3) and to Him, who preserves good. (4) Our homage be to Him, who is pariseworthy; (5) and to Him, who leads all actions to completion. (6) Our homage be to Him, who makes earth fertile; (7) and to Him who lords it over threshing-floor. (8)
34. Our homage be to Him, who pervades the woods; (1) and pervades the valleys. (2) Our homage be to Him, who is the sound; (3) and is the echo. (4) Our homage be to Him, who makes the armies quick-moving; (5) and makes the chariots fast-running. (6) Our homage be to Him, who is chivalry personified; (7) and who rends asunder. (8)
35. Our homage be to the wearer of the helmet; (1) and to the wearer of the cuirass. (2) Our homage be to the wearer of the mail; (3) and to the wearer of the protective armour. (4) Our homage be to the warrior, who is famous; (5) and to him, whose army is much renowned. (6) Our homage be to him, who has drums; (7) and to him, who marches with the beating drums. (8)
36. Our homage be to him, who is bold; (1) and to him, who is prudent. (2) Our homage be to him, who carries a sword; (3) and to him, who carries quivers. (4) Our homage be to him, who has sharp arrows; (5) and to him who has weapons. (6) Our homage be to him, who has good weapons; (7) and to him, who has fine bows. (8)
37. Our homage be to him, who rules over pathways; (1) and rules over highways. (2) Our homage be to him, who rules over wells; (3) and rules over springs. (4) Our homage be to him, who rules over canals; (5) and rules over lakes. (6) Our homage be to him, who rules over rivers; (7) and rules over ponds. (8)

नमः कूप्याय चो वुट्याय च नमो वीध्याय चो तप्याय च नमो मेघ्याय च
विद्युत्याय च नमो वर्ष्याय चो वृष्याय च ॥ ३८ ॥

नमो वात्याय च रेष्म्याय च नमो वास्तव्याय च वास्तुपाय च नमः सोम्याय च
रुद्राय च नमस्ताम्राय चो रुणाय च ॥ ३९ ॥

नमः शङ्कर्यै च पशुपतये च नम उग्राय च भीमाय च नमोऽग्नेवधाय च
दूरेवधाय च नमो हन्त्रे च हर्नियसे च नमो वृक्षेभ्यो हरिकेशेभ्यो नमस्तार्याय ॥ ४० ॥

नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च
शिवतराय च ॥ ४१ ॥

नमः पार्याय चो वार्याय च नमः प्रतरणाय चो तरणाय च नमस्तीर्थ्याय च
कूल्याय च नमः शल्प्याय च फेन्याय च ॥ ४२ ॥

Namaḥ kūpyaya cā- (i) vatyāya ca (ii) namo vīdhryāya cā-(iii)
tapyāya ca (iv) namo meghyāya ca (v) vidyutyāya ca (vi) namo
varṣyāya cā- (vii) varṣyāya ca (viii). //38//

Namo vātyāya ca (i) reṣmyāya ca (ii) namo vāstavyāya ca (iii)
vāstupāya ca (iv) namaḥ somāya ca (v) rudrāya ca (vi)
namastāmṛaya cā- (vii) ruṇāya ca (viii). //39//

Namaḥ śaṅgave ca (i) paśupataye ca (ii) nama ugrāya ca (iii)
bhīmāya ca (iv) namo' grevadhāya ca (v) durevadhāya ca (vi)
namo hantre ca (vii) hanīyase ca (viii) namo vṛkṣebhyo
harikeśebhyo (ix) namastārāya (x). //40//

Namaḥ śambhavāya ca (i) mayobhavāya ca (ii) namaḥ śaṅkarāya
ca (iii) mayaskarāya ca (iv) namaḥ śivāya ca (v) śivatarāya ca
(vi). //41//

Namaḥ pāryāya cā- (i) vāryāya ca (ii) namaḥ pratarāṇāya co-
(iii) ttaraṇāya ca (iv) namastīrthyāya ca (v) kūlyāya ca (vi)
namaḥ śaṣpyāya ca (vii) phenyāya ca (viii). //42//

38. Our homage be to him, who rules over wells; (1) and rules over water-holes. (2) Our homage be to him, who rules over cloudy weather; (3) and rules over sunshine. (4) Our homage be to him, who rules over clouds; (5) and rules over lightning. (6) Our homage be to Him, who rules over rain; (7) and rules over draught. (8)
39. Our homage be to Him, who rules over winds; (1) and rules over tornadoes. (2) Our homage be to Him, who rules over buildings; (3) and is the protector of buildings. (4) Our homage be to the blissful Lord; (5) and to terrible punisher. (6) Our homage be to the scarlet-coloured; (7) and to the reddish one (8)
40. Our homage be to the bestower of weal; (1) and to the Lord of animals. (2) Our homage be to the wrathful Lord; (3) and to the Lord terrible. (4) Our homage be to Him, who kills the near ones; (5) and to Him, who kills the distant ones. (6) Our homage be to Him, who is the killer; (7) and to Him the slaughterer. (8) Our homage be to the trees, green with leaves. (9) Our homage be to the Lord, the deliverer. (10)
41. Our homage be to Him, who is joy personified; (1) and to Him, who is bliss personified. (2) Our homage be to Him, who is the granter of joy; (3) and to Him, who is the granter of Bliss. (4) Our homage be to Him, who is benevolent; (5) and to Him, who is exceedingly benevolent. (6)
42. Our homage be to Him, who is on the other side of this world; (1) and to Him, who is on this side of the world. (2) Our homage be to Him, who helps us to swim across; (3) and to Him, who carries across. (4) Our homage be to Him, who rules over the fords; (5) and to Him, who rules over the banks. (6) Our homage be to Him, who pervades the weeds; (7) and to Him who pervades the foam (8)

नमः सिकत्याय च प्रवाह्याय च नमः किंशिलाय च क्षयाय च नमः कपर्दिने च
 पुलस्तये च नमः इरिण्याय च प्रपथ्याय च ॥ ४३ ॥
 नमो ब्रज्याय च गोष्ठ्याय च नमस्तल्प्याय च गेह्याय च नमो हृदय्याय च
 नित्रिष्याय च नमः काट्याय च गह्वरेष्ठाय च ॥ ४४ ॥
 नमः शुष्क्याय च हस्तिप्याय च नमः पांशुसव्याय च रजस्याय च नमो लोप्याय च—
 लप्याय च नमः ऊर्ष्याय च सूर्याय च ॥ ४५ ॥
 नमः पर्णाय च पर्णशदाय च नमः उद्गुरमाणाय च—मिष्टने च नमः आखिवृते च
 प्रखिवृते च नमः हृषिकृद्भ्यो धनुष्कृद्भ्यश्च वो नमो नमो वः किरिकेभ्यो देवानां
 हृदयेभ्यो नमो विचिन्वत्केभ्यो नमो विशिष्यत्केभ्यो नमः आनिहृतेभ्यः ॥ ४६ ॥
 द्रापे अन्धस्सपते दरिद्रे नीललोहित ।
 आसां प्रजानामिषां पशूनां मा भेमा रोद्मो च नः किञ्चनाममते ॥ ४७ ॥

Namaḥ sikatyāya ca (i) pravāhyāya ca (ii) namaḥ kiṃśilāya ca
 (iii) kṣayanāya ca (iv) namaḥ kapardine ca (v) pulastaye ca (vi)
 nama iriṇyāya ca (vii) prapathyāya ca (viii). //43//

Namo vrajyāya ca (i) goṣṭhyāya ca (ii) namastalpyāya ca (iii)
 gehyāya ca (iv) namo hṛdayyāya ca (v) niveṣpyāya ca (vi)
 namaḥ kātyāya ca (vii) gahvareṣṭhāya ca (viii). //44//

Namaḥ śuṣkyāya ca (i) harityāya ca (ii) namaḥ pāṃsavyāya ca
 (iii) rajasyāya ca (iv) namo lopyāya co- (v) lapyāya ca (vi) nama
 ūrvyāya ca (vii) sūrvyāya ca (viii). //45//

Namaḥ parṇāya ca (i) parṇaśadāya ca (ii) nama udguramāṇāya
 cā- (iii) bhighnate ca (iv) nama ākhidate ca (v) prakhidate ca
 (vi) nama iṣukṛdbhyo (vii) dhanuṣkṛdbhyaśca vo namo (viii)
 namo vaḥ kirikebhyo devānāṃ hṛdayebhyo (ix) namo
 vicinvatkebhyo (x) namo vikṣiṇatkebhyo (xi) nama
 ānirhatebhyaḥ (xii). //46//

Drāpe andhaspate daridra nīllohita.
 Āsām prajānām eṣām paśūnām mā bhermā roṇmo ca naḥ
 kiñcanāmamat (i). //47//

43. Our homage be to Him, who rules over the sands; (1) and to Him who rules over the flow. (2) Our homage be to Him, who rules over pebbles; (3) and to Him who rules over pools. (4) Our homage be to Him, who rules over shells and conches; (5) and to Him, who rules over sand banks. (6) Our homage be to Him, who rules over barren lands; (7) and to Him, who rules over crowded highways. (8)
44. Our homage be to Him, who is the master of cattle-farms; (1) and to Him, who is the master of cow-stalls. (2) Our homage be to Him, who is the master of beds; (3) and to Him, who is the master of homes. (4) Our homage be to Him, who rules over pools; (5) and to Him, who rules over whirlpools. (6) Our homage be to Him, who rules over wells; (7) and to Him, who rules over abysses. (8)
45. Our homage be to Him, who pervades the dry; (1) and to Him who pervades loose earth. (2) Our homage be to Him, who pervades the dust; (3) and to Him who pervades the pollen-dust. (4) Our homage be to Him, who is in inaccessible places; (5) and to Him, who is in shrub-tracts. (6) Our homage be to Him, who is in earth; (7) and to Him, who is in fertile earth. (8)
46. Our homage be to Him, who is in leaves; (1) and to Him, who is in the falling leaves. (2) Our homage be to Him, who threatens; (3) and to Him, who kills. (4) Our homage be to Him, who tortures from every quarter; (5) and to Him, who tortures much. (6) Our homage be to you, the makers of arrows; (7) and to you, the makers of bows. (8) Our homage be to you, the creators of the world, and the most important of Nature's bounties. (9) Our homage be to the differentiators between virtue and vice. (10) Our homage be to the destroyers of evil. (11) Our homage be to those, who themselves are indestructible. (12)
47. O torturer of wicked, Lord of food, devoid of all sorts of possessions, O Lord with azure and red hue, may you never frighten our people and our animals. May you never cause any injury to them and nothing whatsoever of ours be ever sick. (1)

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भ्रामहे मतीः ।
 यथा शमसद द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ननातुरमे ॥ ४८ ॥
 या ते रुद्र शिवा तनूः शिवा विश्वाहा भेषजी । शिवा रुतस्य भेषजी तया नः मृड जीवसे ॥ ४९ ॥
 परि नो रुद्रस्य हेतिर्वृणक्तु परि त्वेषस्य दुर्मतिरघायोः ।
 अब स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृडे ॥ ५० ॥
 मीढुष्टम शिवतम शिवो नः सुमना भव ।
 परमे वृक्ष आयुधं निधाय कृत्ति वसान आ चर पिनाकं बिभ्रदा गहि ॥ ५१ ॥
 विकिरिद्र विलोहित नमस्ते अस्तु भगवः । यास्ते सहस्रं हेतयोऽन्यमुस्मान्नि वपन्तु ताः ॥ ५२ ॥
 सहस्राणि सहस्रशो बाह्वोस्तवं हेतयः । तासामीशानो भगवः पराचीना मुखा कृधि ॥ ५३ ॥

Imā rudrāya tavase kapardine kṣayadvīrāya pra bhāramahe matīḥ.

Yathā śamasad dvipade catuspade viśvaṁ puṣṭaṁ grāme asminnanāturam (i). //48//

Yā te rudra śivā tanūḥ śivā viśvāhā bheṣajī. Śivā rutasya bheṣajī taya no mṛḍa jīvase (i). //49//

Pari no rudrasya hetirvṛṇaktu pari tveṣasya durmatiraghāyoh. Ava sthirā maghavadbhyastanuṣva mīḍhvastokaya tanayāya mṛḍa (i). //50//

Mīḍhuṣṭama śivatama śivo naḥ sumanā bhava. Parame vṛkṣa āyudhaṁ nidhāya kṛttim vasāna ā cara pinākam bibhradāgahi (i). //51//

Vikiridra vilohita namaste astu bhagavaḥ. Yāste sahasraṁ hetayo' nyasmin nivapantu tāḥ (i). //52//

Sahasrāṇi sahasraśo bāhvostava hetayaḥ. Tāsāmīśāno bhagavaḥ parācīnā mukhā kṛdhi (i). //53//

48. We offer these thoughtful praises to the terrible Lord, immensely strong, wearing braided hair and surrounded by warriors, so that there be happiness for our bipeds and quadrupeds, and all in this village be well-nourished and free from illness. (1)
49. O terrible Lord, with that form of yours, which is pleasing and auspicious, a perpetual remedy, and pleasing remedy for all the ills, may you favour us, so that we may live. (1)
50. May the weapon of the terrible Lord spare us; may the ill-feeling of the wrathful malevolent leave us aside. O showerer of benefits, do not aim your bow towards the sacrificers, who offer oblations, and bless our sons and the grandsons with your grace. (1)
51. O most bountiful, O most gracious, be gracious and friendly to us. Leave your weapon on the distant tree and then, clad in your robes of skin, approach us. Come here carrying your bow (without arrow). (1)
52. O averter of injuries, O free from every blemish, our homage be to you, O glorious Lord. Thousands of weapons, which you have, may kill others and not us. (1)
53. There are thousands and thousands of weapons in your hands. O glorious Lord, being master of those weapons, keep their points turned away from us. (1)

असंख्याता सहस्राणि ये रुद्रा अधि भूम्वांम । तेषां सहस्रयोजनेऽव धन्वानि तन्मसि ॥५४॥
 अस्मिन् महत्पुण्येऽन्तरिक्षे भवा अधि । तेषां सहस्रयोजनेऽव धन्वानि तन्मसि ॥५५॥
 नीलग्रीवाः शितिकण्ठा दिवं रुद्रा उपश्रिताः । तेषां सहस्रयोजनेऽव धन्वानि तन्मसि ॥५६॥
 नीलग्रीवाः शितिकण्ठाः शर्वा अधः क्षमाचराः । तेषां सहस्रयोजनेऽव धन्वानि तन्मसि ॥५७॥
 ये वृक्षेषु शृण्विभ्रा नीलग्रीवा विलोहिताः । तेषां सहस्रयोजनेऽव धन्वानि तन्मसि ॥५८॥
 ये भूतानामधिपतयो विशिखासः कपर्दिनः । तेषां सहस्रयोजनेऽव धन्वानि तन्मसि ॥५९॥
 ये पृथा पथिरक्षय ऐलवृदा आयुर्धुधः । तेषां सहस्रयोजनेऽव धन्वानि तन्मसि ॥६०॥

Asankhyātā sahasrāṇi ye rudrā adhi bhūmyām. Teṣāṃ sahasrayojane'va dhanvāni tanmasi (i). //54//

Asmin mahatyarṇave'ntarikṣhe bhavā adhi. Teṣāṃ sahasrayojane'va dhanvāni tanmasi (i). //55//

Nīlagrīvāḥ śitikanṭhā divaṃ rudrā upaśritāḥ. Teṣāṃ sahasrayojane'va dhanvāni tanmasi (i). //56//

Nīlagrīvāḥ śitikanṭhāḥ śarvā adhaḥ kṣamācarāḥ. Teṣāṃ sahasrayojane'va dhanvāni tanmasi (i). //57//

Ye vṛkṣeṣu śaṣpiñjarā nīlgrīva vilohitāḥ. Teṣāṃ sahasrayojane'va dhanvāni tanmasi (i). //58//

Ye bhūtānāmadhipatayo viśikhāsāḥ kapardinaḥ. Teṣāṃ sahasrayojane'va dhanvāni tanmasi (i). //59//

Ye pathām pathirakṣhaya ailabṛdā āyuryudhaḥ. Teṣāṃ sahasrayojane'va dhanvāni tanmasi (i). //60//

54. There are innumerable, thousands of terrible punishers on this earth. May we get their bows unbent even a thousands leagues away. (1)
55. There are many terrible punishers in this vast mid-space, which is full of water. May we get their bows unbent even a thousand leagues away. (1)
56. There are many terrible punishers with dark necks and sharp voices, inhabiting the sky. May we get their bows unbent even a thousand leagues away. (1)
57. There are many terrible punishers with dark necks and sharp voices, who stay underground. May we get their bows unbent even a thousand leagues away. (1)
58. There are many straw-coloured, dark-necked, red-hued terrible punishers, who hide themselves on trees. May we get their bows unbent even a thousand leagues away. (1)
59. There are many terrible punishers, either shaven-headed or having braided hair, who are lords of all creatures. May we get their bows unbent even a thousand leagues away. (1)
60. There are some terrible punishers, who are lords of highways and who protect travellers. They supply food and fight throughout their life. May we get their bows unbent even a thousand leagues away. (1)

ये तीर्थानि प्रचरन्ति सूकाहस्ता निषङ्गिणः । तेषां सहस्रयोजनेऽव धन्वा नि तन्मसि ॥६१॥
 येऽङ्गेषु विविधयन्ति पात्रेषु पिबन्तो जनान् । तेषां सहस्रयोजनेऽव धन्वा नि तन्मसि ॥६२॥
 य एतावन्तश्च भूयांसश्च दिशो रुद्रा विंतिस्थिरं । तेषां सहस्रयोजनेऽव धन्वा नि तन्मसि ॥६३॥
 नमोऽस्तु रुद्रेभ्यो ये दिवि येषां वर्षमिषवः । तेभ्यो दश प्राचीर्दश दक्षिणा दश
 प्रतीचीर्दशोदीचीर्दशोर्ध्वाः । तेभ्यो नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो
 यश्च नो द्वेष्टि तमेषां जम्भे धम्भे ॥ ६४ ॥
 नमोऽस्तु रुद्रेभ्यो येऽन्तरिक्षे येषां वात इषवः । तेभ्यो दश प्राचीर्दश दक्षिणा दश
 प्रतीचीर्दशोदीचीर्दशोर्ध्वाः । तेभ्यो नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो
 यश्च नो द्वेष्टि तमेषां जम्भे धम्भे ॥ ६५ ॥
 नमोऽस्तु रुद्रेभ्यो ये पृथिव्यां येषामन्नमिषवः । तेभ्यो दश प्राचीर्दश दक्षिणा दश
 प्रतीचीर्दशोदीचीर्दशोर्ध्वाः । तेभ्यो नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो
 यश्च नो द्वेष्टि तमेषां जम्भे धम्भे ॥ ६६ ॥

Ye tīrthāni pracaranti sṛkāhastā niṣaṅgiṇaḥ. Teṣāṁ sahasrayojane' va dhanvāni tanmasi (i). //61//

Ye 'nneṣu vividhyanti pātreṣu pibato janān. Teṣāṁ sahasrayojane' va dhanvāni tanmasi (i). //62//

Ya etāvantaśca bhūyāṁsaśca diśo rudrā vitasthire. Teṣāṁ sahasrayojane' va dhanvāni tanmasi (i). //63//

Namo'stu rudrebhyo ye divi yeṣāṁ varṣamiṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //64//

Namo'stu rudrebhyo ye'ntarikṣe yeṣāṁ vāta iṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //65//

Namo'stu rudrebhyo ye pṛthivyāṁ yeṣāmannamiṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //66//

61. There are many terrible punishers, who, armed with daggers and swords, frequent the fords of river. May we get their bows unbent even a thousand leagues away. (1)
62. There are some terrible punishers, who slash down men, when they are taking food or when they are drinking from their mugs. May we get their bows unbent even a thousand leagues away. (1)
63. The terrible punishers, who are so many and more than even these, occupy all the regions. May we get their bows unbent even a thousand leagues away. (1)
64. Our obeisance be to the terrible punishers, who are in the sky and whose arrows are the rain-waters. For them ten to the east, ten to the south, ten to the west, ten to the north, and ten upwards. Our obeisance be to them. May they protect us. May they give us comfort. We put in their jaws the man, whom we hate and who hates us. (1)
65. Our obeisance be to the terrible punishers, who are in the mid-space and whose arrows are the winds. For them ten to the east, ten to the south, ten to the west, ten to the north and ten upwards. Our obeisance be to them. May they protect us. May they give us comfort. We put in their jaws the man, whom we hate and who hates us. (1)
66. Our obeisance be to the terrible punishers, who are here on the earth and whose arrows are the food. For them ten to the east, ten to the south, ten to the west, ten to the north and ten upwards. Our obeisance be to them. May they protect us. May they give us comfort. We put in their jaws the man, whom we hate and who hates us. (1)

अथ सप्तदशोऽध्यायः ।

अश्मन्नूर्जं पर्वते शिथ्रियाणामद्भ्य ओषधीभ्यो वनस्पतिभ्यो अधि सम्भृतं पर्यः ।

तां न इषमूर्जं धत्त मरुतः सत्तराणां अश्मन्ते क्षु^१—न्मयि त ऊर्ग^२

द्विप्मस्तं ते शुगृच्छतु ॥ १ ॥

इमा मे अग्न इष्टका धेनवः सन्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं

चायुतं च नियुतं च नियुतं च प्रयुतं चावृद्धं च न्यवृद्धं च समुद्रश्च मध्यं चान्तश्च परार्धश्चैता

मे अग्न इष्टका धेनवः सन्त्वमुत्रामुष्मिल्लोके ॥ २ ॥

ऋतव स्थ ऋतावृध ऋतुष्टा स्थ ऋतावृधः ।

घृतश्रुतो मधुश्रुतो विराजो नाम कामदुघा अक्षीयमाणाः ॥ ३ ॥

समुद्रस्य त्वाऽवकयाग्ने परि व्ययामसि । पावको अस्मभ्यंश्च शिवो भवे ॥ ४ ॥

हिमस्य त्वा जरायुणाऽग्ने परि व्ययामसि । पावको अस्मभ्यंश्च शिवो भवे ॥ ५ ॥

ATHA SAPTADAŚO' DHYĀYAH

Aśmannūrjaṁ parvate śiśriyāṇāmadbhya oṣadhībhyo
vanaspatibhyo adhi sambhṛtam payaḥ. Tām na iṣamūrjaṁ
dhatta marutaḥ saṁrārāṇā (i) aśmaṁste kṣūn- (ii) mayi ta ūrg-
(iii) yaṁ dviṣmastaṁ te śugṛcchatu (iv). //1//

Imā me agna iṣṭakā dhenvaḥ santvekā ca daśa ca daśa ca śataṁ
ca śataṁ ca sahasraṁ ca sahasraṁ cāyutaṁ cāyutaṁ ca niyutaṁ
ca niyutaṁ ca prayutaṁ cārbudaṁ ca nyarbudaṁ ca samudraśca
madhyaṁ cāntaśca parārdhaścaitā me agna iṣṭakā dhenavaḥ
santvamutrāmuṣmiṁlloke (i). //2//

Ṛtava stha ṛtāvṛdha ṛtuṣṭhā stha ṛtāvṛdhaḥ.
Gṛtaścuto madhuścuto virājo nāma kāmadughā akṣīyamāṇāḥ
(i). //3//

Samudrasya tvā'vakayāgne pari vyayāmasi. Pāvako
asmabhyaṁ śivo bhava (i). //4//

Himasya tvājarāyuṇa 'gne pari vyayāmasi. Pāvako asmabhyaṁ
śivo bhava (i). //5//

CHAPTER SEVENTEEN

1. O cloud-bearing winds, energy lies hidden in rocks and mountains. It is gathered like milk from waters, herbs and plants. May you grant that food and vigour to me, O bounteous ones. (1) May your hunger be in rocks. (2) May your vigour be in me. (3) May your burning pain go to the man, we hate. (4)
2. O adorable Lord, these are my coveted milch cows; may, these become ten (*daśa*) from one (*eka*); from ten these may become hundred (*śata*); from hundred a thousand (*sahasra*); from a thousand ten thousand (*ayuta*); from ten thousand a hundred thousand (*niyuta*); from a hundred thousand a million (*prayuta*); and ten millions (*arbuda*) and hundred millions (*nyarbuda*) and a billion (*samudra*) and ten billions (*madhya*); and a hundred billions (*anta*), and a trillion (*parārdha*); these may be my coveted milch-cows in the next world as well as in the present one, O adorable Lord. (1)
3. (O my desirable cows), you are (like) seasons helping the sacrifice; you are fixed in your seasons and help in the sacrifice. Dripping butter and dripping honey, you look fine. You grant whatever is desired and your stock never exhausts. (1)
4. O fire divine, we encircle you with the vastness of water. May you be purifier and gracious to us. (1)
5. O fire divine, we girdle you with the choriion of ice. May you be purifier and gracious to us. (1)

उप उमन्नुप वेतसेऽथ तर नदीव्वा । अग्ने पित्तमपामसि मण्डूकि ताभिरा गति
सेमं नो यज्ञं पावकवर्णं छे शिवं कृषि ॥ ६ ॥

अपामिदं न्ययनं स मुद्रस्य निवेशनम् ।

अन्याँस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यं छे शिवो भव ॥ ७ ॥

अग्ने पावक रोचिषा मन्द्रया देव जिह्या । आ देवान् वक्षि यक्षि च ॥ ८ ॥

स नः पावक दीदिवोऽग्ने देवाँर इहा वह । उप यज्ञं हविश्च नः ॥ ९ ॥

पावकया यक्षितयन्त्या कृपा क्षामन् रुक्ष उपसो न भानुना ।

तूर्वन न यामन्नेतशस्प नू रण आ यो घृणे न ततृपाणो अजरः ॥ १० ॥

नमस्ते हरंते शोचिषे नमस्ते अस्वर्विधे ।

अन्याँस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यं छे शिवो भव ॥ ११ ॥

Upa jmanaupa vetase' va tara nadīṣvā. Agne pittamapāmasi
maṇḍūki tābhirā gahi semam no yajñam pāvakavarṇam śivam
kṛdhi (i). //6//

Apāmidam nyayanaṁ samudrasya niveśanam.

Anyāñste asmattapantu hetayaḥ pāvako asmabhyaṁ śivo bhava
(i). //7//

Agne pāvaka rociṣā mandrayā deva jihvayā. Ā devān vakṣi
yakṣi ca (i). //8//

Sa naḥ pāvaka dīdivo' gne devāñ ihā vaha. Upa yajñam haviṣca
naḥ(i). //9//

Pāvakayā yaścitayantyā kṛpā kṣāman ruruca uṣaso na bhānunā.
Tūrvan na yāmannetaśasya nū raṇa ā yo ghr̥ṇe na tatṛṣāṇo
ajarah (i). //10//

Namaste harase śociṣe namaste astvarciṣe

Anyāñste asmattapantu hetayaḥ pāvako asmabhyaṁ śivo bhava
(i). //11//

6. O fire, descend on the earth, in the reeds and on the rivers. You are the gall of waters. With them, O bright shining damsel, come here. May you make this sacrifice of ours bright-hued and auspicious. (1)
7. This is confluence of waters and the abode of the ocean. May your weapons torment others than us. May you be purifier and gracious to us. (1)
8. O fire divine, holy and illustrious, may you, with your radiant and pleasing tongue-like flames bring here to us the benefits of Nature's bounties, and honour them. (1)
9. Adorable God, may you inspire enlightened devotees, who have assembled for work and worship, and impel them to make united efforts for good of the mankind. (1)
10. We adore the adorable Lord, who shines on earth with His brilliance just like dawns, illuminated by the sun; and who is like a war-horse destroying enemy-forces in the battle; who is thirsty for bright glow, and who is never enfeebled by age. (1)
11. Our homage be to your desiccation and to your glow. Our obeisance be to your illuminating light. May your weapons torment others than us. May you be purifier and gracious to us. (1)

नृषवे वे—अप्सुषवे वेहं बर्हिषवे वेहं वनसवे वेहं स्वर्विवे वेहं ॥ १२ ॥

ये देवा देवानां यज्ञियां यज्ञियानां संबत्सरीणमुप भागमासते ।

अहुतादो हविषो यज्ञे अस्मिन्स्वयं पिबन्तु मधुनो घृतस्य ॥ १३ ॥

ये देवा देवेष्वधि देवत्वमायन् ये ब्रह्मणः पुर एतारो अस्य ।

येभ्यो न कृते पर्वते धाम किञ्चन न ते विवो न पृथिव्या अधि स्नुषु ॥ १४ ॥

प्राणदा अपानदा व्यानदा वर्चोदा वरिवोदाः ।

अन्यास्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यं अग्निवो मयं ॥ १५ ॥

अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्युत्तिणम् । अग्निर्नो वनते रयिम् ॥ १६ ॥

य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसिदत् पिता नः ।

स आशिषा द्रविणमिच्छमानः प्रथमच्छदवरां आ विवेश ॥ १७ ॥

Nṛṣade veḍ (i) apsuṣade veḍ (ii) barhiṣade veḍ (iii) vanasade veḍ (iv) svarvide veḍ (v). //12//

Ye devā devānām yajñiyā yajñiyānām samvatsarīṇamupa bhāgamāsate. Ahutādo haviṣo yajñe asmintsvayaṁ pibantu madhuno gṛhṭasya (i). //13//

Ye devā deveṣvadhi devatvamāyan ye brahmaṇaḥ pura etāro asya.

Yebhyo na ṛte pavate dhāma kiñcana na te divo na pṛthivyā adhi snuṣu (i). //14//

Prāṇadā apānadā vyānadā varcodā varivodāḥ.

Anyāñste asmattapantu hetayaḥ pāvako asmabhyaṁ śivo bhava (i). //15//

Agnistigmaṇa śociṣā yāsadvīśvaṁ nyatriṇam. Agnirno vanate rayim (i). //16//

Ya imā viśvā bhuvanāni juhvadṛṣirhotā nyasīdat pitā naḥ.

Sa āśiṣa draviṇamicchamānaḥ prathamacchadavarāṁ ā vivesa (i). //17//

12. Dedication (*vet*) to Him, who resides in men. (1) Dedication (*vet*) to Him, who resides in waters. (2) Dedication (*vet*) to Him, who resides in the sacrifice. (3) Dedication (*vet*) to Him, who resides in forests. (4) Dedication (*vet*) to Him, who bestows light. (5)
13. May the persons, learned among the learned, and dutiful among the dutiful, who enjoy their annual share, and who do not consume offerings, drink of their own honey and melted butter at this sacrifice. (1)
14. The enlightened persons, who have become foremost among the learned by their learning, who are heralds of the sacred knowledge, and without whom no place can be holy, are not found on the summits of heaven, nor of earth (i.e., they may be found anywhere). (1)
15. You are bestower of in-breath, bestower of out-breath, bestower of diffused breath, bestower of lustre, bestower of riches; may your flames torment others than us. May you be purifier and gracious to us. (1)
16. May the Lord, with His sharp flame, cast down each destructive devourer; may He grant us precious treasures. (1)
17. The Lord, our father, the seer and the sacrificer of this universe, who sits calm and quiet, performing sacrifice of all these worlds, desiring possession with His own wish, being the archetypal of all, enters all the things created later. (1)

किंस्विदासीदधिष्ठानमारम्भं कतमत्स्वित्कुथाऽऽसीत् ।
 यतो भूमिं जनयन् विश्वकर्म वि द्यामौर्णोन्महिना विश्वचक्षाः ॥ १८ ॥
 विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
 सं बाहुभ्यां धमति सं पतत्रैर्द्यावामूर्मी जनयन् केव एकः ॥ १९ ॥
 किंस्विद्वनं क उ स वृक्ष आसु यतो द्यावापृथिवी निवृत्तक्षुः ।
 मनीषिणो मनसा पृच्छतेदु तद्यवृध्यतिष्ठद्वनानि धारयन् ॥ २० ॥
 या ते धामानि परमाणि याऽवमा या मध्यमा विश्वकर्मभूतेमा ।
 शिक्षा सलिभ्यो हविषि स्वधावः स्वयं यजस्व तन्वं वृधानः ॥ २१ ॥
 विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम् ।
 मुह्यन्त्वन्ये अभितः सपत्ना इहास्माकं मघवा मरिरस्तु ॥ २२ ॥
 वाचस्पतिं विश्वकर्माणमुतये मनोजुवं वाजे अद्या हुवेम ।
 स नो विश्वानि हवनानि जोषद्विश्वशम्भुरवसे साधुकर्मा ॥ २३ ॥

Kiṁ svid āsīdadhiṣṭhānamārambhaṇaṁ katamat svit
 katha" sīt.

Yato bhūmim janayan viśvakarmā vi dyāmaurṇonmahinā
 viśvacakṣā (i) //18//

Viśvataścakṣuruta viśvatomukho viśvatobāhuruta viśvataspat.
 Saṁ bāhubhyaṁ dhamati saṁ patatrairdyāvābhūmī janayan
 deva ekaḥ (i). //19//

Kiṁsvidvanam ka u sa vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ.
 Maniṣiṇo manasā pṛcchatedu tad yad adhyatiṣṭhad bhuvanāni
 dhārayan (i). //20//

Yā te dhāmāni paramāṇi yā"vamā yā madhyamā
 viśvakarmannutemā. Śikṣā sakhibhyo haviṣi svadhāvaḥ svayaṁ
 yajasva tanvaṁ vṛdhānaḥ (i). //21//

Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva pṛthivīmuta
 dyām. Muhyantvanye abhitaḥ sapatnā ihāsmākaṁ maghavā
 sūrirastu (i). //22//

Vācaspatiṁ viśvakarmāṇmūtaye manojuvaṁ vāje adyā
 huvema.Sa no viśvāni havanāni joṣad viśvaśambhūravase
 sādrukarmā (i). //23//

18. What was the place to stand upon; what was the material with which to work; and what was the process, by which the Universal Architect, seeing all, created the earth and covered the heaven with His might? (1)
19. Having eyes all around, mouths all around, arms all around and feet all around, that Lord alone, while creating this heaven and earth, forges them in proper order with His both the arms and with numerous wings. (1)
20. Which was that forest and which was the tree, from which the heaven and the earth were carved out? O thinkers, inquire within your mind, what is the pedestal on which He stands while holding these worlds? (1)
21. O Universal Architect, O Lord of material prosperity, whichever your these highest, lowest and even the middlemost abodes are, may you grant these to our friends, who offer oblations. May you yourself perform the sacrifice for the growth of your body (i.e., this universe). (1)
22. O Universal Architect, exalted by offerings, may you yourself perform sacrifice for earth as well as for heaven. May our enemies all around be stupefied and may the bounteous Lord be our guide here. (1)
23. Today we invoke the resplendent Lord, the lord of speech, the Universal Architect, quick as mind, for protection. May He hear our all the calls for protection; He bestows bliss on all and is the best mechanic. (1)

विश्वकर्मन् हविषा वर्धनेन त्रातरमिन्द्रमकृणोरवध्यम् ।
 तस्मै विशाः समनमन्त पूर्विरियमुग्रो विहव्यो यथाऽस्तर्त् ॥ २४ ॥
 चक्षुषः पिता मनसा हि धीरो घृतमेने अजुनन्नमनमाने ।
 युवेदन्ता अर्दहन्त पूर्वं आविद् द्यावापृथिवी अप्रथेताम् ॥ २५ ॥
 विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत सन्दक् ।
 तेषामिष्टानि समिषा प्रदन्ति यत्रां सप्त कृषीन् पर एकमाहुः ॥ २६ ॥
 यो नः पिता जनिता यो विधाता धामानि वेव भुवनानि विश्वा ।
 यो देवानां नामधा एक एव तथै सम्प्रश्नं भुवना यन्त्यन्यो ॥ २७ ॥
 त आऽयजन्त द्रविण्यै समस्मा कर्षयः पूर्वे जरितारो न भूना ।
 असूर्तं सूर्तं रजसि निपुते ये भूतानि समकृण्वन्निमानि ॥ २८ ॥
 परो विवा पर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति ।
 कथंस्विद् गर्भं प्रथमं दध्ना आपो यत्र देवाः समपश्यन्त पूर्वे ॥ २९ ॥

Viśvakarman haviṣā vardhanena trātāramindram,
akṛṇoravadhyam.

Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo ya-th-
ā' sat (i). //24//

Cakṣuṣaḥ pitā manasā hi dhīro ghr̥tamene ajanannamnamāne.
Yadedantā adadṛhanta pūrva ādid dyāvāpṛthivī aprathe-
tām (i). //25//

Viśvakarmā vimanā ādviḥyāyā dhātā vidhātā paramota sandṛk.
Teṣāmiṣṭāni samiṣā madanti yatrā sapta ṛṣīn para
ekamāhuḥ (i). //26//

Yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā.
Yo devānām nāmadhā eka eva taṁ sampraśnaṁ bhuvanā
yantyanyā (i). //27//

Ta ā'yajanta draviṇaṁ samasmā ṛṣayaḥ pūrve jaritāro na
bhūnā. Asūrte sūrte rajasi niṣatte ye bhūtāni samakṛṇvannimāni
(i). //28//

Paro divā para enā pṛthivyā paro devebhiraśuraiyadasti.
Kaṁsvid garbhaṁ prathamam dadhra āpo yatra devāḥ
samapaśyanta pūrve (i). //29//

24. O Universal Architect, with strengthening libation you have made the resplendent one (*indra*) protector of people and inviolable. The people from the earliest bow to him so that he may become strong and worthy of adoration. (1)
25. The protector of vision and stabilizer of mind created these two (heaven and earth), submerged in water. Then first He fastened their ends firmly and later on heaven and earth were extended. (1)
26. Those, who are looked after by the Universal Architect, mighty of mind, the destroyer, the sustainer, the creator, and the supreme observer, obtain all their desired objects along with food in the world, where the seven seers enjoy. He is one, beyond all, they say. (1)
27. He, who is our father, our begetter, our creator, and who knows all the places and all the beings thoroughly, is the one only, though He is known by names of various divinities; all other beings seek Him for answering their queries. (1)
28. The seers of old were as if praise-singers and created all the beings, visible and invisible, existing in the world. They have provided plenty of riches also for them. (1)
29. Beyond the sky, beyond this earth and beyond good and evil, what was that germ, which the waters received in the beginning, wherein the ancient enlightened ones saw this universe in the form of an embryo? (1)

तमिद्वर्भं प्रथमं वृष आपो यत्र देवाः समगच्छन्त विश्वे ।
अजस्य नाम्रावध्येकमर्पितं यस्मिन् विश्वानि भुवनानि तस्यैः ॥ ३० ॥

न तं विदाथ य इमा अजानान्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥ ३१ ॥

विश्वकर्म ह्यजनिष्ट देव आदिद्वन्धर्वो अभवद द्वितीयः ।
तृतीयः पिता जनितीर्षधीनामर्षा गर्भं व्यदधात् पुरुत्रो ॥ ३२ ॥
आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभेणश्चर्षणीनाम् ।
संकन्दनोऽनिमिष एकवीरः शतथं सेनां अजयत् साकमिन्द्रः ॥ ३३ ॥

संकन्दनानिमिषेण जिष्णुना युत्कारेण दुश्चयवनेन धृष्णुना ।
तदिन्द्रेण जयत् तत्सहध्वं युधो नर इषुहस्तेन वृष्णा ॥ ३४ ॥

Tamidgarbham prathamam dadhra āpo yatra devāḥ
samagacchanta viśve.

Ajasya nābhāvadhyekamarpitaṁ yasmin viśvāni bhuvanāni
tasthuḥ (i). //30//

Na taṁ vidātha ya imā jajānānyadyuṣmākamantaram babhūva.
Nihāreṇa prāvṛta jalpyā cāsutrpa ukthaśāsaścaranti (i). //31//

Viśvakarmā hyajaniṣṭa deva ādidgandharvo abhavad dvitīyaḥ.
Trtīyaḥ pitā janitauśadhīnāmapāṁ garbham vyadadhāt purutrā
(i). //32//

Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ kṣobha-
ṇaścarṣaṇām.
Sāmkrandano' nimiṣa ekavīraḥ śataṁ senā ajayat sākamindraḥ
(i). //33//

Sāmkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa duścyavanena
dhrṣṇunā.
Tadindreṇa jayata tatsahadhvaṁ yudho nara iṣuhastena vṛṣṇā
(i). //34//

30. It was the water that received the primeval germ, wherein all the bounties of Nature had assembled together. This one was placed on the navel of that one, who is never born and in whom all the beings abide. (1)
31. You do not know Him, who created all these beings; He is different from you and resides in you. Enwrapped in the mist (i.e. ignorance), stammering nonsense, the propagators of the holy texts wander satisfying their earthly desires. (1)
32. First of all, the energizer of all (i.e. the wind) came into being; second to him was the sustainer of the earth (i.e. the fire); the third was the begetter and nourisher of the plants (i.e. the cloud); and He, the protector of all, laid the germ (of the would-be beings) in waters. (1)
33. Quick, striking with sharpened bolt, terrible like a bull, destroyer of enemies on a large scale, arouser of people, making the sinful persons cry, never negligent, the unique hero, the resplendent one (the army-chief) conquers a hundred invading armies at a time. (1)
34. With him, the army-chief, who makes the enemies weep, who is ever-watchful, victorious, spoiling for battle, unconquerable, fearless and strong, and who bears missiles in his hand, O soldiers, may you gain victories and win battles. (1)

स इषुहस्तेः स निषङ्गिभिर्वशी सध्वंशहा स युध इन्द्रो गणेन ।
 सध्वंसृष्टजित्सोमपा बाहुशर्प्युग्रधन्वा प्रतिहिताभिरस्ता ॥ ३५ ॥
 बृहस्पते परि दीया रथेन रक्षोहाऽमित्रौ अपबाधमानः ।
 प्रभञ्जन्सेनाः प्रमृणो युधा जयन्तस्मार्कमेध्यविता रथानाम् ॥ ३६ ॥
 बलविज्ञाय स्थविरः प्रवीरुः सहस्वान् वाजी सहमान उग्रः ।
 अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित् ॥ ३७ ॥
 गोत्रभिर्दं गोविदुं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा ।
 इमधं संजाता अनु वीरयध्वमिन्द्रं सखायो अनु सध्वं रभध्वम् ॥ ३८ ॥
 अभि गोत्राणि सहसा गाहमानोऽयुयो वीरः शतमन्युरिन्द्रः ।
 बुधयुवनः प्रतनाषाड्युध्योऽस्माकध सेना अवतु प्र युत्सु ॥ ३९ ॥

Sa iṣuhastaiḥ sa niṣaṅgibhirvaśī saṁsraṣṭā sa yudha indro gaṇena.

Saṁsṛṣṭajitsomapā bāhuśardhyugradhanvā pratihitābhirastā (i). //35//

Bṛhaspate pari dīyā rathena rakṣohā 'mitrāñ apabādhamānaḥ. Prabhañjantsenāḥ pramṛṇo yudhā jayannasmākamedhyavitā rathānām (i). //36//

Balavijñāya sthāviraḥ pravīraḥ sahasvān vājī sahamana ugraḥ. Abhivīro abhisatvā sahojā jaitramindra rathamā tiṣṭha govit (i). //37//

Gotrabhidaṁ govidaṁ vajrabāhuṁ jayantamajma pramṛnantamojaśā.

Imaṁ sajātā anu vīrayadhvamindraṁ sakhāyo anu saṁ rabhadhvam (i). //38//

Abhi gotrāṇi sahasā gāhamāno' dayo vīraḥ śatamanyurindraḥ. Duścyavanāḥ pṛtanāṣāḍayudhyo' smākaṁ senā avatu pra yutsu (i). //39//

35. That army-chief, commanding the soliders who carry arrows and quivers, organizes them into battalions and with them he captures enemies. He, the enjoyer of the herbal drinks, depending on the strength of his arms only, carrying a mighty bow, scatters the hosts of united enemies with his well-shot arrows. (1)
36. O lord of the large army, slayer of evil forces, harassing the enemies, may you go around far and wide with your chariot. Routing the opponent armies and conquering the violent foes in battles, may you become protector of our chariots. (1)
37. O resplendent one (army-chief), having full information of the opposing army, senior-most, valiant, full of strength, agile, overwhelming the foes, formidable, ready to engage every warrior, surrounded by servants, born out of strength as if, appreciator of praises, may you mount your conquering chariot now. (1)
38. O warriors, related to him by birth, follow the resplendent one (army-chief) in his valiant adventure. Friends, put in your best effort fighting under him, the destroyer of enemy clans, winner of cows, bearer of the terrible bolt, victorious in battles, and mower of foes with terrific force. (1)
39. May the resplendent one (army-chief), crushing the enemy clans with tremendous force, pitiless, valiant, quick to take offence, difficult to dislodge, vanquisher of armies, the matchless hero, protect our armies in battles. (1)

इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
 देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रामं ॥ ४० ॥
 इन्द्रस्य वृष्णो वरुणस्य राज्ञ आश्रित्यानां मरुतां धि शर्धे उग्रम् ।
 महामनसां भुवन्नरुणवानां घोषो देवानां जयतामुर्वस्थार्त्तं ॥ ४१ ॥
 उद्धर्षय मघवन्नायुधान्युत्सत्त्वंनां मामकानां मनां धिसि ।
 उद्धृग्रहन् वाजिनां वार्जिनान्युद्रथानां जयतां यन्तु घोषाः ॥ ४२ ॥
 अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या हर्षवस्ता जयन्तु ।
 अस्माकं वीरा उत्तरे भवन्त्वस्माँ ९ उ देवा अवता हर्षेषु ॥ ४३ ॥
 अभीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्ये परेहि ।
 अभि घेहि निर्वह ह्रस्वु शोकैरुन्धेनामित्रास्तमसा सचन्ताम ॥ ४४ ॥

Indra āsām netā bṛhaspatirdakṣiṇā yajñah pura etu somah.
 Devasenānāmabhibhañjatīnām jayantīnām maruto yantvagram
 (i). //40//

Indrasya vṛṣṇo varuṇasya rājña ādityānām marutām śardha
 ugram.
 Mahāmanasām bhuvanacyavānām ghoṣo devānām
 jayatāmudasthāt (i). //41//

Uddharṣaya maghavannāyudhānyutsatvanām māmakānām
 manāmsi.
 Udvṛtrahan vājinām vājinānyudrathānām jayatām yantu ghoṣāḥ
 (i). //42//

Asmākamindraḥ samṛteṣu dhvajeṣvasmākam yā isavastā
 jayantu.
 Asmākam vīrā uttare bhavantvasmāñ u devā avatā haveṣu
 (i). //43//

Amīṣām cittam pratilobhayantī grhānāṅgānyapve parehi..
 Abhi prehi nirdaha hṛtsu śokairandhenāmित्रास्तamasā sacantām
 (i). //44//

40. Let the resplendent one, the commander of the large army, be their leader; let the self-sacrificing squad be on their right; let the units intoxicated with herbal drinks move to the fore. Let the storm-troops march in the forefront of the conquering and overwhelming armies of godly people. (1)
41. Fierce strength of the powerful army-chief, of the venerable king, and of the infantry glittering like suns has come up. And up goes the victory-shout of the winning godly people, big-hearted and capable of overturning the worlds. (1)
42. O bounteous Lord, let our weapons be raised with joy; let the spirits of our warriors rise high. O slayer of evils, may the speed of our horses and the din of our winning chariots go up. (1)
43. When the flags assemble in the battlefield, may our army-chief win; may those shafts win that are ours. May our warriors have an edge over the enemy; may the bounties of Nature protect us in battles. (1)
44. O epidemic (or fear), confounding the minds of our enemies, seize their bodies and go away. Go again towards them. Burn their hearts with sorrows. May our foes be shrouded in blinding darkness. (1)

अवसृष्टा परा पत शरव्ये ब्रह्मसंश्रिते । गच्छामित्रान् प पश्यस्व माऽमीषां कं चनोच्छिषः ॥४५॥
 प्रेता जयता नर इन्द्रो वः शर्म यच्छतु । उग्रा वः सन्तु बाहवोऽनाधुष्या यथाऽसथे ॥ ४६ ॥
 असौ या सेना मरुतः परेषामभ्यैति न ओजसा स्पर्धमाना ।
 तां गूहत तमसाऽपवतेन यथाऽमी अन्यो अन्यं न जानन् ॥ ४७ ॥
 यत्र बाणाः सम्पतन्ति कुमारा विशिखा इव ।
 तन्न इन्द्रो बृहस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥ ४८ ॥
 मर्मणि ते वर्मेणा छादयामि सोमस्त्वा राजाऽमृतनानुवस्ताम् ।
 उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वाऽनु देवा मदन्तु ॥ ४९ ॥
 उदेनमुत्तरां नयामे घृतेनाहुत । रायस्पोषेण सथे सृज प्रजया च बहू कृधि ॥ ५० ॥

Avasrṣṭā parā pata śaravye brahmasaṁśrite. Gacchāmitrān pra
 padyasva mā' mīṣāṁ kaṁcanocchiṣaḥ (i). //45//

Pretā jayatā nara indro vaḥ śarma yacchatu. Ugrā vaḥ santu
 bāhavo' nādhṛṣyā yathā' satha (i). //46//

Asau yā senā marutaḥ pareṣāmabhyaiti na ojasā spardhamānā.
 Tām gūhata tamasā 'pavratena yathā' mī anyo anyam na jānan
 (i). //47//

Yatra bānāḥ sampatanti kumārā viśikhā iva.
 Tanna indro bṛhaspatiraditiḥ śarma yacchatu viśvāhā śarma
 yacchatu. (i). //48//

Marmāṇi te varmanā chādayāmi somastvā rājā' mr̥te-
 nānuvastām.
 Urorvariyo varuṇaste kṛṇotu jayantaṁ tvā'nu devā
 madantu (i). //49//

Udenamuttarām nayāgne ghr̥tenāhuta. Rāyaspoṣeṇa saṁ sṛja
 prajayā ca bahuṁ kṛdhi (i). //50//

45. O arrow, whetted by prayers, fly when discharged forcefully; come down on the adversaries, strike them true, and spare not one of the enemy. (1)
46. Move forward, men, and win. May the resplendent one (the army-chief) give joy to you. Let your arms be fierce and mighty, so that you remain always indomitable. (1)
47. There comes the army of enemies challenging our might. O brave soldiers, cover it with foul darkness so that none of them may recognize the other. (1)
48. Where arrows fall together like long-haired slaughterers, may the Lord of treasury (*Indra*), may the great strategist (*Bṛhaspati*), may the mother infinity (*Aditi*) grant us happiness; grant us happiness every day. (1)
49. I cover your vital parts with armour; may the royal Lord of bliss invest you with ambrosia; may the venerable Lord give you what is more than ample; may the divinities rejoice in your victory. (1)
50. O fire-divine, to whom butter has been offered, may you promote this sacrificer to a higher position. Grant him riches and nourishment. Bless him with numerous offsprings. (1)

इन्द्रेमं प्रतरां नय सजातानामसद्वशी । समेनं वर्चसा सृज देवानां भागदा असत् ॥ ५१ ॥
 यस्य कुर्मो गृहे हविस्तमग्ने वर्धया त्वम् । तस्मै देवा अधि ब्रुवन्नयं च ब्रह्मणस्पतिः ॥ ५२ ॥
 उदु त्वा विश्वे देवा अग्ने भरन्तु चित्तिभिः । स नो भव शिवस्त्वथ सुप्रतीको विभावसुः ॥ ५३ ॥
 पञ्च दिशो दैवीर्यज्ञमवन्तु देवीरपामतिं दुर्मतिं बाधमानाः ।
 रायस्पोषे यज्ञपतिमाभर्जन्ती रायस्पोषे अधि यज्ञो अस्थान् ॥ ५४ ॥
 समिन्द्रे अग्रावधिं मामहान उक्थपत्र ईड्यो गृभीतः ।
 तप्तं घर्म परिगृह्यायजन्तोर्जा यद्यज्ञमयजन्त देवाः ॥ ५५ ॥
 दैव्याय धृत्रे जोष्ट्रे देवश्रीः श्रीमनाः शतपयाः ।
 परिगृह्य देवा यज्ञमायन् देवा देवेभ्यो अध्वर्यन्तो अस्थुः ॥ ५६ ॥

Indremañ pratarām naya sajātānāmasadvaśī. Samenañ varcasā sṛja devānām bhāgadā asat (i). //51//

Yasya kurr̥io gr̥he havistamagne vardhayā tvam. Tasmai devā adhi bruvannayañ ca brahmaṇaspatiḥ (i). //52//

Udu tvā viśve devā agne bharantu cittibhiḥ. Sa no bhava śivastvañ supratīko vibhāvasuḥ (i). //53//

Pañca diśo daivīryajñamavantu devīrapāmatim durmatim bādhamānāḥ. Rayaspoṣe yajñapatimābhajantī rāyaspoṣe adhi yajño asthāt (i). //54//

Samiddhe agnāvadhī māmahāna ukthapatra īḍyo gr̥bhītaḥ. Taptañ gharmañ parigr̥hyāyajantorjā yadyajñamayajanta devāḥ (i). //55//

Daivyāya dhartre joṣṭre devaśrīḥ śrīmanāḥ śatapayāḥ. Parigr̥hya devā yajñamāyan devā devebhyo adhvaryanto asthuḥ. (i). //56//

51. O resplendent Lord, may you bring this man to greater eminence. May he be controller of his own clan. Bestow lustre on him; may he give to the enlightened ones their share.(1)
52. O adorable Lord, may you make him prosper in whose house we perform sacrifice. May the bounties of Nature bless him with comforts, and so may this Lord of knowledge.(1)
53. O fire-divine, may all the enlightened ones uphold you with their sincere thoughts. O beautiful to look at, rich in brilliance, may you be gracious to us.(1)
54. May the five divine regions protect the sacrifice; may the godly impulses destroy thoughtlessness and evil thoughts; may they grant riches and nourishment to the sacrificer; and may the sacrifice flourish in the midst of riches and nourishment.(1)
55. After the fire-divine has been enkindled, the mighty, praiseworthy and the laudable sacrifice is comprehended. When the enlightened ones perform the sacrifice, in fact they worship the great energy, that is obtained from the heated cauldron.(1)
56. The sacrifice, which is of godly lustre, bestower of lustre, and granter of a hundred blessings, is meant for the fire divine, sustainer and pleasing. The enlightened ones come to the sacrifice holding (the fire-divine). The enlightened ones are always desirous of sacrificing for the enlightened ones.(1)

वीतथ हविः शमितथ शमिता यजध्वै तुरीयो यज्ञो यत्र हव्यमेति ।

ततो वाक्ता आशिषो नो जुषन्ताम् ॥ ५७ ॥

सूर्यरश्मिर्हरिकेशः पुरस्तात्सविता ज्योतिरुदयोर अजस्रम् ।

तस्य पृषा प्रसवे याति विद्वान्सम्पश्यन्विश्वा भुवनानि गोपाः ॥ ५८ ॥

विमानं एष दिवो मध्यं आस्त आपप्रिवान् रोदसी अन्तरिक्षम् ।

स विश्वाचीरभि चष्टे घृताचीरन्तरा पूर्वमपरं च केतुम् ॥ ५९ ॥

उक्षा समुद्रो अरुणः संपूर्णः पूर्वस्य योनिं पितुरा विवेश ।

मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्ती ॥ ६० ॥

इन्द्रं विश्वा अथीवृधन्समुद्रव्यचसं गिरः । रुथीतमथ रुथीनां वाजानां सत्पतिं पतिम् ॥ ६१ ॥

वृेवहूर्यज्ञ आ च वक्षत्सुम्नहूर्यज्ञ आ च वक्षत् । यक्षद्रुग्निर्दिवो देवोर आ च वक्षत् ॥ ६२ ॥

Vītaṁ haviḥ śamitaṁ śamitā yajadhyai tūrīyo yajño yatra
havyameti. Tato vākā āśiṣo no juṣantām (i). //57//

Sūryaraśmirharikeśaḥ purastātsavitā jyotirudayāñ ajasram.
Tasya pūṣā prasave yāti vidvāntsampaśyan viśvā
bhuvanāni gopāḥ (i). //58//

Vimāna eṣa divo madhya āsta āpaprivān rodasī antarikṣam.
Sa viśvācīrabhi caṣṭe ghr̥tācīrantarā pūrvamaparaṁ ca ketum
(i). //59//

Ukṣā samudro aruṇaḥ suparṇaḥ pūrvasya yonim piturā viveśa.
Madhye divo nihitaḥ pṛṣniraśmā vi cakrame rajasaspātyantau
(i). //60//

Indraṁ viśvā avīvṛdhantsamudravacyasaṁ giraḥ. Rathītamaṁ
rathīnām vājānām satpatim patim (i). //61//

Devahūryajña ā ca vakṣat sumnahūryajña ā ca vakṣat.
Yakṣadagnirdevo devāñ ā ca vakṣat (i). //62//

57. That is the fourth type of sacrifice, where the coveted oblations, refined by the refiner, and made suitable for sacrifice are brought for being offered. May we enjoy the blessings and recitations of holy hymns thereafter.(1)
58. The impeller Lord, the lustrous light, blazing as sunbeams, golden-coloured, rises in front of us unabated. At His impulsions, the nourisher (the sun), preserver of earth, goes around knowing and seeing all the beings (of this universe). (1)
59. There 'stays in the midst of the sky the moulder of the universe, filling up the heaven and earth and the mid-space (with His might). He oversees the rich grounds extending in all the directions between the points of sunrise and sun-set.(1)
60. The showerer of rain, the shedder of dew, the radiant and the one of splendid wings—such as the sun, has entered the region of the paternal East. The many-tinted and pervading luminary proceeds to both extremities of the firmament, and guards the two limits. (1)
61. All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous.(1)
62. May the sacrifice, wherein Nature's bounties are invoked, bring the bounties here; may the joy-giving sacrifice bring the bounties of Nature here; may the adorable Lord bring the bounties of Nature here and get the sacrifice performed.(1)

वाजस्य मा प्रसव उद्ग्राभेणोद्ग्रभीत् । अधा सपत्नानिन्द्रो मे निग्राभेणार्धरौ अकः ॥ ६३ ॥

उद्ग्राभं च निग्राभं च ब्रह्म देवाऽविवृधन् ।

अधा सपत्नानिन्द्राग्नी मे विपुचीनान्व्यस्यताम् ॥ ६४ ॥

क्रमध्वमग्निना नाकुमुख्यं हस्तेषु बिभ्रतः ।

त्रिवस्पृष्टं स्वर्गत्वा मित्रा वृषेर्मिराध्वम् ॥ ६५ ॥

प्राचीमनुं प्रदिशं मेहिं विद्वानग्नेरग्ने पुरो अग्निर्मेवह ।

विश्वा आशा दीयानो वि भात्यूजं नो धेहि द्विपदे चतुष्पदे ॥ ६६ ॥

पृथिव्या अहमुवृन्तरिक्षमा रुद्रमुन्तरिक्षादिवमारुहम् ।

त्रिवो नाकस्य पुष्ठात् स्वर्ग्योतिरगामहम् ॥ ६७ ॥

स्वर्यन्तो नार्षेक्षन्त आद्यां रोहन्ति रोदसी ।

यज्ञं ये विश्वतोधातुं सुविद्वांस्तो वितेजिरे ॥ ६८ ॥

Vājasya mā prasava udgrābheṇodagrabhīt. Adhā sapatnānindro
me nigrābheṇādharāñ akaḥ (i). //63//

Udgrābhaṁ ca nigrābhaṁ ca brahma devā avivṛdhan.

Adhā sapatnānindrāgnī me viṣūcīnān vyasyatām (i). //64//

Kramadhvamagninā nākamukhyaṁ hasteṣu bibhrataḥ.

Divasprṣṭhaṁ svargatvā miśrā devebhirādhvam (i). //65//

Prācīmanu pradiśaṁ prehi vidvānagneragne puro agniṛphaveha.

Viśvā āśā dīdyāno vi bhāhyūrjaṁ no dhehi dvipade catuṣpade
(i). //66//

Prthivyā ahamudantarikṣamāruham antarikṣāddivamāruham.

Divo nākasya prṣṭhāt svarjyotiragāmaham (i). //67//

Svaryanto nāpekṣanta ā dyāṁ rohanti rodasī. Yajñaṁ ye.

viśvatodhāraṁ suvidvāṁso vitenire(i). //68//

63. With the gaining of strength, may the resplendent Lord raise me high by His power of lifting up. And then may He put my rivals under my subjugation by His power of putting down.(1)
64. May the bounties of Nature encourage (my) uplift, and suppression (of my enemies) and performance of sacrifice. May the Lord, resplendent and adorable, scatter my enemies away.(1)
65. Guided by the adorable Lord, may you proceed to sorrowless world carrying the spiritual fire in your hands. Having reached the world of bliss on the top of heaven, may you stay and mix with the divinities. (1)
66. O fire, knowing your true form, may you proceed to the eastern region (in the form of the sun). O fire, remain here before us in the form of terrestrial fire. Illuminating all the regions, shine bright. Bestow strength on our bepeda and quadrupeds. (1)
67. From the earth I climb up to the mid-space; from the mid-space I climb up to heaven. From the high top of heaven I reach the world of bliss. (1)
68. Well-learned ones, who span the sacrifice, streaming out in all directions, while proceeding towards their world of bliss, are not distracted; they rise up to the heaven that admits no misery and sorrow.(1)

अग्ने प्रेहि प्रथमो देवयतां चक्षुर्विवानाप्रुत मर्त्यानाम् ।
 इयक्षमाणा भृगुभिः सजोषाः स्वयन्तु यजमानाः स्वस्ति ॥ ६९ ॥
 नक्तोपासा समनसा विरूपे धापयेते शिशुमेकं समीची ।
 द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्निं धारयन् द्रविणोदाः ॥ ७० ॥
 अग्ने सहस्राक्ष शतमूर्धञ्छतं ते प्राणाः सहस्रं व्यानाः ।
 त्वं साहस्रस्य राय ईशिषे तस्मै ते विधेम वाजाय स्वाहा ॥ ७१ ॥
 सुपर्णोऽसि गरुत्मान् पृष्ठे पृथिव्याः सीद ।
 भासाऽन्तरिक्षमा पृण ज्योतिषा दिवमुत्तमान तेजसा दिश उदहं ॥ ७२ ॥
 आजुह्वानः सुप्रतीकः पुरस्तादग्ने स्वं योनिमा सीद साधुया ।
 अस्मिन्सुधस्थे अध्युत्तरास्मिन्विश्वे देवा यजमानश्च सीदत ॥ ७३ ॥
 तां सवितुर्वरेण्यस्य चित्रामाहं वृणे सुमतिं विश्वजन्याम् ।
 यामस्य कण्वो अदुहत्प्रपीनां सहस्रधारां पर्यसा महीं गाम् ॥ ७४ ॥

Agne prehi prathamodevayatām cakṣurdevānāmuta martyānām.
 Iyakṣamāṇā bhṛgubhiḥ sajoṣāḥ svaryantu yajamānāḥ
 svasti (i). //69//

Naktoṣāsā samanāsā virūpe dhāpayete śiśumekam samīcī.
 Dyāvākṣāmā rukmo antarvibhāti devā agniṁ dhārayan
 draviṇodāḥ (i). //70//

Agne sahasrākṣa śatamūrdhañchatam te prāṇāḥ sahasram
 vyānāḥ.
 Tvaṁ sāhasrasya rāya īśiṣe tasmai te vidhema vājāya svāhā (i).
 //71//

Suparṇo' si garutmān prṣṭhe prthivyāḥ sīda.
 Bhāsā'ntarikṣamā prṇa jyotiṣā divamuttabhāna tejasā diśa
 uddṛmha (i). //72//

Ājuhvānaḥ supratikaḥ purastādagne svaṁ yonimā sīda sādhyā.
 Asmintsadhashte adhyuttarasmin viśve devā yajamānaśca
 sīdata (i). //73//

Tām saviturvareṇyasya citrāmā 'ham vṛṇe sumatiṁ
 viśvajanyām. Yāmasya kaṇvo aduhatprapīnām sahasradhārām
 payasā mahīm gām (i). //74//

69. O adorable Lord, the vision of immortals as well as mortals, may you come before the people desirous of sacrifice. May the sacrificers, willing to perform sacrifices in accord with the fire-producers (*bhrgus*), reach the auspicious world of bliss.(1)
70. Night and dawn, different in form and of one mind, suckle one child together. He shines beautiful between the heaven and the earth. Wealth-bestowing bounties of Nature support him, the fire divine.(1)
71. O adorable Lord, having thousands of eyes and hundreds of heads, hundreds are your in-breaths and thousands you through-breaths. You rule over thousands of riches. To you we offer our oblations for gaining strength.(1)
72. O adorable Lord, you are like a mighty-winged eagle. Be seated on the surface of this earth. Fill the mid-space with your radiance. Support the sky aloft with your light. Illumine the regions with your brilliance.(1)
73. O adorable leader, having been invited, may you be seated comfortably on your seat in the forefront. May in this place of sacrifice, and in higher realms all the enlightened ones and the sacrificer occupy good positions.(1)
74. I hereby solicit that favour of the inspirer Lord, which is wondrous and beneficial to all and receiving which the wise one milks out from the well-cultivated earth a thousand streams of milk.(1)

विधेम ते परमे जन्मन्नाग्ने विधेम स्तोमैरवरे सुधस्थे ।
यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवीर्धर्षि जुहुते समिन्द्रे' ॥ ७५ ॥
प्रेद्धो अग्ने दीदिहि पुरो नोऽजं स्रया सूर्या यविष्ठ । त्वांश्च शश्वन्त उषं यन्ति वाजाः' ॥ ७६ ॥
अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशाम् । क्रुध्यामां त ओर्हिः' ॥ ७७ ॥
चित्तिं जुहोमि मनसा घृतेन यथा देवा इहागमन्वीतिहोत्रा क्रतुवृधः ।
पत्ये विश्वस्य भूमनो जुहोमि विश्वकर्मणे विश्वाहाऽदाभ्यं हविः' ॥ ७८ ॥
सप्त ते अग्ने समिधः सप्त जिह्वाः सप्त ऋषयः सप्त धाम प्रियाणि ।
सप्त होत्राः सप्तधा त्वां यजन्ति सप्त योनीरा वृणस्व घृतेन स्वाहा' ॥ ७९ ॥
शुक्रज्योतिश्च चित्रज्योतिश्च सत्यज्योतिश्च ज्योतिष्माँश्च । शुक्रश्च क्रतुपाश्चात्यं होः ॥ ८० ॥

Vidhema te parame janmannagne vidhema stomairavare
sadhasthe.

Yasmādyonerudārithā yaje taṁ pra tve haviṁṣi juhure samiddhe
(i). //75//

Preddho agne dīdihi puro no' jasrayā sūrmyā yaviṣṭha. Tvāṁ
śaśvanta upa yanti vājāḥ (i). //76//

Agne tamadyāśvaṁ na stomaiḥ kratuṁ na bhadraṁ hr̥dispr̥śam.
R̥dhyāmā ta ohaiḥ (i). //77//

Cittir̥m juhomi manasā ghr̥tena yathā devā ihāgaman vītihoṭrā
ṛtāvṛdhaḥ.

Patye viśvasya bhūmano juhomi viśvakarmaṇe viśvā-
hā' dābhyam̐ haviḥ (i). //78//

Sapta te agne samidhaḥ sapta jihvāḥ sapta ṛṣayaḥ sapta dhāma
priyāṇi. Sapta hoṭrāḥ saptadhā tvā yajanti sapta yonīra pṛṇasva
ghr̥tena svāhā (i). //79//

Śukrajyotiśca citrajyotiśca satyajyotiśca jyotiṣmāṁśca.
Śukraśca ṛtapāścātyam̐hāḥ (i). //80//

75. O supreme Lord, may we worship your glory, manifested in the suns and stars of the highest celestial regions, and may we also worship you with our chants for your glory pervading in the middle region. I adore again the same glory of yours which is manifested in the fire on the earth, to which our offerings are poured when kindled and ablaze.(1)
76. Well-kindled, ever-youthful, the glory of the adorable Lord shines before us with undecaying and life-bestowing radiance. To it proceeds our abundant ever-flowing homage, like viands to a sacrificial fire.(1)
77. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse and propitious like a benefactor and full of touching affection.(1)
78. With my mind as purified butter, I offer oblations to the fire of thought, so that the learned ones, lovers of sacrifice and supporters of right, may assemble here. And to the Lord of the vast world, the Universal Architect, I offer the inviolable oblations each and every day.(1)
79. O fire-divine, seven are your kindling woods; seven are your tongues; seven are your seers; seven are your pleasing abodes; seven are your priests; they worship you in seven different manners. May you fill the seven wombs with fertilizing water. *Svāhā*.(1)
80. The bright-lighted (*śukrajyotiḥ*), wonderful-lighted (*citrajyotiḥ*), true-lighted (*satyajyotiḥ*), glowing with light (*jyotiṣmān*), brightness incarnate (*śukra*), protector of the right (*ṛtapāḥ*) and the one far above the sin (*atyamhāḥ*); (1)

ईदद् चान्यादद् च सदद् च प्रतिसदद् च । मितश्च सम्मितश्च समरौः ॥ ८१ ॥

ऋतश्च सत्यश्च ध्रुवश्च ध्रुवृश्च । धृतां च विधृतां च विधार्यः ॥ ८२ ॥

ऋतजिच्च सत्यजिच्च सेनजिच्च सुषेणश्च । अन्तिमित्रश्च दूरे अमित्रश्च गुणः ॥ ८३ ॥

ईदक्षांस एतादक्षांस ऊ पु णः सदक्षांसः प्रतिसदक्षांस एतन ।

मितासंश्च सम्मितासो नो अद्य सभरसो मरुतो यज्ञे अस्मिन् ॥ ८४ ॥

स्वतवाँश्च प्रघासी च सान्तपनश्च गृहमेधी च । क्रीडी च शाकी चोज्जेषी' ॥ ८५ ॥

Īdṛñ cānyāḍṛñ ca sadṛñ ca pratisadṛñ ca. Mitaśca sammitaśca
sabharāḥ (i). //81//

Ṛtaśca satyaśca dhruvaśca dharuṇaśca. Dhartā ca vidhartā ca
vidhārayaḥ (i). //82//

Ṛtajicca satyajicca senajicca suṣeṇaśca. Antimitraśca dūre
amitraśca gaṇaḥ(i). //83//

Īdṛkṣāsa etādṛkṣāsa ū ṣu ṇaḥ sadṛkṣāsaḥ pratisadṛkṣāsa etana.
Mitāsaśca sammitāso no adya sabharaso maruto yajñe asmin
(i). //84//

Svatavāñśca praghāsī ca sāntapanaśca gṛhamedhī ca.
Kṛīḍī ca śākī cojjeṣī(i). //85//

81. Of this type (*īdr̥ṇi*), of the other type (*anyādr̥ṇi*), of the same type (*sadr̥ṇi*), of the anti-type (*prati-sadr̥ṇi*), measured (*mitaḥ*), symmetrical (*sammitaḥ*), and of equal weight (*sabharāḥ*); (1)
82. The right (*ṛta*), the true (*satya*), the steady (*dhruva*), the sustainer (*dharaunaḥ*), the supporter (*dhartā*), the disposer (*vidhartā*) and the maintainer (*vidhārayaḥ*); (1)
83. Winning with right (*ṛtajit*), winning with truth (*satyajit*), conquering with the army (*senajit*), the commander of a good army (*suseṇa*), the one with friends near him (*antimitraḥ*), the one with enemies far away (*dure-amitraḥ*), and the one, who takes into account every one (*ganaḥ*); (1)
84. May the soldiers of these characteristics (*īdr̥kṣāsaḥ*), of the other characteristics (*etādr̥kṣāsaḥ*), of the same characteristics (*sadr̥kṣāsaḥ*), and of the anti-characteristics (*pratidr̥kṣāsaḥ*), of measured dimensions (*mitāsaḥ*), of symmetrical dimensions (*sammitāsaḥ*), and of the same decorations (*sabharāsaḥ*) come to attend this sacrifice of ours today. (1)
85. Confident of his strength (*svatavān*), voracious (*praghāstī*), harasser of enemies (*santapana*), the householder (*gr̥hamedhū*), sports-lover (*krīdī*), competent (*śāktī*), and ambitious for victories (*ujjeṣṭī*); (1)

इन्द्रं देवीर्विशो मरुतोऽनुवर्त्मानोऽभवन्पथेन्द्रं देवीर्विशो मरुतोऽनुवर्त्मानोऽभवन् ।

एवमिमं यजमानं देवींश्च विशो मानुषीश्वानुवर्त्मानो भवन्तु ॥ ८६ ॥

इमं स्तनमूर्जस्वन्तं ध्यापां प्रपीनमग्ने सरिरस्य मध्ये ।

उत्सं जुषस्य मधुमन्तमवन्तसमुद्रियं सदनमा विशस्व ॥ ८७ ॥

घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्बस्य धाम ।

अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यमे ॥ ८८ ॥

सम्राट्प्रादुर्मिमधुमो र उदारदुपांशुना सममृतत्वमानद् ।

घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नामिः ॥ ८९ ॥

वयं नाम प्र ब्रवामा घृतस्यास्मिन् युजे धारयामा नमोभिः ।

उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद्वीर एतत् ॥ ९० ॥

[Ugraśca bhīmaśca dhvāntaśca dhuniśca.
Sāsahvāñscābhiyugvā ca vikṣipah svāhā.]

Indraṁ daivīrviśo maruto' nuvartmāno' bhavan yathendraṁ
daivīrviśo maruto' nuvartmāno' bhavan. Evamimaṁ yajamānaṁ
daivīśca viśo mānuṣīścānuvartmāno bhavantu(i). //86//

Imaṁ stanamūrjasvantam dhayāpāṁ prapīnamagne sarirasya
madhye. Utsaṁ juṣasva madhumantamarvantsamudriyaṁ
sadanamā viśasva(i). //87//

Ghṛtaṁ mimikṣe ghṛtamasya yonirghṛte śrito ghṛtamvasya
dhāma. Anuṣvadhamā vaha mādayasva svāhākṛtaṁ vṛṣabha
vakṣi havyam(i). //88//

Samudrādūrmirmadhumāñ udāradupāñśunā sam-
amṛtatvamānaḥ. Ghṛtasya nāma guhyaṁ yadasti jihvā
devānāmamṛtasya nābhiḥ(i). //89//

Vayaṁ nāma pra bravāmā ghṛtasyāsmiṁ yajñe dhārayāmā
namobhiḥ. Upa brahmā śṛṇavacchasyamānaṁ catuḥśṛṅgo' va-
mīdgaura etat(i). //90//

86. The fierce (*ugra*), the terrible (*bhūmah*), the roarer (*dhvāntah*), the shaker (*dhuniḥ*), the humbler of enemies (*sasahvān*), the assailant (*abhiyugvā*) and the scatterer of foes (*vikṣipah*); (YV. XXXIX.7 added here).

Such brave soldiers, and people of divine qualities, become the followers of the resplendent one. As the brave soldiers and people of divine qualities become the followers of the resplendent one, so may the people of divine qualities as well as the people of human qualities become followers of this sacrificer. (1)

87. O fire-divine, in the middle of flood, suck this breast, full of vigour and swelling with butter. O quick-moving, enjoy this spring of sweetness and thereafter enter your ocean-abode.(1)

88. We pour out our constant love, for it is born of love. It is lodged in love and verily, love is its source of strength. O mighty Lord, may you convey to Nature's bounties our offerings, blessed with auspicious word *svāhā*, and fill them with rapture.(1)

89. The waves of sweet water spring forth from the ocean; by the solar rays, the water is carried to celestial region. That, which is the secret name of *mystic butter*, is the tongue of Nature and the navel of ambrosia.(1)

90. We celebrate the name of this *mystic butter* at our worship. We offer it with adoration. May the supreme preceptor, the knower of the four-horned vedas, the Divine Word, listen to this adoration. (1)

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
 त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्याँ २ आ विवेश ॥ ९१ ॥
 त्रिधा हितं पाणिभिर्गुह्यमानं गवि देवासो घृतमन्वबिन्दन् ।
 इन्द्र एकुं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः ॥ ९२ ॥
 एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे ।
 घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम् ॥ ९३ ॥
 सम्यक् संवन्ति सरितो न घेना अन्तर्हृदा मनसा पृथमानाः ।
 एते अर्षन्त्यूर्मयो घृतस्य मृगा इव क्षिपणोरीषमाणाः ॥ ९४ ॥
 सिन्धोरिव प्राध्वने शूघनासो वार्तप्रमियः पतयन्ति यद्वाः ।
 घृतस्य धारा अरुपो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः ॥ ९५ ॥
 अभि प्रवन्त समनेव योषाः कल्याण्युः स्मयमानासो अग्निम् ।
 घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्षति जातवेदाः ॥ ९६ ॥

Catvāri śṛṅgā trayo asya pādā dve śīrṣe sapta hastāso asya.
 Tridhā baddho vṛṣabho roravīti maho devo martyāñ ā viveśa(i).
 //91//

Tridhā hitam paṇibhirguhyamānam gavi devāso ghṛtaman-
 vavindan.
 Indra ekaṁ sūrya ekaṁ jajāna venādekaṁ svadhayā
 niṣṭatakṣuḥ(i). //92//

Etā arṣanti hr̥dyāt samudrācchatāvrajā ripuṇā nāvacakṣe.
 Ghṛtasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhya āsām(i).
 //93//

Samyak sravanti sarito na dhenā antarhr̥dā manasā pūyamānāḥ.
 Ete arṣantyūrmayo ghṛtasya mṛga iva kṣipāṇorīṣamānāḥ(i). //94//

Sindhoriva prādhvane śūghanāso vātapramiyaḥ patayanti
 yahvāḥ.
 Ghṛtasya dhārā aruṣo na vājī kāṣṭhā bhindannūrmibhiḥ
 pinvamānaḥ(i). //95//

Abhi pravanta samaneva yoṣāḥ kalyāṇyaḥ smayamānāso
 agnim. Ghṛtasya dhārāḥ samidho nasanta tā juṣāṇo haryati
 jātavedaḥ(i). //96//

91. Four are his horns; three are his feet; his heads are two; his hands are seven; this triple-bound showerer of benefits roars aloud. That mighty divine is enshrined in the hearts of all mortals. (1)
92. The enlightened ones discover the *mystic butter*, concealed by rivals in three-fold forms, as if in the mystic cow. The resplendent self generates one portion out of it, radiant mental faculty sets free the second one, and the vital breathing system fabricates out the third one, each with his own genius. (1)
93. In countless channels these showers flow down from the heart of caelestial interspace, unrestricted by the dark clouds. I look upon these showers of mystic spiritual rays descending, and behold the mystic golden reed in the mid of them. (1)
94. The verses of praise flow uninterrupted like pleasing rivers, purified by the mind, seated in the heart; these streams of *mystic butter* descend upon the fire, like wild beasts that fly from the hunter. (1)
95. The streams of this *mystic butter*, swifter than the wind, and rapid as the waters of a river, flow down a declivity. Bursting through the fences, and hurrying on with their waves, they flow down like a high spirited steed. (1)
96. The streams of this *mystic butter* incline to spiritual fire, as devoted wives loving and smiling to their husbands. They feed the flame of the mystic fire like fuel and the omniscient Lord joyfully receives them. (1)

कन्या इव वहतुमेतवा उ अञ्ज्यञ्जाना अभि चाकशीमि ।
 यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते ॥ ९७ ॥
 अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
 इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥ ९८ ॥
 धाम ते विश्वं भुवनमधि श्रितमन्तः समुद्रे हृद्यन्तरायुषि ।
 अपामनीके समिधे य आभृतस्तमश्याम मधुमन्तं त ऊर्मिम ॥ ९९ ॥

Kanyā iva vahatumetavā u añjyañjānā abhi cākaśīmi.
 Yatra somah sūyate yatra yajño ghṛtasya dhārā abhi tat
 pavante(i). //97//

Abhyarṣata suṣṭutiṁ gavyamājimasmāsu bhadrā draviṇāni
 dhatta.
 Imaṁ yajñaṁ nayata devatā no ghṛtasya dhārā madhumat
 pavante(i). //98//

Dhāmaṁ te viśvaṁ bhuvanamadhi śritamantaḥ samudre
 hṛdyantarāyuṣi.
 Apāmanīke samithe ya ābhṛtastamaśyama madhumantaṁ ta
 ūrmim(i). //99//

97. I contemplate these streams of *mystic butter*, as they flow from where the exhilarating experiences come forth, and where the noble works are solemnised. They flow, as a bride decorates herself with ornaments whilst going to the bridegroom.(1)
98. May the priest address sacred prayers in the well-known divine language. May they convey our worship to the divine powers, whereat the streams of *mystic butter* descend with sweetness.(1)
99. O adorable Lord, the whole world finds an asylum in your effulgence, whether it be in the interspace, in the emotional heart, in the vital breath, in ocean, or in the warfare. May we receive those sweetly flavoured waves of bliss which proceed from you and end in you. (1)

अथाष्टादशोऽध्यायः ।

वार्जश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे स्वरश्च मे श्लोकश्च मे
भवश्च मे भुतिश्च मे ज्योतिश्च मे स्वश्च मे यज्ञेन कल्पन्ताम् ॥ १ ॥

प्राणश्च मेऽपानश्च मे व्यानश्च मेऽमुश्च मे चित्तं च म आधीति च मे वाक् च मे मनश्च मे चक्षुश्च मे
श्रोत्रं च मे दृक्षश्च मे बलं च मे यज्ञेन कल्पन्ताम् ॥ २ ॥

ओजश्च मे सहश्च म आत्मा च मे तनूश्च मे शर्म च मे वर्म च मेऽङ्गानि च मेऽस्थीनि च मे
परुंषि च मे शरीराणि च म आर्यश्च मे जरा च मे यज्ञेन कल्पन्ताम् ॥ ३ ॥

ज्यैष्ठ्यं च म आधिपत्यं च मे मनुश्च मे भामश्च मेऽमश्च मेऽम्भश्च मे जेमा च मे महिमा च मे
वरिमा च मे प्रथिमा च मे वर्धिमा च मे द्राधिमा च मे वृद्धं च मे वृद्धिश्च मे यज्ञेन कल्पन्ताम् ॥ ४ ॥

ATHĀṢṬĀDAŚO' DHYĀYAḤ

Vājaśca me prasavaśca me prayatiśca me prasitiśca me
dhītiśca me kratuśca me svaraśca me ślokaśca me
śravaśca me śrutiśca me jyotiśca me svaśca me yajñena
kalpantām(i). //1//

Prāṇaśca me' pānaśca me vyānaśca me' suśca me cittam
ca ma ādhītam ca me vāk ca me manaśca me cakṣuśca me
śrotram ca me dakṣaśca me balaṁ ca me yajñena
kalpantām(i). //2//

Ojaśca me sahaśca ma ātmā ca me tanūśca me śarma ca
me varma ca me' nigāni ca me' sthīni ca me parūṁṣi ca me
śarīrāṇi ca ma āyuśca me jarā ca me yajñena
kalpantām(i). //3//

Jyaiṣṭhyaṁ ca ma ādhipatyaṁ ca me manyuśca me
bhāmaśca me' maśca me' mbhaśca me jemā ca me mahimā
ca me varimā ca me prathimā ca me varṣimā ca me
drāghimā ca me vṛddham ca me vṛddhiśca me yajñena
kalpantām(i). //4//

CHAPTER EIGHTEEN

1. May my strength and my aspiration, my effort and my achievement, my planning and implementation, my praise and my fame, my knowledge acquired and knowledge inspired, my light and my bliss be secured by means of sacrifice. (1)
2. May my in-breath and my out-breath, my through-breath and my vital breath, my thought and my recollection, my speech and my mind, my vision and my hearing, my skill and my power be secured by means of sacrifice. (1)
3. May my vigour and my endurance, my spirit and my body, my shelter and my armour, my limbs and my bones, my joints and my extremities, my life and my old age be secured by means of sacrifice. (1)
4. May my supremacy and my overlordship, my righteous wrath and my anger, my indomitability and my impetuosity, my capacity to win and my grandeur, my sublimity and my prosperity, my long life and my large family, my abundance of wealth and my intellectual growth be secured by means of sacrifice. (1)

सत्यं च मे श्रद्धा च मे जगच्च मे धनं च मे विश्वं च मे महश्च मे क्रीडा च मे मोदश्च मे
जातं च मे जनिष्यमाणं च मे सुक्तं च मे सुकृतं च मे यज्ञेन कल्पन्ताम् ॥ ५ ॥

भूतं च मेऽमृतं च मेऽयक्षं च मेऽनामयच्च मे जीवातुश्च मे दीर्घायुत्वं च मेऽनमित्रं च मे
ऽमयं च मे सुखं च मे शयनं च मे सुषाश्च मे सुदिनं च मे यज्ञेन कल्पन्ताम् ॥ ६ ॥

यन्ता च मे धृता च मे क्षेमश्च मे धृतिश्च मे विश्वं च मे महश्च मे संविच्च मे ज्ञात्रं च मे
सुर्व मे प्रसुर्व मे सीरं च मे लयश्च मे यज्ञेन कल्पन्ताम् ॥ ७ ॥

शं च मे मयश्च मे प्रियं च मेऽनुकामश्च मे कामश्च मे सोमनुसश्च मे भगश्च मे द्रविणं च मे
भद्रं च मे श्रेयश्च मे वसियश्च मे यशश्च मे यज्ञेन कल्पन्ताम् ॥ ८ ॥

ऊर्कं च मे सूनृतां च मे पर्यश्च मे रसश्च मे घृतं च मे मधुं च मे सर्गिधश्च मे सर्पीतिश्च मे
कृषिश्च मे वृष्टिश्च मे जैत्रं च मे औद्भिद्यं च मे यज्ञेन कल्पन्ताम् ॥ ९ ॥

Satyaṁ ca me śraddhā ca me jagacca me dhanam ca me
viśvaṁ ca me mahaśca me kṛīḍā ca me modaśca me jātaṁ
ca me janiṣyamāṇam ca me sūktaṁ ca me sukr̥taṁ ca me
yajñena kalpantām(i). //5//

R̥taṁ ca me'mṛtaṁ ca me'yakṣmaṁ ca me'nāmayacca me
jīvātuśca me dīrghāyutvaṁ ca me' namitraṁ ca
me' bhayaṁ ca me sukhaṁ ca me śayanaṁ ca me sūṣāśca
me sudinaṁ ca me yajñena kalpantām(i). //6//

Yantā ca me dhartā ca me kṣemaśca me dhṛtiśca me
viśvaṁ ca me mahaśca me saṁvicca me jñātraṁ ca me
sūśca me praśūca me sīraṁ ca me layaśca me yajñena
kalpantām(i). //7//

Śaṁ ca me mayaśca me priyaṁ ca me'nukāmaśca me
kāmaśca me saumanasaśca me bhagaśca me draviṇaṁ ca
me bhadraṁ ca me śreyaśca me vasiyaśca me yaśaśca me
yajñena kalpantām(i). //8//

Ūrk ca me sūnṛtā ca me payaśca me rasaśca me ghṛtaṁ ca
me madhu ca me sagdhiśca me sapītiśca me kṛṣiśca me
vṛṣṭiśca me jaitraṁ ca ma audbhidyam ca me yajñena
kalpantām(i). //9//

5. May my truthfulness and my faith, my cattle and my wealth, my entirety and my greatness, my sports and my enjoyment, my offsprings and my would-be offsprings, my pleasant talk and my pious actions be secured by means of sacrifice.(1)
6. May my righteous actions and my immortality, my freedom from consumption and my diseaseless health, my cure and my longevity, my foelessness and my freedom from fear, my happiness and my restful sleep, my good dawns and my good days be secured by means of sacrifice.(1)
7. May my controlling and sustaining power, my capacity to retain and my firmness, my entirety and my greatness, my knowledge and capacity to understand, my control over my family and my power to beget, my plough and my harrow be secured by means of sacrifice.(1)
8. May my happiness here and happiness hereafter, the things dear to me and the things that I desire, my love and my friendships, my respectability and my wealth, my well-being here and well-being hereafter, my comfortable residence and my fame be secured by means of sacrifice.(1)
9. May my vigour and my pleasing truthful speech, my milk and my sap, my purified butter and my honey, my feast with friends and my drinks in company, my farming and my favourable rains, my longing for victory and my conquest be secured by means of sacrifice.(1)

रयिश्च मे रायश्च मे पुष्टं च मे पुष्टिश्च मे विभु च मे प्रभु च मे पूर्णं च मे पूर्णतरं च मे
कुर्यं च मेऽक्षितं च मेऽक्षं च मेऽक्षुच्च मे यजेन कल्पन्ताम् ॥ १० ॥

वित्तं च मे वेद्यं च मे भूतं च मे भविष्यच्च मे सुगं च मे सुपथ्यं च म ऋद्धं च म कर्त्तिश्च मे
क्लृप्तं च मे क्लृप्तिश्च मे मृतिश्च मे सुमतिश्च मे यजेन कल्पन्ताम् ॥ ११ ॥

वीहयंश्च मे यवाश्च मे मायाश्च मे तिलाश्च मे मुद्गाश्च मे खल्वाश्च मे म्रियङ्गवाश्च मेऽणवश्च मे
श्यामाकाश्च मे नीवाराश्च मे गोधूमाश्च मे मसूराश्च मे यजेन कल्पन्ताम् ॥ १२ ॥

अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे वनस्पतयश्च मे हिरण्यं च
मेऽयश्च मे श्यामं च मे लोहं च मे सीसं च मे द्रुपु च मे यजेन कल्पन्ताम् ॥ १३ ॥

अग्निश्च म आपश्च मे वीरुधश्च म ओषधयश्च मे कृष्टपुच्यार्च मेऽकृष्टपुच्यार्च मे ग्राम्यार्च मे
पशवं आरण्यार्च मे वित्तं च मे वित्तिश्च मे भूतं च मे भूतिश्च मे यजेन कल्पन्ताम् ॥ १४ ॥

वसु च मे वसतिश्च मे कर्म च मे शक्तिश्च मे ऽर्थश्च म एर्मश्च म इत्या च मे गतिश्च मे
यजेन कल्पन्ताम् ॥ १५ ॥

Rayiśca me rāyaśca me puṣṭam ca me puṣṭiśca me vibhu
ca me prabhu ca me pūrṇam ca me purnataram ca me
kuyavam ca me'kṣitam ca me'nnam ca me' kṣucca me
yajñena kalpantām(i). //10//

Vittam ca me vedyam ca me bhūtam ca me bhaviṣyacca
me sugam ca me supathyam ca ma ṛddham ca ma ṛddiśca
me kṛiptam ca me kṛiptiśca me matiśca me sumatiśca me
yajñena kalpantām(i). //11//

Vrīhayaśca me yavāśca me māśāśca me tilāśca me
mudgāśca me khalvāśca me priyaṅgavaśca me' ṇavaśca
me śyāmākāśca me nīvārāśca me godhūmāśca me
masūrāśca me yajñena kalpantām(i). //12//

Aśmā ca me mṛttikā ca me girayaśca me parvatāśca me
sikatāśca me vanaspatayaśca me hiranyam ca me' yaśca
me śyāmam ca me loham ca me sīsam ca me trapu ca me
yajñena kalpantām(i). //13//

Agniśca ma āpaśca me vīrudhaśca ma oṣadhyaśca me
kṛṣṭapacyāśca me' kṛṣṭapacyāśca me grāmyāśca me
paśava āraṇyāśca me vittam ca me vittiśca me bhūtam ca
me bhūtiśca me yajñena kalpantām(i). //14//

Vasu ca me vasatiśca me karma ca me śaktiśca
me' rthaśca ma emaśca ma ityā ca me gatiśca me yajñena
kalpantām(i). //15//

10. May my riches and my wealth, my growth and my development, my fame and my power, my fullness and my overflow, my coarse foodgrains and my unexhausting stock, my food and my freedom from hunger be secured by means of sacrifice.(1)
11. May my wealth obtained and wealth to be obtained, my past and my future, my easy travel and my pleasant journey, my thriving and my thrift, my accomplishing and my accomplishment, my thinking and my good thought be secured by means of sacrifice.(1)
12. May my paddy and my barley, my beans (*māṣāḥ*) and my sesame, my kidney-beans (*mudgāḥ*) and my grams, my pandicum Italicum (*priyaṅgu*) and Panicum Millianceus (*aṇavaḥ*), my small rice (*śyāmākāḥ*) and my wild rice (*nīvārāḥ*) my wheat and my lentils be secured by means of sacrifice.(1)
13. May my stone and my clay, my hills and my mountains, my sands and my forest trees, my gold and my bronze, my copper and my iron, my lead and my tin be secured by means of sacrifice.(1)
14. May my fire and my waters, my shrubs and my plants, my cultivated crops and my uncultivated crops, my domestic animals and the wild ones, my wealth and income, my offsprings and plenty of wealth be secured by means of sacrifice.(1)
15. May my riches and my dwelling, my actions and my capacity to act, my objects and my aims to be obtained, and my ends and my approach be secured by means of sacrifice.(1)

अग्निश्च म॒ इन्द्रश्च मे॒ सोमश्च म॒ इन्द्रश्च मे॒ सविता च॑ म॒ इन्द्रश्च मे॒ सरस्वती च॑ म॒ इन्द्रश्च मे॒
पुषा च॑ म॒ इन्द्रश्च मे॒ बृहस्पतिश्च॑ म॒ इन्द्रश्च मे॒ यज्ञेन॑ कल्पन्ताम् ॥ १६ ॥

मित्रश्च॑ म॒ इन्द्रश्च मे॒ वरुणश्च॑ म॒ इन्द्रश्च मे॒ धाता च॑ म॒ इन्द्रश्च मे॒ त्वष्टा च॑ म॒ इन्द्रश्च मे॒
मरुतश्च॑ म॒ इन्द्रश्च मे॒ विश्वे च॑ मे॒ देवा इन्द्रश्च मे॒ यज्ञेन॑ कल्पन्ताम् ॥ १७ ॥

पृथिवी च॑ म॒ इन्द्रश्च मे॒ऽन्तरिक्षं च॑ म॒ इन्द्रश्च मे॒ द्यौश्च॑ म॒ इन्द्रश्च मे॒ समाश्च॑ म॒ इन्द्रश्च मे॒
नक्षत्राणि च॑ म॒ इन्द्रश्च मे॒ दिशश्च॑ म॒ इन्द्रश्च मे॒ यज्ञेन॑ कल्पन्ताम् ॥ १८ ॥

अ॒ध॒शुश्च॑ मे॒ रु॒द्रि॒मश्च॑ मे॒ऽद्वा॒भ्यश्च॑ मे॒ऽधि॒पतिश्च॑ म॒ उ॒पा॒ध॒शुश्च॑ मे॒ऽन्त॒र्गामश्च॑ म॒ ऐ॒न्द्र॒वा॒युवश्च॑
मे॒ मै॒त्रा॒व॒रु॒णश्च॑ म॒ आ॒श्वि॒नश्च॑ मे॒ प्र॒ति॒प्र॒स्थान॑श्च॑ मे॒ शु॒क्रश्च॑ मे॒ मु॒न्थी च॑ मे॒ यज्ञेन॑ कल्पन्ताम् ॥ १९ ॥

Agniśca ma indraśca me somaśca ma indraśca me sayitā
ca ma indraśca me sarasvatī ca ma indraśca me pūṣā ca
ma indraśca me bṛhaspatiśca ma indraśca me yajñena
kalpantām(i). //16//

Mitraśca ma indraśca me varuṇaśca ma indraśca me dhātā
ca ma indraśca me tvaṣṭā ca ma indraśca me marutaśca
ma indraśca me viśve ca me devā indraśca me yajñena
kalpantām(i). //17//

Pr̥thivī ca ma indraśca me'ntarikṣaṁ ca ma indraśca me
dyauśca ma indraśca me samāśca ma indraśca me
nakṣatrāṇi ca ma indraśca me diśaśca ma indraśca me
yajñena kalpantām(i). //18//

Aṁśuśca me raśmiśca me' dābhyaśca me'dhipatiśca ma
upāṁśuśca me' ntaryāmaśca ma aindravāyavaśca me
maitrāvaruṇaśca ma āśvinaśca me pratiprasthānaśca me
śukraśca me manthī ca me yajñena kalpantām(i). //19//

16. May my adorable Lord (Agni) and my resplendent Lord (Indra), my blissful Lord (Soma) and my resplendent, my Creator Lord (Savitṛ) and my resplendent, my Speech (Sarasvatī) and my resplendent, my nourisher Lord (Pūṣan) and my resplendent, my Lord supreme (Bṛhaspati) and my resplendent Lord be secured by means of sacrifice. (Different attributive names of the same Indra).(1)
17. May my friendly Lord (Mitra) and my resplendent Lord (Indra), my venerable Lord (Varuṇa) and my resplendent, my sustainer Lord (Dhātṛ) and my resplendent, my supreme Mechanic (Tvaṣṭṛ) and my resplendent, my cloud-bearing winds (Maruts) and my resplendent, my all the bounties of Nature (Viśvedevāḥ) and my resplendent Lord be secured by means of sacrifice.(1)
18. May my earth and my resplendent Lord, my mid-space and my resplendent, my sky and my resplendent, my years and my resplendent, my lunar mansions and my resplendent, my regions and my resplendent Lord be secured by means of sacrifice.(1)
19. May my rays (*aṁśu*) and my beams of light (*raśmi*) my unconquerableness (*adābhyaḥ*) and my overlordship (*adhipatiḥ*), my vital breath (*upāṁśu*) and my out-breath (*antaryāma*), my speech and my in-breath (*aindravāyava*), my vision and my thought (*maitrāvaruṇa*), my hearing (*āśvinaḥ*) and my mobility (*pratiprasthāna*), my sun (*śukra*) and my moon (*manthī*) be secured by means of sacrifice.(1)

आग्रयणश्च मे वैश्वदेवश्च मे ध्रुवश्च मे वैश्वानरश्च मे ऐन्द्राग्रश्च मे महर्विश्वदेवश्च मे
मरुत्वतीयाश्च मे निष्केवल्यश्च मे सावित्रश्च मे सारस्वतश्च मे पालीवतश्च मे
हारियोजनश्च मे यजेन कल्पन्ताम् ॥ २० ॥

सूर्यश्च मे चमसाश्च मे वायव्यानि च मे द्रोणकलशश्च मे प्रावाणश्च मेऽधिषवणे च मे पूतभृच्च
म आधवनीर्यश्च मे वेदिश्च मे बर्हिश्च मेऽवभृथश्च मे स्वगाकारश्च मे यजेन कल्पन्ताम् ॥ २१ ॥

अग्निश्च मे घर्मश्च मेऽर्कश्च मे सूर्यश्च मे प्राणश्च मेऽश्वमेधश्च मे पृथिवी च मेऽदितिश्च मे
दितिश्च मे द्यौश्च मेऽङ्गुलयः शक्रयो दिशश्च मे यजेन कल्पन्ताम् ॥ २२ ॥

व्रतं च म भ्रतवश्च मे तपश्च मे संवत्सरश्च मेऽहोरात्रे ऊर्व्वणीवे बृहद्वथन्तरे च मे यजेन कल्पन्ताम् ॥ २३ ॥

Āgrayaṇaśca me vaiśvadevaśca me dhruvaśca me
vaiśvānaraśca ma aindrāgnaśca me mahāvaiśvadevaśca
me marutvatīyāśca me niṣkevalyaśca me sāvitraśca me
sārasvataśca me pātnīvataśca me hāriyोजनाśca me
yajñena kalpantām(i). //20//

Srucaśca me camasāśca me vāyavyāni ca me
droṇakalaśaśca me grāvāṇaśca me'dhiṣavaṇe ca me
pūtabhṛcca ma ādhavanīyaśca me vediśca me barhiśca
me'vabhṛthaśca me svagākāraśca me yajñena
kalpantām(i). //21//

Agniśca me gharmaśca me'rkaśca me sūryaśca me
prāṇaśca me'śvamedhaśca me pṛthivī ca me'ditiśca me
ditiśca me dyauśca me' ṅgulayaḥ śakvarayo diśaśca me
yajñena kalpantām(i). //22//

Vrataṁ ca ma ṛtavaśca me tapaśca me saṁvatsaraśca
me' horātre ūrvaṣṭhīve bṛhadrathantare ca me yajñena
kalpantām(i). //23//

20. May my foremost one (*āgrayaṇaḥ*) and my all the Nature's bounties (*vaiśvadevaḥ*), my steadfastness (*dhruvaḥ*) and my benevolence towards all men (*vaiśvānaraḥ*), my intimacy with the army-chief and the king (*aindrāgnaḥ*) and my great offerings to all the bounties of Nature (*mahavaiśvadevaḥ*), my hospitality to brave soldiers (*marutvatīyaḥ*) and my absolute bliss (*niśkevalyaḥ*), my inspiration (*sāvitraḥ*) and refined speech (*sārasvataḥ*), my delight from a good wife (*pātnīvataḥ*), and my yoking of swift horses (*hāriyojanaḥ*) be secured by means of sacrifice.(1)
21. May my ladles (*srucaḥ*) and my bowls (*camasāḥ*), my jars (*vāyavyāni*) and my wooden pitcher (*droṇa kalaśa*), my pressing stones (*grāvāṇaḥ*) and my two wooden press-boards (*adhiṣavaṇe*), my jar of filtrate (*pūtabhṛt*) and my washing mug (*ādhavanīyaḥ*), my altar (*vediḥ*) and my sacred kuśā grass (*barhiḥ*), my holy bath (*avabhṛtha*) and my auspicious recitation (*svagākāraḥ*) be secured by means of sacrifice.(1)
22. May my fire and my heat, my vigour and my sun, and my breath and my strength (*aśvamedha*), my earth and my infinity (*aditi*) and my finiteness (*diti*), and my sky, my fingers, and my arms and my regions be secured by means of sacrifice.(1)
23. May my vow and my seasons, my austerity and my year, my days and nights, my thighs and knees, and my both the feet (*bṛhadrathantare*) be secured through sacrifice.(1)

एका च मे तिस्रश्च मे तिस्रश्च मे पञ्च च मे पञ्च च मे सप्त च मे सप्त च मे नव च मे नव च म
 एकादश च म एकादश च मे त्रयोदश च मे त्रयोदश च मे पञ्चदश च मे पञ्चदश च मे सप्तदश
 च मे सप्तदश च मे नवदश च मे नवदश च म एकविंशतिश्च म एकविंशतिश्च मे त्रयो-
 विंशतिश्च मे त्रयोविंशतिश्च मे पञ्चविंशतिश्च मे पञ्चविंशतिश्च मे सप्तविंशतिश्च
 मे सप्तविंशतिश्च मे नवविंशतिश्च मे नवविंशतिश्च म एकत्रिंशच्च म एकत्रिंशच्च मे
 त्रयस्त्रिंशच्च मे यज्ञेन कल्पन्ताम् ॥ २४ ॥

चतस्रश्च मेऽष्टौ च मेऽष्टौ च मे द्वादश च मे द्वादश च मे षोडश च मे षोडश च मे विंशतिश्च
 मे विंशतिश्च मे चतुर्विंशतिश्च मे चतुर्विंशतिश्च मेऽष्टाविंशतिश्च मेऽष्टाविंशतिश्च मे
 द्वात्रिंशच्च मे द्वात्रिंशच्च मे षट्त्रिंशच्च मे षट्त्रिंशच्च मे चत्वारिंशच्च मे चत्वारिंश-
 शच्च मे चतुश्चत्वारिंशच्च मे चतुश्चत्वारिंशच्च मेऽष्टाचत्वारिंशच्च मे यज्ञेन कल्पन्ताम् ॥ २५ ॥
 त्र्यविंश्च मे त्र्युवी च मे दित्युवाद् च मे दित्युही च मे पञ्चाविंश्च मे पञ्चावी च मे त्रिवत्सश्च
 मे त्रिवत्सा च मे तुर्यवाद् च मे तुर्युही च मे यज्ञेन कल्पन्ताम् ॥ २६ ॥

Ekā ca me tisraśca me tisraśca me pañca ca me pañca ca
 me sapta ca me sapta ca me nava ca me nava ca ma
 ekādaśa ca ma ekādaśa ca me trayodaśa ca me trayodaśa
 ca me pañcadaśa ca me pañcadaśa ca me saptadaśa ca me
 saptadaśa ca me navadaśa ca me navadaśa ca ma
 ekaviṁśatiśca ma ekaviṁśatiśca me trayoviṁśatiśca me
 trayoviṁśatiśca me pañcaviṁśatiśca me pañcaviṁśatiśca
 me navaviṁśatisca ma ekatriṁśacca ma ekatriṁśacca me
 trayastriṁśacca me yajñena kalpantām(i). //24//

Catasraśca me'ṣṭau ca me'ṣṭau ca me dvādaśa ca me
 dvādaśa ca me ṣoḍaśa ca me ṣoḍaśa ca me viṁśatiśca me
 viṁśatiśca me caturviṁśatiśca me caturviṁśatiśca
 me' ṣṭāviṁśatiśca me' ṣṭāviṁśatiśca me dvātriṁśacca me
 dvātriṁśacca me ṣaṭtriṁśacca me ṣaṭtriṁśacca me
 catvāriṁśacca me catvāriṁśacca me catuścatvāriṁśacca
 me catuścatvāriṁśacca me'ṣṭācatvāriṁśacca me yajñena
 kalpantām(i). //25//

Tryaviśca me tryavī ca me dityavāṭ ca me dityauhī ca me
 pañcāviśca me pañcāvī ca me trivatsaśca me trivatsā ca
 me turyavāṭ ca me turyauhī ca me yajñena kalpantām(i).
 //26//

24. May my one (feminine) and my three (feminine), and my three and my five, and my five and my seven, and my seven and my nine, and my nine and my eleven, and my eleven and my thirteen, and my thirteen and my fifteen, and my fifteen and my seventeen, and my seventeen and my nineteen, and my nineteen and my twenty-one, and my twenty-one and my twenty-three, and my twenty-three and my twenty-five, and my twenty-five and my twenty-seven, and my twenty-seven and my twenty-nine, and my twenty-nine and my thirty-one, and my thirty-one and my thirty-three be secured by means of sacrifice.(1)
25. May my four (feminine) and my eight, and my eight and my twelve, and my twelve and my sixteen, and my sixteen and my twenty, and my twenty and my twenty-four, and my twenty-four and my twenty-eight, and my twenty-eight and my thirty-two, and my thirty-two and my thirty-six, and my thirty-six and my forty, and my forty and my forty-four, and my forty-four and my forty-eight be secured by means of sacrifice.(1)
26. May my one and a half year old steer (*tryaviḥ*) and my one and a half year old heifer, and my two years old bull (*ditṛyavāṭ*) and two years old cow, and my thirty months old bull (*pancāviḥ*) and thirty months old cow, and my three years old bull (*trivatsaḥ*) and three years old cow, and my four years old bull (*tūryavāṭ*) and my four years old cow be secured by means of sacrifice.(1)

पृष्ठवादं च मे पृष्ठीही च मे उक्षा च मे वृशा च मे ऋषभश्च मे वेहृच्च मेऽनुद्धवोश्च मे धेनुश्च मे
यज्ञेन कल्पन्ताम् ॥ २७ ॥

वार्जाय स्वाहा प्रसवाय स्वाहाऽपिजाय स्वाहा कर्तवे स्वाहा वसवे स्वाहाऽहर्पतये स्वाहाऽह्वे मृगधाय
स्वाहा मृगधाय वैनथंशिनाय स्वाहा विनथंशिनं आन्त्यायुनाय स्वाहाऽन्त्याय भौवनाय स्वाहा
भुवनेस्य पतये स्वाहाऽधिपतये स्वाहा प्रजापतये स्वाहा । इयं ते राणिमत्राय युन्ताऽसि यमन ऊर्जे
त्वा बृहथै त्वा प्रजानां त्वाऽऽधिपत्याय ॥ २८ ॥

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पतां श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन
कल्पतां मनो यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पतां
स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् ।

स्तोमश्च यजुश्च ऋक् च सामं च बृहच्च रथन्तरं च ।

स्वर्ववा अगन्मामृता अभूम प्रजापतेः प्रजा अभूम वेद् स्वाहा ॥ २९ ॥

Paṣṭhavāṭ ca me paṣṭhauhī ca ma ukṣā ca me vaśā ca ma
ṛṣabhaśca me vehacca me'naḍvāñśca me dhenuśca me
yajñena kalpantām(i). //27//

Vājāya svāhā prasavāya svāhā'pijāya svāhā kratave
svāhā vasave svāhā'harpataye svāhā'hne mugdhāya
svāhā mugdhāya vainaṁśināya svāhā vinaṁśina
āntyāyanāya svāhā" ntyāya bhauvanāya svāhā
bhuvanasya pataye svāhā'dhipataye svāhā prajāpataye
svāhā. Iyaṁ te rāṇimitrāya yantā'si yamana ūrje tvā
vr̥ṣṭyai tvā prajānām tvā'dhipatyāya(i). //28//

Āyuryajñena kalpatām prāṇo yajñena kalpatām cakṣur-
yajñena kalpatām śrotram yajñena kalpatām vāgyajñena
kalpatām mano yajñena kalpatāmātmā yajñena kalpatām
brahmā yajñena kalpatām jyotiryajñena kalpatām
svaryajñena kalpatām pr̥ṣṭham yajñena kalpatām yajño
yajñena kalpatām.

Stomaśca yajuśca ṛk ca sāma ca bṛhacca rathantaram ca.
Svardevā aganmāmṛtā abhūma prajāpateḥ prajā abhūma
veṭ svāhā(i). //29//

27. May my six years old bull (*paṣṭhavāt*) and my six years old cow, and my impregnator bull (*ukṣan*) and my barren cow (*vaśā*) and my very young bull (*ṛṣabha*) and my aborting cow (*vehat*), and my cart-bullock (*anaḍvān*) and milch-cow (*dhenu*) be secured by means of sacrifice. (1)
28. I dedicate it for strength; I dedicate it for impulse; I dedicate it for victory; I dedicate it for action; I dedicate it for accommodation; I dedicate it to the Lord of the day; I dedicate it to the pleasing day; I dedicate it to the pleasing perishable objects; I dedicate it to the perishable objects leading to the end; I dedicate it to the last of the worldly things; I dedicate it to the Lord of the worlds; I dedicate it to the overlord of all; I dedicate it to the Lord of creatures. This is your empire. You are a controlling guide for a friend. I invoke you for vigour, for rain, and for ruling power over all the people. (1)
29. May the life be regulated by sacrifice; may the breath be regulated by sacrifice; may the vision be regulated by sacrifice; may the hearing be regulated by sacrifice; may the mind be regulated by sacrifice; may the conscience be regulated by sacrifice; may the intellect be regulated by sacrifice; may the light be attained through sacrifice; may the bliss be secured through sacrifice; may the altar be put in order through sacrifice; may the sacrifice itself be secured through sacrifice; also the praise-songs, the sacrificial hymns, ṚK hymns and Sāman hymns, Bṛhat and Rathantara hymns. O, enlightened ones, we have reached the world of bliss. We have become immortal. We have become the children of the creator Lord. *Veṭ Svāhā*. (1)

वार्जस्य नु प्रसवे मातरं महीमदिति नाम वचसा करामहे ।
 यस्यामिदं विश्वं भुवनमाविवेश तस्यां नो देवः सविता धर्मं साविषत ॥ ३० ॥
 विश्वे अद्य मरुतो विश्वं ऊती विश्वे भवन्त्वग्नयः समिद्धाः ।
 विश्वे नो देवा अवसाऽऽगमन्तु विश्वमस्तु द्रविणं वार्जो अस्मे ॥ ३१ ॥
 वार्जो नः सुप्तं प्रदिशश्चतस्रो वा परावतः । वार्जो नो विश्वेर्द्रवर्धनसाताविहावतु ॥ ३२ ॥
 वार्जो नो अद्य प सुवाति दानं वार्जो देवांश्च कृतुभिः कल्पयाति ।
 वार्जो हि मा सर्ववीरं जजान विश्वा आशा वार्जपतिर्जयेयम् ॥ ३३ ॥
 वार्जः पुरस्तादुत मध्यतो नो वार्जो देवान् हविषा वर्धयाति ।
 वार्जो हि मा सर्ववीरं चकार सर्वा आशा वार्जपतिर्भवेयम् ॥ ३४ ॥
 सं मां सृजामि पर्यसा पृथिव्याः सं मां सृजाम्यद्भिरोपधीभिः । सोऽहं वार्जं सनेयमग्ने ॥ ३५ ॥

Vājasya nu prasave mātaraṁ mahīmaditiṁ nāma vacasā karāmahe.

Yasyāmidam viśvaṁ bhuvanamāviveśa tasyāṁ no devaḥ savitā dharma sāviṣat(i). //30//

Viśve adya maruto viśva ūtī viśve bhavantvagnayah samiddhāḥ.

Viśve no devā avasā" gamantu viśvamastu draviṇaṁ vājo asme(i). //31//

Vājo naḥ sapta pradiśaścatasro vā parāvataḥ. Vājo no viśvairdevairdhanasātāvihāvatu(i). //32//

Vājo no adya pra suvāti dānaṁ vājo devāṅ ṛtubhiḥ kalpayāti.

Vājo hi mā sarvavīraṁ jajāna viśvā āśā vājapatirjayeyam (i). //33//

Vājaḥ purastāduta madhyato no vājo devān haviṣā vardhayāti.

Vājo hi mā sarvavīraṁ cakāra sarvā āśā vājapatirbhaveyam (i). //34

Sam mā sṛjāmi payasā pṛthivyāḥ sam mā sṛjāmyadbhiroṣadhībhiḥ.

So'ham vājāṁ saneyamagne(i). //35//

30. At the impulsion of power, we praise the mother Earth, Aditi (indivisible) by name. On this Earth, where all this life has been accommodated, may the creator God provide shelter to us. (1)
31. May all the cloud-bearing winds come here today with all their help. May all the fires be kindled well. May all the bounties of Nature come here with their protection to us. May we gain all sorts of riches and power. (1)
32. May our power spread over the seven (worlds) and the four mid-regions and even beyond them. May our strength protect us here in the process of gaining wealth along with all the enlightened ones. (1)
33. Our strength today procures donations to us. Strength enables the learned people to enjoy the seasons. Strength has made me the master of all the brave sons. May I, the lord of strength, win all the quarters. (1)
34. May strength be in front of us; may strength be in the middle of us; may strength make the learned people prosper with offerings. Strength has made me the master of all the brave sons. May I, the Lord of strength, possess all the quarters. (1)
35. O adorable Lord, hereby I unite myself with the milk of the Earth; I unite myself with the waters and with the medicinal herbs. So may I gain strength. (1)

पयः पृथिव्यां पय ओषधीषु पयो विद्युन्तरिक्षे पयो धाः । पयस्वतीः प्रविशः सन्तु मह्यम् ॥ ३६ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।

सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्नेः साम्राज्येनाभिर्पित्राम् ॥ ३७ ॥

ऋतापाङ्कतधामाऽग्निर्गन्धर्व'—स्तस्योषधयोऽप्सरसो मुवो नाम् ।

स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वादे ताभ्यः स्वाहा ॥ ३८ ॥

संश्रितो विश्वसामा सूर्यो गन्धर्व'—स्तस्य मरीचयोऽप्सरस आपुवो नाम् ।

स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वादे ताभ्यः स्वाहा ॥ ३९ ॥

सुपुष्पः सूर्यरश्मिश्चन्द्रमा गन्धर्व'—स्तस्य नक्षत्राण्यप्सरसो भेकुरयो नाम् ।

स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वादे ताभ्यः स्वाहा ॥ ४० ॥

Payah pṛthivyām paya oṣadhīṣu payo divyantarikṣe payo dhāh.

Payasvatīḥ pradiśah santu mahyam(i). //36//

Devasya tvā savituh prasave' śvinorbāhubhyām pūṣṇo hastābhyām.

Sarasvatyai vāco yanturyantrenāgneḥ sāmrajyenābhi-
ṣīncāmi (i). //37//

Rtāṣādṛtadhāmā' gnirgandharva- (i) stasyauṣadha-
yo'psaraso mudo nāma (ii).

Sa na idam brahma kṣatram pātu tasmai svāhā vāt(iii)
tābhyah svāhā (iv). //38//

Samhito viśvasāmā sūryo gandharva- (i) stasya marīca-
yo'psarasa āyuvō nāma(ii).

Sa na idam brahma kṣatram pātu tasmai svāhā vāt(iii)
tābhyah svāhā(iv). //39//

Ṣuṣumṇah sūryaraśmiścandramā gandharva- (i) stasya
nakṣatrānyapsaraso bhekurayo nāma(ii).

Sa na idam brahma kṣatram pātu tasmai svāhā vāt(iii)
tābhyah svāhā(iv). //40//

36. O adorable Lord, for me provide milk on the earth, milk in the herbs, milk in the sky and milk in the mid-space. May all the regions be full of milk for me.(1)
37. At the impulsion of the creator Lord, with arms of the healers and with hands of the nourisher, with the auspicious utterances from the sacred texts and with the rituals prescribed under law, I crown you with the empire of the adorable Lord. (1)
38. The fire-divine, sustainer of eternal law and dwelling in eternal law is the *gandharva* (sustainer of the earth). (1) Herbs and plants are called his *apsaras* (powers) bestowing delight. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)
39. The conjoiner (of days and nights) and harmonizer of all, the sun-divine is the *gandharva*. (1) Rays are called his *apsaras*, which are fast-moving. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well.(4)
40. The bliss-bestower and lighted by sun's rays, the moon divine is the *gandharva*. (1) Asterisms are called his *apsaras*, that produce glow. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)

इषिरो विश्वव्यचा वातो गन्धर्व'—स्तस्यापो अप्सरस ऊर्जो नाम' ।
 स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वादे ताभ्युः स्वाहा' ॥ ४१ ॥
 भुज्युः सुपर्णो यज्ञो गन्धर्व'—स्तस्य दक्षिणा अप्सरस स्तावा नाम' ।
 स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वादे ताभ्युः स्वाहा' ॥ ४२ ॥
 प्रजापतिर्विश्वकर्मा मनो गन्धर्व'—स्तस्य ऋक्सामान्यप्सरस एष्टयो नाम' ।
 स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वादे ताभ्युः स्वाहा' ॥ ४३ ॥
 स नो भुवनस्य पते प्रजापते यस्य त उपरि गृहा यस्य वेह ।
 अस्मै ब्रह्मणेऽस्मै क्षत्राय महि शर्म यच्छ स्वाहा' ॥ ४४ ॥
 समुद्रोऽसि नमस्वानार्द्रदानुः शम्भूमयोभूरभि मा वाहि स्वाहा मारुतोऽसि मरुतां गुणः
 शम्भूमयोभूरभि मा वाहि स्वाहाज्वरसूरीसि दुर्वस्वाञ्छम्भूमयोभूरभि मा वाहि स्वाहा' ॥ ४५ ॥

Iṣiro viśvavyacā vāto gandharva-(i) stasyāpo apsarasa
 ūrjo nāma(ii).

Sa na idaṁ brahma kṣatram pātu tasmai svāhā vāt(iii)
 tābhyaḥ svāhā(iv). //41//

Bhujyuh suparṇo yajño gandharva-(i) stasya dakṣiṇā
 apsarasa stāvā nāma(ii).

Sa na idaṁ brahma kṣatram pātu tasmai svāhā vāt(iii)
 tābhyaḥ svāhā(iv). //42//

Prajāpatirviśvakarmā mano gandharva- (i) stasya
 ṛksāmānyapsarasa eṣṭayo nāma(ii).

Sa na idaṁ brahma kṣatram pātu tasmai svāhā vāt(iii)
 tābhyaḥ svāhā(iv). //43//

Sa no bhuvanasya pate prajāpate yasya ta upari gṛhā
 yasya veḥa.

Asmai brahmaṇe'smai kṣatrāya mahi śarma yaccha svāhā
 (i). //44//

Samudro'si nabhasvānārdradānuḥ śambhūrmayobhūrabhi
 mā vāhi svāhā māruto'si marutām gaṇaḥ
 śambhūrmayobhūrabhi mā vāhi svāhā'vasyūrasī
 duvasvānchambhūrmayobhūrabhi mā vāhi svāhā(i). //45//

41. Quick-moving and all-pervading, the wind divine is the *gandharva*. (1) Waters are called his *apsaras*, who produce energy. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)
42. Provider of all enjoyments and spreading his wings all over, the sacrifice is the *gandharva*. (1) Charities are called his *apsaras*, who bring praise. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)
43. Lord of all beings, the supreme architect, the mind, is the *gandharva*. (1) Ṛks and sāmāns are called his *apsaras*, which are prayers for desired things. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)
44. O Lord of the world and Lord of all creatures, may you, whose homes are above and here also, bestow great happiness on our intellectuals and warriors. *Svāhā*. (1)
45. O Lord of creatures, you are an ocean (in the sky), full of vapour, giving moisture. You are bestower of joy here and happiness hereafter. May you come towards me. *Svāhā*. You belong to the cloud-bearing winds; you are a troop of the winds, bestower of joy here and happiness hereafter. May you come towards me. *Svāhā* You are provider of protection, full of food, bestower of joy here and happiness hereafter. May you come towards me. *Svāhā*. (1)

यास्ते अग्ने सूर्ये रुचो दिवमातन्वन्ति रश्मिभिः ।

ताभिर्नो अद्य सर्वाभी रुचे जनाय नस्कृधि ॥ ४६ ॥

या वो देवाः सूर्ये रुचो गोष्वश्वेषु या रुचः ।

इन्द्राग्नी ताभिः सर्वाभी रुचं नो धत्त बृहस्पते ॥ ४७ ॥

रुचं नो धेहि ब्राह्मणेषु रुचये राजसु नस्कृधि । रुचं विश्वेषु शूत्रेषु मयि धेहि रुचा रुचम् ॥ ४८ ॥

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविभिः ।

अहेडमानो वरुणेह बोध्युरुशंस मा न आयुः प्र मोषीः ॥ ४९ ॥

स्वर्ण घर्मः स्वाहा स्तुर्णार्कः स्वाहा स्तुर्ण शुक्रः स्वाहा स्तुर्ण ज्योतिः स्वाहा

स्तुर्ण सूर्यः स्वाहा ॥ ५० ॥

अग्निं युनज्मि शर्वसा घृतेन दिव्यं सुपुणं वयसा बृहन्तम् ।

तेन वयं गेमि ब्रध्नस्य विष्टपं स्तो रुहाणा अधि नाकमुत्तमम् ॥ ५१ ॥

Yāste agne sūrye ruco divamātanvanti raśmibhiḥ.

Tābhirno adya sarvābhī ruce janāya naskṛdhi(i). //46//

Yā vo devāḥ sūrye ruco goṣvaśveṣu yā rucaḥ.

Indrāgnī tābhiḥ sarvābhī rucam no dhatta bṛhaspate(i).

//47//

Rucam no dhehi brāhmaṇeṣu rucam rājasu naskṛdhi.

Rucam viśyeṣu śūdreṣu mayi dhehi rucā rucam(i). //48//

Tattvā yāmi brahmaṇā vandamānastadā śāste yajamāno havirbhiḥ.

Aheḍamāno varuṇeha bodhyurusamśa mā na āyuh pra moṣṭh(i). //49//

Svarṇa gharmah svāhā(i) svarṇārkaḥ svāhā(ii) svarṇa

śukrah svāhā(ii) svarṇa jyotiḥ svāhā(iv) svarṇa sūryaḥ

svāhā(v). //50//

Agniṁ yunajmi śavasā ghr̥tena dīvyam̐ suparṇam̐ vayasā bṛhantam.

Tena vayam̐ gamema bradhnasya viṣṭapam̐ svo ruhāṇā adhi nākamuttamam(i). //51//

46. O adorable Lord, whatever your lustres in the sun illuminate the whole sky with their rays, bless us with all those lustres, so that we may become lustrous and have progeny.(1)
47. O bounties of Nature, O Lord supreme, resplendent and blissful, with your brilliance, which manifests itself in the sun and which is manifest in cows and horses, may you bless us.(1)
48. O Lord, bestow lustre on our intellectuals; bestow lustre on our ruler-administrators; bestow lustre on our producers of wealth as well as on our labour community. May you bestow lustre on me through your own lustre.(1)
49. O venerable Lord, whatever the sacrificer desires by offering oblations, all that I beg of you by praising with these Vedic verses. O widely praised Lord, without being angry, may you listen to us here. May you not steal our life.(1)
50. The sun (*svaḥ*) is the same as *gharmaḥ* (warmth). *Svāhā*. (1) The sun is the same as *arkaḥ* (beam). *Svāhā*. (2) The sun is the same as *śukraḥ* (brightness). *Svāhā*. (3) The sun is the same as *jyotiḥ* (light). *Svāhā*. (4) The sun is the same as *sūryaḥ*. *Svāhā* (5)
51. I unite with melted butter, which is strength as if, the fire-divine, strong-winged and great with vigour. With that may we reach the happy abode of the brightness, the best sorrowless place, while ascending high to the world of bliss.(1)

इमो ते पक्षावजरीं पतत्रिणौ याभ्यां रक्षांस्यपहंस्यद्वे ।
 ताभ्यां पतेम सुकृतां लोके यत्र कर्पयो जग्मुः प्रथमजाः पुराणौ ॥ ५२ ॥
 इन्दुर्दक्षः श्येन क्रतावा हिरण्यपक्षः शकुनो मुरण्युः ।
 महान्सुधस्थे ध्रुव आ निपतो नमस्ते अस्तु मा मा हिंसीः ॥ ५३ ॥
 दिवो मूर्धांसि पृथिव्या नाभिरुर्गपामोर्पधीनाम् । विश्वायुः शर्म सुपथा नमस्स्थे ॥ ५४ ॥
 विश्वस्य मूर्धन्नधि तिष्ठसि भितः समुद्रे ते हृदयमप्स्वायुरपो दंतोवृधि भिन्त ।
 त्रिवस्पृजं न्यावृन्तारिक्षात्पृथिव्यास्ततो नो वृष्ट्याव ॥ ५५ ॥
 इतो एतो मृगभिराशीर्वा वसुभिः । तस्य न इष्टस्य प्रीतस्य द्रविणेहा गमेः ॥ ५६ ॥
 इतो अग्निराहुतः पिपर्तु न इष्टे हविः । स्वगेदं देवेभ्यो नमः ॥ ५७ ॥

Imau te pakṣāvajaru patatrināu yābhyāṁ rakṣāṁsya-
 pahaṁsyagne.

Tābhyāṁ patema sukṛtāmu lokam yatra ṛṣayo jagmuḥ
 prathamajāḥ purāṇāḥ(i). //52//

Indurdakṣaḥ śyena ṛtāvā hiraṇyapakṣaḥ śakuno
 bhuraṇyuh.

Mahāntsadhas the dhruva ā niṣatto namaste astu mā mā
 hiṁsīḥ(i). //53//

Divo mūrdhā'si pṛthivyā nābhirūrgapāmoṣadhīnām.
 Viśvāyuh śarma saprathā namaspathe(i). //54//

Viśvasya mūrdhannadhi tiṣṭhasi śritāḥ samudre te
 hṛdayamapsvāyurapo dattodadhim bhinta. Divaspar-
 janyādantarikṣāt pṛthivyāstato no vṛṣṭyāva(i). //55//

Iṣṭo yajño bhṛgubhirāśīrdā vasubhiḥ. Tasya na iṣṭasya
 prītasya draviṇehā gameḥ(i). //56//

Iṣṭo agnirāhutaḥ pipartu na iṣṭam haviḥ. Svagedam
 devebhyo namaḥ(i). //57//

52. O fire divine, these two are your never-aging wings, capable of flying high, with which you drive away evil tendencies. With these two, may we soar above to the region of the virtuous, where the first-born ancient seers have gone to. (1)
53. O bliss-bestower Lord, dexterous, nicely acting, protector of the right, impetuous bird flying with golden wings, nourisher, great, and firmly set in your abode, my reverence be to you. May you not injure me.(1)
54. O Lord, you are head of the heaven, navel of the earth, and sap of waters and plants. Of all the beings, you are the life as well as their shelter. You are spread everywhere. Our homage be to you, O our path ! (1)
55. O Lord, pervading you stand at the head of all. Your heart is in the mid-space. The life is in waters. May you give us waters. May you pierce the reservoir of water from the sky, from the cloud, from the mid-space, from the earth, wherever it is and thus may you save us by sending rains.(1)
56. The sacrifice, bestower of blessings, is performed with the shining riches. O riches, may you come here to us, who have performed such a loving sacrifice.(1)
57. May the fire, produced at the sacrifice and offered oblations, grant desired provisions to us. May this be our spontaneous homage to the enlightened ones.(1)

यदाकृतात्समसुस्रोद्धृदो वा मनसो वा सम्भृतं चक्षुषो वा ।
 तदनु प्रेतं सुकृतामु लोकं यत्र क्रययो जग्मुः प्रथमजाः पुराणाः ॥ ५८ ॥
 एतथ सधस्थ परि ते ददामि यमावहाच्छेवधिं जातवेदाः ।
 अन्वागन्ता यज्ञपतिर्वो अत्र तथ स्म जानीत परमे व्योमन् ॥ ५९ ॥
 एतं जानाथ परमे व्योमन् देवाः सधस्था विद रूपमस्य ।
 यद्वागच्छात्पथिभिर्देवयानिरिष्टापूर्ते कृणवाथाविरस्मै ॥ ६० ॥
 उद्बुधस्वाग्ने प्रतिं जाग्रहि त्वमिष्टापूर्ते सथ सृजिथामयं च ।
 अस्मिन्सधस्थे अध्युत्तरास्मिन्विश्वे देवा यजमानश्च सीदते ॥ ६१ ॥
 येन वहसि सहस्रं येनाग्ने सर्ववेदसम् । तेनेमं यज्ञं नो नय स्वर्वेवेषु गन्तवे ॥ ६२ ॥
 प्रस्तरेण परिधिना युचा वेद्यां च बहिषां । क्रवेमं यज्ञं नो नय स्वर्वेवेषु गन्तवे ॥ ६३ ॥

Yadākūtāt samasusroddhṛdo vā manaso vā sambhṛtaṁ cakṣuṣo vā.

Tadanu preta sukr̥tāmu lokam yatra ṛṣayo jagmuḥ prathamajāḥ purāṇāḥ(i). //58//

Etaṁ sadhastha pari te dadāmi yamāvahācchevadhīm jātavedāḥ.

Anvāgantā yajñapatirvo atra taṁ sma jānīta parame vyoman(i). //59//

Etaṁ jānātha parame vyoman devāḥ sadhasthā vīdā rūpamasya.

Yadāgacchāt pathibhirdevayānairiṣṭāpūrte kṛṇavāthāvirasmai(i). //60//

Udbudhyasvāgne prati jāgr̥hi tvamiṣṭāpūrte saṁ sr̥jethāmayam ca.

Asmintsadhassthe adhyuttarasmiṁ viśve devā yajamānaśca sīdata(i). //61//

Yena vahasi sahasraṁ yenāgne sarvavedasam. Tenemaṁ yajñam no naya svardeveṣu gantave(i). //62//

Prastareṇa paridhinā sruṇā vedyā ca barhiṣā. Ṛcemaṁ yajñam no naya svardeveṣu gantave(i). //63//

58. O seekers, follow the Lord's actions, which have flowed from intentions, from heart, from intellect, or from eyes (i.e. the senses), and which are well-executed, and following those actions reach the region of the virtuous, where the first-born ancient seers have gone to.(1)
59. O place of sacrifice, I hand over to you this treasure of happiness, which the omniscient one has brought. The sacrificer is to follow it here. Do not fail to recognize him in the highest celestial region.(1)
60. O enlightened ones, seated in this place of sacrifice, recognize him in the highest celestial region. Know his face and form. Whenever he comes by the godly paths, let the desires of personal and public concern of the sacrificer be fulfilled.(1)
61. O fire divine, wake up. Keep the sacrificer ever-alert and watchful. Let him be engaged in sacrifices and in benevolent deeds. May in this place of sacrifice, and in higher realms all the enlightened ones and the sacrificer occupy good positions.(1)
62. Wherewith you carry the thousands and wherewith all the wealth you carry, O fire divine, with that grace of yours, may you carry this our sacrifice to the bounties of Nature, so that we may reach the world of bliss. (1)
63. O adorable Lord, with the bunch of *kuśā* grass (*prastara*, placed to support the spoon), with the pieces of fencing wood (*paridhi*), with the spoon, with the altar, with the sacred grass, and with the praise-verse lead this sacrifice of ours to the world of bliss, so that we may reach among the enlightened ones.(1)

यदुत्तं यत्परादानं यत्पूर्तं याश्च दक्षिणाः । तदृग्निर्वैश्वकर्मुणः स्वविवेषु नो दधत् ॥ ६४ ॥
 यत्र धारा अनपिता मधोर्धृतस्य च याः । तदृग्निर्वैश्वकर्मुणः स्वविवेषु नो दधत् ॥ ६५ ॥
 अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमुतं म आसन् ।
 अर्कश्चिधातु रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम' ॥ ६६ ॥
 ऋचो नामास्मि यजूंश्चपि नामास्मि सामानि नामास्मि ।
 ये अग्रयः पार्श्वजन्या अस्यां पृथिव्यामधि ।
 तेषामसि त्वमुत्तमः प्र नो जीवातवे सुव' ॥ ६७ ॥
 वार्चहत्याय शर्वसे पृतनापाह्याय च । इन्द्र त्वाऽऽवर्तयामसि' ॥ ६८ ॥
 सहदानं पुरुहूत क्षियन्तमहस्तिमिन्द्र सं पिणक् कुणारुम् ।
 अग्नि वृत्रं वर्धमानं पियारुमुपादमिन्द्र तवसा जघन्थ' ॥ ६९ ॥
 वि न इन्द्र मूर्धो जहि नीचा यच्छ पृतन्युतः ।
 यो अस्माँरे अभिदासत्यधरं गमया तमः' ॥ ७० ॥

Yaddattam yatparādānam yatpūrtam yāśca dakṣiṇāḥ.
 Tadagnirvaiśvakarmaṇaḥ svardeveṣu no dadhat(i). //64//

Yatra dhārā anapetā madhorghṛtasya ca yāḥ.
 Tadagnirvaiśvakarmaṇaḥ svardeveṣu no dadhat(i). //65//

Agnirasmī janmanā jātavedā ghṛtam me cakṣuramṛtam
 ma āsan.

Arkastridhātū rajaso vimāno' jasro gharma havirasmī
 nāma(i). //66//

Rco nāmāsmī yajūṃsī nāmāsmī sāmānī nāmāsmī(i).
 Ye agnayaḥ pāñcajanya āsyām pṛthivyāmādhi.
 Teṣāmasi tvamuttamaḥ pra no jīvātave suva(ii). //67//

Vātrahatyāya śavase pṛtanāśāhyāya ca. Indra
 tvā"vartayāmasi(i). //68//

Sahadānum puruhūta kṣiyantamahastamindra saṁ piṇak
 kuṇārum.

Abhi vṛtram vardhamānam piyārumapādamindra tavaśā
 jaghantha(i). //69//

Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.
 Yo asmāñ abhidāsatyadharam gamayā tamaḥ(i). //70//

64. Whatever we have gifted (to our relatives), whatever we have given as charity (to others), whatever we have spent in public concern, and whatever we have given as fees to the priests, may the adorable Lord, the supreme architect, place all that in the world of bliss among the enlightened ones for us.(1)
65. Where there are never-exhausting streams of honey and melted butter, may the adorable Lord, the supreme architect, place us in the world of bliss among the enlightened ones.(1)
66. I, the fire divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the ambrosia my mouth. I am living breath of the three-fold universe, the measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation.(1)
67. I am the Rks (praise verses); I am the Yajuḥs (sacrificial texts); I am the Sāmans (devotional hymns). Of all the fires that exist on the earth for the benefit of five categories of men, you are the best. May you urge us for a long life.(1)
68. O resplendent Lord, we approach you for strength for killing the evil and for defeating the invader. (1)
69. O resplendent one, invoked by the multitude, may you crush the strength- arousing enemy, who moves forward shouting abuses, after disarming him. May you, O resplendent one, slay the evil foe, that waxes in all spheres and causes injury (to the enlightened ones), by making him footless. (1)
70. O resplendent Lord, dispel our enemy. Humble him, who dares to challenge us. Him, who wants to enslave us, send to the darkness far beneath. (1)

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः ।
 सुकंठं सथंशायं पविमिन्द्र तिग्मं वि शत्रून् ताहि वि मुधो नुदस्व ॥ ७१ ॥
 वैश्वानरो न ऊतय आ प्र यातु परावतः । अग्निर्नः सुदुतीरुप ॥ ७२ ॥
 पृष्टो दिवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा ओषधीरा विवेश ।
 वैश्वानरः सहसा पृष्टो अग्निः स नो दिवा स रिषस्पतु नक्तम् ॥ ७३ ॥
 अश्याम तं काममग्रे तवोती अश्याम शयिथ रयिवः सुवीरम् ।
 अश्याम वाजमाभि वाजयन्तोऽश्याम द्युममजराजरं ते ॥ ७४ ॥
 वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
 यजिष्ठेन मनसा यक्षि देवानस्रेधता मन्मता विधो अग्ने ॥ ७५ ॥
 धामच्छत्रुमिरिन्द्रो ब्रह्मा देवो बृहस्पतिः । सचेतसो विश्वे देवा यज्ञं प्रावन्तु नः शुभे ॥ ७६ ॥
 त्वं यविष्ठ द्वाशुषो नूः पाहि शृणुधी गिरः । रक्षां तोकमुत त्मना ॥ ७७ ॥

Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jaganthā
 parasyāḥ. Śṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūn
 tāḍhi vi mṛdho nudasva(i). //71//

Vaiśvānaro na ūtaya ā pra yātu parāvataḥ. Agnirnaḥ
 suṣṭutīrupa(i). //72//

Prṣṭo divi prṣṭo agniḥ pṛthivyām prṣṭo viśvā
 oṣadhīrāviveśa. Vaiśvānaraḥ sahasā prṣṭo agniḥ sa no
 divā sa riṣaspātu naktam (i). //73//

Aśyāma taṁ kāmamagne tavotī aśyāma rayiṁ rayivah
 suvīram. Aśyāma vājambhi vājayanto 'śyāma
 dyumnamajarājaraṁ te(i). //74//

Vayaṁ te adya rarimā hi kāmamuttānahastā
 namasopasadya. Yajiṣṭhena manasā yakṣi
 devānasredhatā manmanā vipro agne(i). //75//

Dhāmacchadagnirindro brahmā devo bṛhaspatiḥ.
 Sacetaso viśve devā yajñam prāvantu naḥ śubhe(i). //76//

Tvaṁ yaviṣṭha dāśuṣo nṛñḥ pāhi śṛṇudhī giraḥ. Rakṣā
 tokamuta tmanā(i). //77//

71. Like a terrible and wild beast of mountains coming to attack from a distant place, whetting your sharp-cutting bolt, O army-chief, may you attack the enemies furiously and drive them away from the battle (never to return). (1)
72. May the adorable Lord, beneficial to all men, come for our protection from far away in response to the praise offered by us. (1)
73. Sought by the seekers in the sky, sought by the seekers on the earth, the fire, sought by the seekers, has entered all the plants. Sought by all the seekers with vigour, beneficial to all men, may the fire save us from harm day and night. (1)
74. O adorable Lord, may we obtain all that we aspire for through your grace. O bestower of wealth and wisdom, may we, desiring food and progeny, be provided with them and be blessed with that eternal glory of which you are the sole possessor. (1)
75. With uplifted hands, approaching you with reverence, we present to you today our deep devotion. May you, O wise Lord, honour Nature's bounties with great affection and unwearied appreciation. (1)
76. May the leveller of places, the adorable Lord, the resplendent Lord, the bright, the Lord of knowledge, the Lord supreme and all the bounties of Nature protect our sacrifice with intent mind in auspicious environments. (1)
77. O most youthful Lord, may you protect the men, who offer oblations (or who give liberally). Listen to their invocations. Protect the offsprings of the sacrificer as well as himself. (1)

अथैकोनविंशोऽध्यायः ।

स्वाद्धीं त्वा स्वादुना तीर्वा तीवेणामृताममृतेन । मधुमतीं मधुमता मृजामि सधं सोमेन ।
सोमोऽस्यै—श्विभ्यां पच्यस्वै सरस्वत्यै पच्यस्वै—न्द्राय सुत्राम्णे पच्यस्वै ॥ १ ॥

परितो पिञ्चता सुतधं सोमो य उत्तमधं हविः ।

वृधन्वां यो नर्यो अप्सवन्तरा सुषाव सोममद्विभिः' ॥ २ ॥

वायोः पुतः पवित्रेण प्रत्यङ्क्सोमो अतिद्रुतः । इन्द्रस्य युज्यः सखा' ।

वायोः पुतः पवित्रेण प्राङ्क्सोमो अतिद्रुतः । इन्द्रस्य युज्यः सखा' ॥ ३ ॥

पुनार्ति ते परिक्षुतधं सोमधं सूर्यस्य दुहिता । वारेण शम्बता तना' ॥ ४ ॥

ATHAIKONAVIMŚO' DHYĀYAH

Svādvīm tvā svādunā tīvrām tīvreṇāmṛtāmamṛtena. Madhu-
matīm madhumatā srjāmi saṁ somena(i).

Somo'sya- (ii) śvibhyām pacyasva (iii) sarasvatyai
pacyasve- (iv) ndrāya sutrāmṇe pacyasva(v). //1//

Parīto śiñcatā sutaṁ somo ya uttamaṁ haviḥ.

Dadhanvā yo naryo apsvantarā suśāva somamadribhiḥ(i).
//2//

Vāyoḥ pūtaḥ pavitreṇa pratyāṅksomo atidrutaḥ. Indrasya
yujyaḥ sakhā(i).

Vāyoḥ pūtaḥ pavitreṇa prāṅksomo atidrutaḥ. Indrasya
yujyaḥ sakhā(ii). //3//

Punāti te parisrutaṁ somaṁ sūryasya duhitā. Vāreṇa
śaśvatā tanā(i). //4//

CHAPTER NINETEEN

1. O medicinal herb, you are tasty; I mix you with tasty curative extract (*soma*). You are pungent (bitter); I mix you with the pungent. You are nectar-like; I mix you with the nectar-like. You are honey-sweet; I mix you with the honey-sweet. (1) You are curative. (2) Get dressed for the twin-healers. (3) Get dressed for the Doctress divine (*Sarasvatī*). (4) Get dressed for the resplendent one, the good protector. (5)
2. Now serve the curative extract, that has been pressed out and which is the best of offerings. Benefactor of all men is he, who has pressed out this curative extract, contained in the waters, with the pressing stones. (1)
3. Cleansed with the pneumatic filter, the curative extract, that flows forward, is a suitable friend for the resplendent one. (1) Cleansed with the pneumatic filter, the curative extract, that flows backward, is also a suitable friend for the resplendent one. (2)
4. The daughter of the Sun (i.e. the dawn) purifies the bliss, that flows from all sides for you, with her excellent eternal strainer. (1)

ब्रह्म क्षत्रं पवते तेज इन्द्रियं सुरया सोमः सुत आसुतो मदाय ।
 शुक्रेण देव देवताः पिपृग्धि रसेनाहं यजमानाय धेहि ॥ ५ ॥
 कुविबुद्धः यवमन्तो पर्वं विद्यथा दान्त्यनुपूर्वं विपूर्य ।
 इहेहैषां कृणुहि भोजनानि ये बर्हिषो नम उक्तिं यजन्ति ।
 उपयामगृहीतोऽस्याश्विभ्यां त्वां सरस्वत्ये त्वे—
 न्द्राय त्वा सुत्राम्णा एष ते योनिस्तेजसे त्वा वीर्याय त्वा बलाय त्वा ॥ ६ ॥
 नाना हि वां देवहितं सर्वस्कृतं मा सधं सुंक्ष्मायां पुरमे व्योमन् ।
 सुरा त्वमसि शुष्मिणी सोम एष मा मा हिंसीः स्वां योनिमाविशन्ती ॥ ७ ॥
 उपयामगृहीतोऽस्याश्विनं तेजः सारस्वतं वीर्यमैन्द्रं बलम् ।
 एष ते योनि—मदाय त्वां ऽऽनन्दाय त्वां महसे त्वा ॥ ८ ॥

Brahma kṣatram pavate teja indriyaṁ surayā somaḥ suta āsuto madāya.

Śukreṇa deva devatāḥ pipṛgdhi rasenaṁnam yajamānāya dhehi(i). //5//

Kuvidāṅga yavamanto yavaṁ cidyathā dāntyanupūrvam viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo nama uktim yajanti.

Upayāmagr̥hīto'syaśvibhyāṁ tvā(i) sarasvatyai tve-(ii) ndrāya tvā sutrāmṇa eṣa te yonistejase tvā vīryāya tvā balāya tvā(iii). //6//

Nānā hi vāṁ devahitaṁ sadaskṛtaṁ mā saṁ sṛkṣāthāṁ parame vyoman.

Surā tvamasi śuṣmiṇī soma eṣa mā mā hiṁsīḥ svām yonimāviśantī (i). //7//

Upayāmagr̥hīto'syāśvinaṁ tejāḥ(i) sārasvataṁ vīryamaindraṁ balam(ii).

Eṣa te yonir- (iii) modāya tvā- (iv) "nandāya tvā (v) mahase tvā (vi). //8//

5. The curative extract, pressed out with invigorating fluids, accentuates the intellectual as well as the fighting power and the faculties of sense-organs; when fermented, it gladdens. O Lord, delight the learned ones with sparkling drinks, and provide the sacrificer with delicious food. (1)
6. O friend, as the farmers reap the plentiful barley crop in proper sequence, get meals prepared here itself for the people who in this sacrifice are chanting hymns of homage. (O curative extract), you have been duly accepted. You to the twin-healers. (1) You to the Doctress divine. (2) You to the resplendent one, the good protector. This is your abode. You for radiance; you for manly vigour; you for strength. (3)
7. For both of you, separate places have been allotted by the learned ones. In this place of highest repute, may both of you not mix together. O fermented drink, you are full of strength, while this one is a tranquilizer. May you not injure me entering your own abode. (1)
8. You have been duly accepted. You are the brilliance of the twin-healers; (1) vigour of the Doctress and the strength of the resplendent one. (2) This is your abode. (3) You for pleasure. (4) You for delight. (5) I take you for greatness. (6)

तेजोऽसि तेजो मयि धेहि' वीर्यमसि वीर्यं मयि धेहि' बलमसि बलं मयि धेहो'—

जोऽस्यो जो मयि धेहि' मन्युरसि मन्युं मयि धेहि' सहोऽसि सहो मयि धेहि' ॥ ९ ॥

या व्याघ्रं विपूचिकोमौ वृक्षं च रक्षति । इयेनं पतत्रिणधं सिधेह्यं सेमं पात्वथहंसः ॥ १० ॥

यदापिपेपं मातरं पुत्रः प्रमुदितो धयन् । एतत्तदग्रे अनुजो भवाम्यहंती पितरो मया ।

सम्पृचं स्थ सं मा भद्रेणं पृक्षं विपृचं स्थ वि मा प्राप्मनां पृक्षं ॥ ११ ॥

देवा युजमतन्वत भेषजं भिषजाऽश्विना । वाचा सरस्वती भिषगिन्द्रायेन्द्रियाणि दधंतः ॥ १२ ॥

दीक्षार्यं रूपं शष्पाणि प्रायणीर्यस्य तोक्मानि ।

कयस्य रूपं सोमस्य लाजाः सोमांशवो मधु' ॥ १३ ॥

आतिथ्यरूपं मासरं महादीरस्य नृग्नहुः । रूपमुपसदमित्तिस्रो रात्रीः सुराऽऽसुता ॥ १४ ॥

सोमस्य रूपं क्रीतस्य परिसुत्परि पिच्यते । अश्विभ्यां दुग्धं भेषजमिन्द्रायेन्द्रियं सरस्वत्या ॥ १५ ॥

Tejo'si tejo mayi dhehi(i) vīryamasi vīryam mayi dhehi(ii)
balamasi balam mayi dhehyo-(iii) jo'syojo mayi dhehi(iv)
manyurasi manyum mayi dhehi(v) saho 'si saho mayi dhehi
(vi). //9//

Yā vyāghraṁ viśūcikobhau vṛkaṁ ca rakṣati. Śyenam
patatṛiṇaṁ siṁhaṁ semaṁ pātvaṁhasaḥ(i). //10//

Yadāpipeṣa mātaraṁ putraḥ pramudito dhayan. Etattadagne
anṛṇo bhavāmyahatau pitarau mayā(i).

Sampṛca stha saṁ mā bhadreṇa pṛṅka(ii) vipṛca stha vi mā
pāpmanā pṛṅka (iii). //11//

Devā yajñamatanvata bheṣajaṁ bhiṣajā' śvinā. Vācā
sarasvatī bhiṣagindrāyendriyāṇi dadhataḥ (i). //12//

Dīkṣāyai rūpaṁ śaṣpāṇi prāyaṇīyasya tokmāni.

Krayasya rūpaṁ somasya lājāḥ somāṁśavo madhu(i). //13//

Ātithyarūpaṁ māsaraṁ mahāvīrasya nagnahuḥ.

Rūpamupasadāmetattisro rātrīḥ surā" sūtā (i). //14//

Somasya rūpaṁ krītasya parisrut pariṣicyate. Aśvibhyāṁ
dugdhaṁ bheṣajaṁ indrāyaindraṁ sarasvatyā (i). //15//

9. O Lord, you are radiance; bestow radiance on me. (1) You are manly vigour; bestow manly vigour on me. (2) You are strength; bestow strength on me. (3) You are vital force; bestow vital force on me. (4) You are enthusiasm; bestow enthusiasm on me. (5) You are conquering power; bestow conquering power on me. (6)
10. May the instinct, that guards both the tiger and the wolf, the winged hawk and the lion, save this man from sin (or disease). (1)
11. When sucking my mother's breast, I, the son, being delighted, had kicked her (with my small feet). O adorable Lord, hereby I become free from debts as I have never given any cause for anguish to my parents. (1) You are uniters; unite me with good. (2) You are disuniter; disunite me from evil. (3)
12. The enlightened physicians, the twin-healers, spread out the sacrifice of healing. The Doctress with soothing speech is the physician replenishing the resplendent one with new strength (of sense-organs). (1)
13. Fresh grass shoots are symbols of consecration; germinated corns are symbols of good behaviour; baked paddy are symbols of acquisition of mental happiness; honey is symbol of spiritual bliss. (1)
14. Māsara (a preparation made with mixed flour of wheat, rice, etc.) is a sign of hospitality. Nagnahu (yeast) is symbolic of *mahāvira*, the cauldron. The fermented drink, processed for three nights, is symbolic of *upasad*, the guests. (1)
15. The symbol of acquired mental happiness is milk, which is offered in abundance by the twin-healers and the Doctress as a superb tonic to an aspirant. (1)

आसन्दी रूपं राजासन्द्यै वेद्यै कुम्भी सुराधानी ।

अन्तर उत्तरवेद्या रूपं कारोतरो भिषक् ॥ १६ ॥

वेद्या वेद्युः समाप्यते बर्हिषा बर्हिर्हिन्द्रियम् । यूपेन यूपं आप्यते प्रणीतो अग्निरग्निना' ॥ १७ ॥

हविर्धानं यदुश्विनाऽऽग्नीं यत्सरस्वती । इन्द्रायिन्द्रं सदर्शकृतं पत्नीशालं गार्हपत्यं ॥ १८ ॥

प्रैषेभिः प्रैषानां प्रात्याग्नीभिर्नृपैर्ज्ञस्यं । प्रयाजेभिरनुयाजान् वषट्कारेभिराहुतीः' ॥ १९ ॥

पशुभिः पशूनां प्राति पुरोडाशैर्हवीर्ध्या । छन्दोभिः सामिधेनीर्याज्याभिरवषट्कारान् ॥ २० ॥

धानाः करम्भः सक्तवः परीवापः पयो दधि । सोमस्य रूपं हविषं आमिक्षा वाजिनं मधु' ॥ २१ ॥

धानानां रूपं कुर्वलं परीवापस्य गोधूमाः । सक्तूनां रूपं बदरमुपवाकाः करम्भस्य' ॥ २२ ॥

पयसो रूपं यद्यवा द्रुमो रूपं कर्कन्धूनि । सोमस्य रूपं वाजिनं सौम्यस्य रूपमामिक्षा' ॥ २३ ॥

Āsandī rūpaṁ rājāsandyai vedyai kumbhī surādhānī. Antara
uttaravedyā rūpaṁ kārotaro bhiṣak (i). //16//

Vedyā vedih samāpyate barhiṣā barhirindriyam. Yūpena
yūpa āpyate praṇīto agniragninā (i). //17//

Havirdhānaṁ yadaśvinā"gnīdhraṁ yat sarasvatī.
Indrāyaindraṁ sadaskṛtaṁ patnīśālaṁ gārhapatyah(i). //18//

Praiṣebhiḥ praiṣānāpnotyāprībhīrāprīryajñasya.
Prayājebhiranuyājān vaṣaṭkārebhirāhutīḥ (i). //19//

Paśubhiḥ paśūnāpnoti puroḍāśairhavīmśyā. Chandobhiḥ
sāmidhenīryājyābhirvaṣaṭkārān (i). //20//

Dhānāḥ karambhaḥ saktavaḥ parīvāpaḥ payo dadhi.
Somasya rūpaṁ haviṣa āmiksā vājinaṁ madhu (i). //21//

Dhānānām rūpaṁ kuvalaṁ parīvāpasya godhūmāḥ.
Saktūnām rūpaṁ badaramupavākāḥ karambhasya (i). //22//

Payaso rūpaṁ yadyavā dadhno rūpaṁ karkandhūni.
Somasya rūpaṁ vājinaṁ saumyasya rūpamāmiksā (i). //23//

16. Wooden stool is the symbol of king's throne; the vessel, containing the fermented drink, is the symbol of the sacrificial altar; the middle space is the symbol of the *uttara vedi*, the northern altar; and the straining-cloth is the symbol of the physician. (1)
17. By this altar is indicated the altar of the resplendent Lord; by this grass-mat is indicated the grass-mat of the resplendent Lord; by the pillar of sacrificial canopy is indicated the pillar of the divine creation; by this fire is meant the inner fire divine. (1)
18. The twin-healers are, as if, the store of sacrificial supplies; the Doctress is, as if, the sacrificial fire-place. For the resplendent one is the sacrificial seat; for the householder's fire is a wife's mansion. (1)
19. By being obedient, one gets obedience; by being pleasing, one gets the pleasure of sacrifice; by fore-offerings one gets after-offerings; by *vaṣaṭ*, the sacrificial oblation, one gets sacrificial offerings. (1)
20. By animals one gets animals; by offering sacrificial cakes one gets sacrificial provisions; by metres one gets kindling verses (*sāmidhenī*) and by sacred hymns one gets sacrificial oblations. (1)
21. Roasted paddy, gruel, roasted barley flour, roasted rice, milk and curdled milk, whey and honey, these are the substitutes for the curative extract to be offered as an oblation. (1)
22. Small jujube fruit are the substitute for roasted paddy; wheat grains are the substitute for roasted rice; big jujube fruit are the substitutes for roasted barley flour; and the oats are the substitute for gruel. (1)
23. The substitute for milk are the barley grains; the substitute for curd are jujube fruit; the substitute for curative extract is whey; and the substitute for curative essence is curdled milk. (1)

आ भ्रावयेति स्तोत्रियाः प्रत्याभ्रावो अनुरूपः । यजेति धाप्यारूपं प्रगाथा ययजामहाः ॥ २४ ॥
 अर्ध-ऋचैरुक्तानां रूपं प्रदेराप्नोति निविदः । प्रणवैः शुक्लाणां रूपं पर्यसा सोमं आप्यते ॥ २५ ॥
 अश्विभ्यां प्रातःसवनमिन्द्रैर्गैन्द्रं माध्यंदिनम् । वैश्वदेवश्च सरस्वत्या तृतीयमातं सर्वनम् ॥ २६ ॥
 वायव्यैर्वायव्याप्नोति सतेन द्रोणकलशम् । कुम्भीभ्यामभृणौ सुते स्थालीभिः स्थालीराप्नोति ॥ २७ ॥
 यजुर्भिराप्यन्ते ग्रहा ग्रहैः स्तोमाश्च विष्टुतीः । छन्दोभिरुक्थाश्चाग्निं साम्नावभूथ आप्यते ॥ २८ ॥
 इडाभिर्भक्षानाप्नोति सूक्तवाकेनाशिर्षः । शंयुना पत्नीसंयजान्समिष्टयजुषां सुष्ठस्थाम् ॥ २९ ॥
 वृतेन व्रीक्षामाप्नोति व्रीक्षयाऽऽप्नोति दक्षिणाम् । दक्षिणा भ्रद्धामाप्नोति भ्रद्धया सत्यमाप्यते ॥ ३० ॥

Ā śravayeti stotriyāḥ pratyāśrāvo anurūpaḥ. Yajeti
 dhāyārūpaṁ pragāthā yeyajāmahāḥ (i). //24//

Ardha-ṛcairukthānāṁ rūpaṁ padairāpnoti nividāḥ.
 Praṇavaiḥ śastrāṇāṁ rūpaṁ payasā soma āpyate (i). //25//

Aśvibhyāṁ prātaḥsavanam indreṇaindraṁ mādhyamdinam.
 Vaiśvadevaṁ sarasvatyā trītyamāptaṁ savanam (i). //26//

Vāyavyairvāyavyānyāpnoti satena droṇakalaśam.
 Kumbhīrbhyāmambhṛṇau sute sthālībhi sthālīrāpnoti (i). // 27//

Yajurbhirāpyante grahā grahai stomāśca viṣṭutīḥ.
 Chandobhirukthāśastrāṇi sāmnavabhṛtha āpyate (i). //28//

Idābhirbhakṣānāpnoti sūktavākenāśiṣaḥ. Śamyunā
 patnīsamyaājāntsamiṣṭayajuṣā saṁsthām (i). //29//

Vratena dīkṣāmāpnoti dīkṣaya'pnoti dakṣiṇām. Dakṣiṇā
 śraddhāmāpnoti śraddhayā satyamāpyate (i). //30//

24. The word 'āsrāvaya' denotes a 'stotriya' (a verse of eighty syllables), i.e. first three verses of the hymn; the word 'prātyaśrāva' denotes the answer, i.e. 'astu śrauṣaṭ' which contains the later three verses of the hymn. The verse beginning with words 'yajāmahāḥ' (Rv.X.23.1) denotes a 'pragātha' (a combination of two verses in different metres). (1)
25. By half Ṛk verses one gets the form of *ukthas* (recitations of praise songs); by *padas* (one quarter of a verse) one gets *nivids* (small invocations); by *praṇavas* i.e. the word *om* one gets the form of *ṣastras* (a type of praise song); and by milk one gets curative extract. (1)
26. The offerings of the morning sacrifice are obtained by the twin-healers. The offerings of the mid-day sacrifice, that is meant for the resplendent Lord, are obtained by the resplendent Lord. The offerings of the third (the evening) sacrifice, meant for all the bounties of Nature, are obtained by the learning divine. (1)
27. By offering wooden cups, one gets wooden cups; by offering a cane-basket, one gets a big storing vat; by offering two small jars, one gets two cleansing pots; and by offering cooking pots, one gets cooking pots. (1)
28. By sacrificial texts (*yajuḥ*) one gains sacrificial pots (*grahas*); by pots, one gains verses of praises (*stomas*) and laudations (*viṣṭuti*). By the hymns (of the *atharva*) one gains eulogies and praise-songs, and by the *sāman* hymns, purificatory bath is obtained. (1)
29. By praises one gets edible foods; by pleasing utterance one gets blessings; by calmness one gets pleasing responses from wife; by properly performed sacrifice one becomes well-established. (1)
30. By observing a vow one gains consecration; by consecration one gains expertise; by expertise one gains faith; by faith the true eternal knowledge is gained. (1)

एतावद्रूपं यज्ञस्य यदेवैर्ब्रह्मणा कृतम् । तदेतत्सर्वमाप्नोति यज्ञे सौत्रामणी सुते' ॥ ३१ ॥

सुरावन्तं बर्हिषदं सुवीरं यज्ञं हिंन्वन्ति महिषा नमोभिः ।

दर्धानाः सोमं विवि वृवतासु मदेमेन्द्रं यजमानाः स्वर्काः' ॥ ३२ ॥

यस्ते रसः सम्भृतं ओषधीषु सोमस्य शुष्मः सुरया सुतस्य ।

तेन जित्वा यजमानं मदेन सरस्वतीमश्विनाविन्द्रमग्निम् ॥ ३३ ॥

यमश्विना नमुचेरासुरादधि सरस्वत्यसुनोदिन्द्रियार्य ।

इमं तं शुक्रं मधुमन्तमिन्द्रं सोमं राजानमिह भक्षयामि' ॥ ३४ ॥

यदत्र रितं रसिनः सुतस्य यदिन्द्रो अपिषच्छर्षाभिः ।

अहं तदस्य मनसा शिवेन सोमं राजानमिह भक्षयामि' ॥ ३५ ॥

Etāvadrūpaṁ yajñasya yaddevairbrahmaṇā kṛtam. Tadetat sarvamāpnoti yajñe sautrāmaṇī sute (i). //31//

Surāvantam barhiṣadaṁ suvīram yajñaṁ hinvanti mahiṣā namobhiḥ.

Dadhānāḥ somaṁ divi devatāsu mademendram yajamānāḥ svarkāḥ. (i). //32//

Yaste rasaḥ sambhṛta oṣadhīṣu somasya śuṣmaḥ surayā sutasya.

Tena jinva yajamānam madena sarasvatīmaśvināvindra-magnim (i). //33//

Yamaśvinā namucērāsuraḍadhi sarasvatyasunodindriyāya. Imaṁ taṁ śukraṁ madhumantaminduṁ somaṁ rājānamiha bhakṣyāmi (i). //34//

Yadatra riptam rasinaḥ sutasya yadindro apībacchacībhiḥ. Aham tadasya manasā sivena somaṁ rājānamiha bhakṣa-yāmi (i). //35//

31. Such is the form of the sacrifice that is performed by the learned ones and the intellectuals. The sacrificer gains all this, when he performs the *sautrāmaṇi* sacrifice (dedicated to security and protection). (1)
32. Great men, with adorations, speed up the sacrifice, well provided with delightful drinks, grass-mats to sit upon, and protected by brave warriors. May we, the sacrificers, by our offerings of devotional bliss to the bounties of Nature in the sky, make the resplendent one rejoice. (1)
33. O cure-plant, with your essence, that lies in medicinal herbs, and with your strength, when pressed out with fermented drink, may you delight the sacrificer, the Doctress, the twin-healers, the resplendent one and the adorable leader as well. (1)
34. The excellent curative extract, that was pressed out by the twin healers and the Doctress, to recoup the resplendent one, caught in the grip of the vicious devilish disease, the same sparkling, honey-sweet, and gladdening cure-juice I drink here, which is the king of all medicines. (1)
35. Whatever portion of the pressed out delighting cure-juice, that the resplendent self has drunk by his actions, is clinging here, that, with pure and unblemished thought, I drink here, which is the king of all medicines. (1)

पितृभ्यः स्वधाभिभ्यः स्वधा नमः' पितामहेभ्यः स्वधाभिभ्यः स्वधा नमः
प्रपितामहेभ्यः स्वधाभिभ्यः स्वधा नमः' । अक्षन् पितरो' ऽमीमदन्त पितरो'
ऽतीतृपन्त पितरः' पितरुः शुन्धध्वम् ॥ ३६ ॥

पुनन्तु मा पितरं सोम्यासः पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः । पवित्रेण शतायुषा ।
पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः । पवित्रेण शतायुषा विश्वमायुर्यश्नवै' ॥ ३७ ॥
अग्र आयुंथपि पवस आ सुवोर्जमिपं च नः । आरे बाधस्व दुच्छुनाम् ॥ ३८ ॥

पुनन्तु मा देवजनाः पुनन्तु मनसा धियः ।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा' ॥ ३९ ॥

पवित्रेण पुनीहि मा शुकेण देव दीद्यत् । अग्ने कत्वा कतूँश्नु' ॥ ४० ॥
यत्ते पवित्रमर्चिष्यते विततमन्तरा । ब्रह्म तेन पुनातु मां ॥ ४१ ॥
पर्वमानः सो अद्य नः पवित्रेण विचर्षणिः । यः पोता स पुनातु मां ॥ ४२ ॥
उभाभ्यां देव सवितः पवित्रेण सुवेन च । मां पुनीहि विश्वतः' ॥ ४३ ॥

Pitr̥bhyaḥ svadhāyibhyaḥ svadhā namaḥ(i) pitāmahebhyaḥ
svadhāyibhyaḥ svadhā namaḥ (ii) prapitāmahebhyaḥ
svadhāyibhyaḥ svadhā namaḥ (iii).

Akṣan pitaro-(iv) 'mīmadanta pitaro-(v) 'tītr̥panta pitarah
(vi) pitarah śundhadhvam (vii). //36//

Punantu mā pitraḥ somyāsaḥ punantu mā pitāmahāḥ
punantu prapitāmahāḥ pavitreṇa śatāyuṣā. Punantu mā
pitāmahāḥ punantu prapitāmahāḥ pavitreṇa śatāyuṣā
viśvamāyurvyasnavai (i). //37//

Agna āyūṁṣi pavasa ā suvorjamaśam ca naḥ. Āre bādhasva
ducchunām(i). //38//

Punantu mā devajanāḥ punantu manasā dhiyaḥ.

Punantu viśvā bhūtāni jātavedaḥ punīhi mā (i). //39//

Pavitreṇa punīhi mā śukreṇa deva dīdyat. Agne kratvā
kratūñranu (i). //40//

Yatte pavitramarciṣyagne vitatamantarā. Brahma tena
punātu mā (i). //41//

Pavamānaḥ so adya naḥ pavitreṇa vicarṣaṇiḥ. Yaḥ potā sa
punātu mā (i). //42//

Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca. Mām punīhi
viśvataḥ (i). //43//

36. May this food with reverence be for the parents, who are in quest of food. (1) May this food with reverence be for the grandparents, who are in quest of food. (2) May this food with reverence be for the great grandparents, who are in quest of food. (3) The parents have taken meals. (4) The parents have been delighted. (5) The parents have been fully satisfied. (6) O parents, may you now cleanse yourselves. (7)
37. May the parents, drinkers of cure-juice cleanse me; may the grandparents cleanse me; may the great-grandparents cleanse me with a pure life of a hundred years. May the grandparents cleanse me; may the great-grandparents cleanse me with a pure life of a hundred years, so that I may live my full length of life. (1)
38. O adorable Lord, you purify our lives. May you kindly grant us vigour and food. Drive wicked dogs away from us. (1)
39. May the enlightened ones purify me. May the thoughts along with my mind purify me. May all the beings purify me. O omniscient Lord, may you purify me. (1)
40. O refulgent Lord, purify me with the bright and pure strainer. O adorable Lord, make my actions accordant with yours. (1)
41. O fire divine, with the purifying power, that is diffused in your bright glow, may the Divine Supreme purify me. (1)
42. May the purifier Lord, the beholder of all, purify us today with His purifying power. May He, who is the purifier, purify me. (1)
43. O inspirer Lord, both by your purifying power as well as impulsion, purify me on all sides. (1)

वैश्वदेवी पुनती देव्यागाद्यस्यामिमा बह्व्यस्तन्वो वीतपूर्वाः ।
 तया मर्दन्तः सधुमादेषु वयं स्याम पतयो रयीणाम् ॥ ४४ ॥
 ये समानाः समनसः पितरो यमराज्ये । तेषांल्लोकः स्वधा नमो यज्ञो देवेषु कल्पताम् ॥ ४५ ॥
 ये समानाः समनसो जीवा जीवेषु मामकाः ।
 तेषां श्रीमर्यं कल्पतामस्मिल्लोके शतं समाः ॥ ४६ ॥
 द्वे सृती अंशूणवं पितृणामहं देवानामुत मर्त्यानाम् ।
 ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ॥ ४७ ॥
 इदं हविः प्रजननं मे अस्तु दर्शवीरुं सर्वगणं स्वस्तये ।
 आत्मसनिं प्रजासनिं पशुसनिं लोकसन्त्यभयसनिं ।
 अग्निः प्रजां बहुलां मे करोत्वन्नं पयो रेतो अस्मासु धत्त ॥ ४८ ॥
 उदीरतामवरं उत्परासं उन्मध्यमाः पितरः सोम्यासः ।
 असुं य इयुरवृका क्रतुज्ञास्ते नोऽवन्तु पितरो हवेषु ॥ ४९ ॥

Vaiśvadevī punatī devyāgād yasyāmimā bahvyastanvo
vītaprṣṭhāḥ.

Tayā madantaḥ sadhamādeṣu vayaṁ syāma patayo rayīṇām
(i). //44//

Ye samānāḥ samanasaḥ pitaro yamarājye. Teṣāñllokaḥ
svadhā namo yajño deveṣu kalpatām (i). //45//

Ye samānāḥ samanaso jīvā jīveṣu māmakaḥ.
Teṣāṁ śrīrmayi kalpatāmasmiñlloke śataṁ samāḥ (i). //46//

Dve sṛtī aśṛṇavam pitṛṇāmahaṁ devānāmuta martyānām.
Tābhyāmidam viśvamejatsameti yadantarā pitaraṁ
mātaraṁ ca (i). //47//

Idaṁ haviḥ prajananam me astu daśavīraṁ sarvagaṇaṁ
svastaye.

Ātmasani prajāśani paśusani lokasanyabhayasani.
Agniḥ prajāṁ bahulāṁ me karotvannaṁ payo reto asmāsu
dhatta (i). //48//

Udīratāmavara utparāsa unmadhyamāḥ pitaraḥ somyāsaḥ.
Asum ya iyuravr̥kā ṛtājñāste no' vantu pitaro haveṣu (i).
//49//

44. The purifying divine speech, pleasing to all the learned ones, has come to us. Many attractive forms are therein. Being delighted with her in the sacrificial banquets, may we become masters of riches. (1)
45. May the lodging, boarding and respected position of the elders, who are equal and of accordant thought and who dwell in a well-regulated kingdom, be secured through sacrifice among the learned ones. (1)
46. May the splendour of those, who are equals and accordant in thought among men closely related to me, be set on me in this world for a hundred years. (1)
47. I have heard, there are two paths for mortals to go by; one that of the elders, and the other that of the enlightened ones. All the moving creatures, that exist between the father (the sky) and the mother (the earth), have to go by either of these two. (1)
48. May this offering be producer of ten brave sons of mine for well-being of the whole clan. May the adorable Lord, bestower of self, bestower of progeny, bestower of cattle, bestower of worldly prosperity and bestower of security, bless me with plenty of offsprings. May you all provide us with food, milk and reproductive power. (1)
49. May the delightful elders of the lowest, the highest and the middle category, ascend higher. May they, the kind-hearted and truth-knowing elders, who have gained life, render help to us at our calls. (1)

अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।
 तेषां वयं सुमता यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ५० ॥
 ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः ।
 तेभिर्ममः संहराणो हवींश्च्युशन्नशद्भिः प्रतिकाममत्तु ॥ ५१ ॥
 त्वं सोम प्र चिकितो मनीषा त्वं रजिष्ठमनु नेषि पन्थाम् ।
 तव प्रणीती पितरो न इन्द्रो देवेषु रत्नमभजन्तु धीराः ॥ ५२ ॥
 त्वया हि नः पितरः सोम पूर्वे कर्माणि चक्रुः पवमान धीराः ।
 वृन्वन्नवातः परिधीरपोर्णु कीरेभिरश्वैर्मघवा भवा नः ॥ ५३ ॥
 त्वं सोम पितृभिः संविद्वानोऽनु द्यावापृथिवी आ ततन्थ ।
 तस्मै त इन्द्रो हविषा विधेम वयं स्याम पतयो रयीणाम् ॥ ५४ ॥

Angiraso naḥ pitaro navagvā atharvāṇo bhṛgavaḥ
 somyāsaḥ.

Teṣāṃ vayaṁ sumatau yajñiyānāmapi bhadre saumanase
 syāma (i). //50//

Ye naḥ pūrve pitaraḥ somyāso'nūhire somapītham
 vasiṣṭhāḥ.

Tebhiryamaḥ saṁharaṇo havīmṣyusannuśadbhiḥ
 pratikāmamattu (i). //51//

Tvaṁ soma pra cikito manīṣā tvaṁ rajiṣṭhamanu neṣi
 panthām.

Tava praṇīti pitaro na indo deveṣu ratnamabhajanta dhīrāḥ
 (i). //52//

Tvayā hi naḥ pitaraḥ soma pūrve karmāṇi cakruḥ pavamāna
 dhīrāḥ.

Vanvannavātaḥ paridhīṅraporṇu vīrebhiraśvairmaghavā
 bhavā naḥ (i) //53//

Tvaṁ soma pitṛbhiḥ samvidāno' nu dyāvāpṛthivī ā tatantha.
 Tasmai ta indo haviṣā vidhema vayaṁ syāma patayo
 rayīṇām (i). //54//

50. Our elders are radiant with knowledge, explorers of new paths, firm on principles, illuminators and peace-loving. May we be in their good grace and also in good friendship of the pious persons. (1)
51. Our elders of old, enjoying devotional bliss, having full control on themselves, arrange devotional congregations. May the Controller of the universe, delighted in their company, longing with the longing ones, consume our offerings to His satisfaction. (1)
52. You, blissful Lord, are known pre-eminently for wisdom. You lead us on the straight path. O giver of happiness, our forefathers attained wisdom from the enlightened ones under your guidance. (1)
53. O blissful Lord, with your assistance, our ancient and wise sages have been performing their sacred duties; may you, fighting the foes and remaining undisturbed, open the enclosures and enrich us with large gifts of horses and children. (1)
54. O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. (1)

बर्हिषदः पितर ऊत्युर्वागिमा वो हव्या चक्रुमा जुषध्वम् ।
 त आ गतावसा शन्तमेनार्था नः शं योररपो दधात ॥ ५५ ॥
 आऽहं पितृन्सुविदत्राँ २ अविस्ति नपातं च विकर्मणं च विष्णोः ।
 बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिषोः ॥ ५६ ॥
 उपहृताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
 त आ गमन्तु त इह ध्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ ५७ ॥
 आ यन्तु नः पितरः सोम्यासोऽग्निष्वात्ताः पृथिमिर्द्वयानैः ।
 अस्मिन् पुत्रे स्वधया मदन्तोऽधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ ५८ ॥
 अग्निष्वात्ताः पितर एह गच्छतु सदैः सदैः सदैः सुप्रणीतयः ।
 अत्ता हवीधेपि प्रयतानि बर्हिष्यथा उपिधे सर्ववीरं दधातने ॥ ५९ ॥
 ये अग्निष्वात्ता ये अनग्निष्वात्ता मध्ये विवः स्वधया मादयन्ते ।
 तेभ्यः स्वराडसुनीतिमेता यथावशं तन्वं कल्पयानि ॥ ६० ॥

Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā
juṣadhvam.

Ta ā gatāvasā śantamenāthā naḥ śaṁ yorarapo dadhāta (i).
//55//

Ā'ham pitṛntsuvidatrāṁ avitsi napātaṁ ca vikramaṇaṁ ca
viṣṇoḥ.

Barhiṣado ye svādhayā sutasya bhajanta pitvasta
ihāgamiṣṭhāḥ (i). //56//

Upahūtāḥ pitaraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu.

Ta ā gamantu ta iha śruvantvadhi bruvantu te 'vantvasmān
(i). //57//

Ā yantu naḥ pitaraḥ somyāso'gniṣvāttāḥ pathibhirdeva-
yānaiḥ.

Asmin yajñe svadhayā madanto'dhi bruvantu te 'va-
ntvasmān (i). //58//

Agniṣvāttāḥ pitara eha gacchata sadaḥ sadaḥ sadata
supraṇītayaḥ.

Attā havīmṣi prayatāni barhiṣyathā rayiṁ sarvavīraṁ
dadhātana (i). //59//

Ye agniṣvāttā ye anagniṣvāttā madhye divaḥ svadhayā
mādayante.

Tebhyaḥ svaraḍasunītimetāṁ yathāvaśaṁ tanvaṁ kalpayāti
(i). //60//

55. O elders, having seats in the assembly, come here with your protection. We have prepared offerings for you. May you come with your help and happiness; enjoy what we have to offer and then give us freedom from disease and fear and also from sin. (1)
56. I know very well the elders, who are liberal donors. I know the sure success and spread of the sacrifice. May these elders, who have seats in the assembly, come here and relish gladdening drinks along with good food. (1)
57. We have invited the elders of sweet temperament to enjoy the pleasing offerings placed on the sacred grass-mats. May they come here, listen to us, talk to us and may they help us in every way. (1)
58. May our elders of sweet temperament, expert in uses of fires, come here by godly paths. In this sacrifice, delighted with our offerings, may they listen to us, talk to us and may they help us in every way. (1)
59. O elders, expert in uses of fires, may you come here. O worthy leaders, may you occupy your proper places. May you eat the foodstuffs offered on the sacred grass-mats and thereafter grant us riches along with numerous children. (1)
60. To those, who are expert in uses of fires as well as to those, who are not expert in uses of fires, and who rejoice with abundant supplies in heaven, may the sovereign Lord grant bodies, long-lasting, and well under control. (1)

अग्निष्वात्तानृतुमतो हवामहे नाराशंसो सोमपीथं य आशुः ।

ते नो विप्रांसः सुहवा भवन्तु वयं स्याम पतयो रयीणाम् ॥ ६१ ॥

आच्या जानु दक्षिणतो निपद्येमं यज्ञमभि गृणीत विश्वे ।

मा हिंसेतिष्ठ पितरः केन चित्रो यद्व आगः पुरुषता कराम् ॥ ६२ ॥

आसीनासो अरुणीनामुपस्थे उयि धत्त द्वाष्टुषे मर्त्याय ।

पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोजी दधाते ॥ ६३ ॥

यमग्ने कव्यवाहन त्वं चिन्मन्यसे रयिम् । तन्नो गीर्भिः श्रवाभ्यं देवत्रा पतया युजम् ॥ ६४ ॥

यो अग्निः कव्यवाहनः पितृन् यक्षहतावृधः ।

प्रेतु हव्यानि वोचति देवेभ्यश्च पितृभ्य ओ ॥ ६५ ॥

त्वमग्ने इदितः कव्यवाहनावारुह्ययानि सुरभीणि कृत्वी ।

प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि ॥ ६६ ॥

Agniṣvāttān ṛtumato havāmahe nārāśaṁse somapītham ya āśuḥ.

Te no viprāsaḥ suhavā bhavantu vayaṁ syāma patayo rayīṇām (i). //61//

Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi grṇīta viśve.
Mā hiṁsiṣṭa pitarāḥ kenacinno yadva āgaḥ puruṣatā karāma
(i). //62//

Āsīnāso aruṇīnāmupasthe rayim dhatta dāśuṣe martyāya.
Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjāṁ
dadhāta (i). //63//

Yamagne kavyavāhana tvaṁ cinmanyase rayim. Tanno
gīrbhiḥ śravāyyaṁ devatrā panayā yujam (i). //64//

Yo agniḥ kavyavāhanaḥ pitṛn yakṣadṛtāvṛdhaḥ.
Predu havyāni vocati devebhyascha pitṛbhya ā (i). //65//

Tvamagna īditaḥ kavyavāhanāvāḍḍhavyāni surabhīṇi kṛtvī.
Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvaṁ deva
prayatā havīmṣi (i). //66//

61. We invite those persons who are expert in uses of fires and who are careful about seasons to work for the benefit of all men, and who enjoy the devotional bliss. May those wise ones be prompt to come at our invitation and may we become masters of riches. (1)
62. Being seated on the southern side with your knees bended, may all of you praise this sacrifice. O elders, do not harm us for any offence, which as human beings we might have committed. (1)
63. O elders, seated by the red glowing flames, may you bestow riches on the mortal, who gives liberally. O elders, arrange it so that his riches may go to his sons. May you, as such, infuse vigour here. (1)
64. O adorable Lord, conveyer of knowledge, whatever you consider as wealth, may you grant that to us through words worthy of hearing in gatherings of the learned ones. (1)
65. The adorable Lord, conveyer of knowledge, who gives liberally to the law-abiding elders, now grants supplies both to the enlightened ones as well as to the elders. (1)
66. O adorable Lord, conveyer of knowledge, having been praised you carry oblations to the bounties of Nature after making them fragrant. You give necessary supplies to the elders. They enjoy them. May you, O Lord, also enjoy the oblations absolutely pure. (1)

ये चेह पितरो ये च नेह यॉश्च विद्म यॉँ उ च न प्रविद्म ।
 त्वं वैत्थ यति ते जातवेदः स्वधार्भिर्यज्ञं सुकृतं जुषस्व ॥ ६७ ॥
 इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वसो य उपरास ईयुः ।
 ये पार्थिवे रजस्या निषत्ता ये वा नूनं सुवृजनासु विक्षु ॥ ६८ ॥
 अधा यथा नः पितरः परासः प्रत्नासो अग्र क्रतमाशुषाणाः ।
 शुचीर्दयन् दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप वन ॥ ६९ ॥
 उशन्तस्त्वा नि धीमत्युशन्तः समिधीमहि । उशन्नृशत आ वह पितृन् हविषे अत्तवे ॥ ७० ॥
 अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः । विश्वा यदज्य स्पृष्टः ॥ ७१ ॥
 सोमो राजामृतं सुत कञ्जीवेणाजहान्मृत्युम् ।
 क्रतेन सत्यमिन्द्रियं विपानं शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७२ ॥

Ye ceha pitaro ye ca neha yāñśca vidma yāñ u ca na pravidma.

Tvañ vettha yati te jātavedaḥ svadhābhīryajñāñ sukr̥tañ juṣasva (i). //67//

Idaṃ pitṛbhyo namo astvadya ye pūrvāso ya uparāsa īyuh.
 Ye pārthive rajasyā niṣattā ye vā nūnañ suvr̥janāsu vikṣu
 (i). //68//

Adhā yathā naḥ pitarah parāsaḥ pratnāso agna
 ṛtamāśuṣāñāḥ. Śucīdayan dīdhitimukthaśāsaḥ kṣāmā
 bhindanto aruñīrapa vran(i). //69//

Uśantastvā ni dhīmahyuśantaḥ samidhīmahi. Usannuśata ā
 vaha pitṛñ haviṣe attave (i). //70//

Apām phenena namuceḥ śira indrodavartayaḥ. Viśvā
 yadajaya spr̥dhaḥ (i). //71//

Somo rājāmṛtañ suta r̥jīṣeñājahānmṛtyum.
 Rtena satyamindriyañ vipānañ śukramandhasa
 indras्यendriyamidaṃ payo' mṛtañ madhu (i). //72//

67. The elders, who are here, and those, who are not here, those whom we know, and those also whom we do not know, O omniscient Lord, you know how many they are. May you provide this well-performed sacrifice with necessary supplies. (1)
68. Here today we pay homage to the elders, who depart earlier and to those who follow later; to those, who dwell in this material world as well as to those, who live among people of righteous actions. (1)
69. Thus, O adorable Lord, our virtuous and ancient forefathers, institutors of holy rites based on immortal truths, attained pure light, and reciting sacred hymns and dispersing gloom made purple dawns manifest. (1)
70. Full of yearning, we set you here; full of yearning, we blow you to blaze. Full of yearning, may you bring the elders, full of yearning, to partake of food here in the sacrifice. (1)
71. O resplendent Lord, may you tear off the head of clinging evils with the foam of water, and may you subdue all obstructing forces. (1)
72. The cure-juice (*soma*) the king of medicines, is the drink of life, when it is pressed out well. It leaves death behind with other crude drugs. By sacrifice the truth gains strength and consumption of food becomes pure. May this nectar-like sweet milk be the strength of the resplendent self. (1)

अद्भ्यः क्षीरे व्यपिबत् कुङ्कुमाङ्गिरसो विषा ।

ऋतेन सत्यमिन्द्रियं विषानंथं शुक्रमन्धसं इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७३ ॥

सोममद्भ्यो व्यपिबच्छन्दसा ह्यंसः शुचिपत् ।

ऋतेन सत्यमिन्द्रियं विषानंथं शुक्रमन्धसं इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७४ ॥

अज्ञात्परिमुतो रसं ब्रह्मणा व्यपिबत् क्षत्रं पयः सोमं प्रजापतिः ।

ऋतेन सत्यमिन्द्रियं विषानंथं शुक्रमन्धसं इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७५ ॥

रेतो मूत्रं वि जहाति योनिं प्रविशदिन्द्रियम् । गर्भो जरायुणाऽऽवृतं उल्बं जहाति जन्मना ।

ऋतेन सत्यमिन्द्रियं विषानंथं शुक्रमन्धसं इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७६ ॥

हृद्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः । अर्धद्भ्यामनृतेऽर्धधाच्छ्रद्धां सत्ये प्रजापतिः ।

ऋतेन सत्यमिन्द्रियं विषानंथं शुक्रमन्धसं इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७७ ॥

वेदेन रूपे व्यपिबत् सुतासुतो प्रजापतिः ।

ऋतेन सत्यमिन्द्रियं विषानंथं शुक्रमन्धसं इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७८ ॥

Adbhyaḥ kṣīraṁ vyapibat kruṇāṅgirasō dhiyā.

Rtena satyamindriyaṁ vipānaṁ śukramandhasa
indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //73//

Somamadbhyo vyapibacchandasā haṁsaḥ śuciṣat.

Rtena satyamindriyaṁ vipānaṁ śukramandhasa
indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //74//

Annātparisruto rasaṁ brahmaṇā vyapibat kṣatraṁ payaḥ
somaṁ prajāpatiḥ.

Rtena satyamindriyaṁ vipānaṁ śukramandhasa
indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //75//

Reto mūtraṁ vi jahāti yonim praviśadindriyam. Garbho
jarāyuṇā "vr̥ta ulbaṁ jahāti janmanā.

Rtena satyamindriyaṁ vipānaṁ śukramandhasa
indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //76//

Dṛṣṭvā rūpe vyākarot satyānṛte prajāpatiḥ.
Aśraddhāmanṛte' dadhācchraddhām satye prajāpatiḥ.

Rtena satyamindriyaṁ vipānaṁ śukramandhasa
indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //77//

Vedena rūpe vyapibat sūtāsutau prajāpatiḥ.

Rtena satyamindriyaṁ vipānaṁ śukramandhasa
indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //78//

73. The vital breath in its wisdom, acting like a swan, drinks only the milk separating it from waters mixed. By sacrifice the truth gains strength and consumption of food becomes pure. May this nectar-like sweet milk be the strength of the resplendent self. (1)
74. The swan, the sun, seated in the cloudless sky, drinks cure-juice from the waters to his pleasure. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the self. (1)
75. The Lord of creatures drinks with wisdom, the essence pressed out of food stuffs, the power of defence, and the cure-juice. By sacrifice the truth gains strength, and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)
76. The penis discharges semen in preference of urine while entering the vagina. The embryo, surrounded by caul, leaves aside the covering folds at birth. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)
77. Discerning well, the Lord of creatures made two different forms—truth and falsehood. The Lord of creatures assigned disbelief to the falsehood and faith to the truth. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)
78. Having acquired complete knowledge, the Lord of creatures drank up both the forms of the cure-juice, the pressed out and the unpressed. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

दृष्ट्वा परिस्रुतो रसं शुकेण शुक्रं व्यपिबत् पयः सोमं प्रजापतिः ।
 ऋतेन सत्यमिन्द्रियं विपानं शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७९ ॥
 सीसेन तन्त्रं मनसा मनीषिण ऊर्णासूत्रेण कुवयो वयन्ति ।
 अश्विना युज्यं सविता सरस्वतीन्द्रस्य रूपं वरुणो भिषज्यन् ॥ ८० ॥
 तदस्य रूपममृतं शचीमिस्तिस्रो दधुर्वेवताः संधरणाः ।
 लोमानि शर्पेर्वह्ना न तोकमभिस्त्वर्गस्य मांसमभवत् लाजाः ॥ ८१ ॥
 तदश्विना भिषजा रुद्रवर्तनी सरस्वती वयति पेशो अन्तरम् ।
 अस्थि मज्जानं मांसैः कारोतरेण दधतो गवां त्वचि ॥ ८२ ॥
 सरस्वती मनसा पेशलं वसु नासत्याभ्यां वयति दशतं वपुः ।
 रसं परिस्रुता न रोहितं नग्नहृर्धिरस्तसं न वेम ॥ ८३ ॥

Drṣṭvā parisruto rasaṁ śukreṇa śukraṁ vyapibat payah
somaṁ prajāpatiḥ.

Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa
indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //79//

Sīsenā tantraṁ manasā manīṣiṇa ūrṇāsūtreṇa kavayo
vayanti.

Aśvinā yajñaṁ savitā sarasvatīndrasya rūpaṁ varuṇo
bhiṣajyan (i). //80//

Tadasya rūpamamṛtaṁ śacībhistisro dadhurdevatāḥ
saṁrarāṇāḥ.

Lomāni śaśpairbahudhā na tokmabhistvagasya
māṁsamabhavanna lājāḥ (i). //81//

Tadaśvinā bhiṣajā rudravartanī sarasvatī vayati peśo
antaram.

Asthī majjānaṁ māsaraiḥ kārotareṇa dadhato gavāṁ tvaci
(i). //82//

Sarasvatī manasā peśalaṁ vasu nāsatyābhyāṁ vayati
darśataṁ vapuḥ.

Rasaṁ parisrutā na rohitāṁ nagnahurdhīrastasaraṁ na
vema (i). //83//

79. Having seen the thoroughly pressed out cure-juice, the Lord of creatures drank the pure cure-juice with pure milk. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)
80. As cloth is woven with a leaden loom and the woolen yarn, so wise and far-sighted twin-healers, the impeller Lord, the divine Doctress and the venerable Lord, willing to cure the person of the aspirant, span out the sacrifice with great care. (1)
81. This immortal form of the aspirant is given to him by the three deities working in full accord, with their actions. Hair is made with grass-shoots, skin with germinated barley, and roasted grain becomes his flesh. (1)
82. The twin-healers, the physicians and the Doctress, controlling the vital breaths, build his internal form; bone and marrow they make with cooked foodgrains, straining them with strainers and putting them under the skin of sense-organs. (1)
83. The divine Doctress, with the help of the twin-healers, weaves with intent care his beautiful and rich form, pleasing to look at as if with a shuttle and loom. From the food-juice the blood is made and the steady ferment mixes it with the foaming spirit. (1)

पर्यसा शुक्रममृतं जनित्र्यं सुरया मूत्राज्जनयन्त रेतः ।
 अपामतिं दुर्मतिं बाधमाना ऊर्वध्यं वार्तं स्रब्धं तद्वारात् ॥ ८४ ॥
 इन्द्रः सुत्रामा हृदयेन सत्यं पुरोडाशेन सविता जजान ।
 यकृत् क्रोमानं वरुणो भिषज्यन् मतस्ने वायव्यैर्न मिनाति पित्तम् ॥ ८५ ॥
 आन्त्राणि स्थालीर्मधु पिन्वमाना गुदाः पात्राणि सुदुघा न धेनुः ।
 श्येनस्य पत्रं न प्लीहा शचीभिरासन्दी नाभिरुदरं न माता ॥ ८६ ॥
 कुम्भो वनिधुर्जनिता शचीभिर्यस्मिन्नग्रे योन्यां गर्भो अन्तः ।
 प्लाशिर्व्यक्तः शतधारा उत्सो दुहे न कुम्भी स्वर्धा पितृभ्याः ॥ ८७ ॥
 मुखं सदस्य शिर इत् सतेन जिह्वा पवित्रं मश्विनासन्सरस्वती ।
 चप्यं न पायुर्भिषगस्य वालो वस्तिर्न शेषो हरसा तरस्वी ॥ ८८ ॥

Payasā śukramamṛtaṁ janitraṁ surayā mūtrajjanayanta
retah.

Apāmatim durmatim bādhamānā ūvadhyaṁ vātaṁ sabvaṁ
tadārāt (i). //84//

Indraḥ sutrāmā hṛdayena śatyam puroḍāśena savitā jajāna.
Yakṛt klomānaṁ varuṇo bhiṣajyan matasne vāyavyairna
mināti pittam (i). //85//

Āntrāṇi sthālīrmadhu pinvamānā gudāḥ pātrāṇi sudughā na
dhenuḥ.

Śyenasya patraṁ na plīhā śacībhirāsandī nābhirudaraṁ na
mātā (i). //86//

Kumbho vaniṣṭhurjanitā śacībhiryasmiṁnagre yonyām
garbho antah.

Plāśirvyaktaḥ śatadhāra utso duhe na kumbhī svadhām
pitṛbhyaḥ (i). //87//

Mukhaṁ sadasya śira it satena jihvā pavitrmaśvināsant-
sarasvatī.

Capyam na pāyurbhiṣagasya vālo vastirna śepo harasā
tarasvī (i). //88//

84. With milk they produce the bright, immortal and reproductive semen (of the aspirant), and keeping away the ignorance and ill-will, with the food loaded in the stomach and in the intestines, they generate urine with the fermented drink. (1)
85. Truly, the good protector, the impeller Lord, makes the heart of the aspirant with good food; and the venerable Lord, the great physician, makes the liver, kidneys, and two lungs with air passages, and makes the gall also. (1)
86. The intestines are cooking pots full of sweet food; the bowels are pans full of food-sap like a good milch-cow. Like a hawk's wing is the spleen; the navel and belly with its mighty functions, is the main base like a mother. (1)
87. Nearby the bowels is the reproductive pitcher with its mighty powers, where at the farther end of the vagina is situated the womb. The penis is apparently the hundred-streamed faunt, from which the pitcher milks out sustenance (in the from of progeny) for the elders. (1)
88. The face is its more important part along with the important head. The tongue is a strainer. Twin-healers and the divine Doctress are in its mouth. The anus collects the residue. The kidney filtering the urine, and the penis, quick with vigour, is its physician. (1)

अश्विभ्यां चक्षुरमृतं ग्रहाभ्यां छागेन तेजो हविषा शूतेन ।
 पक्ष्माणि गोधूमेः कुबलैरुतानि पेशो न शुक्रमसितं वसते ॥ ८९ ॥
 अविनं मेपो नसि वीर्याय प्राणस्य पन्था अमृतो ग्रहाभ्याम् ।
 सरस्वत्युपवार्क्य्यानि नस्यानि बर्हिर्वदरैर्जजानं ॥ ९० ॥
 इन्द्रस्य रूपमृषमो बलाय कर्णाभ्यां श्रोत्रममृतं ग्रहाभ्याम् ।
 यवा न बर्हिर्भुवि केशराणि कर्कन्धु जज्ञे मधु साउषं मुखात् ॥ ९१ ॥
 आत्मन्नूपस्थे न वृकस्य लोम मुखे श्मश्रूणि न व्याघ्रलोम ।
 केशा न शीर्षन्यशसे भियै शिखा सिंहेहस्य लोम त्विषिरिन्द्रियाणि ॥ ९२ ॥
 अङ्गान्यामन् भिषजा तदश्विनात्मानमङ्गैः समधात सरस्वती ।
 इन्द्रस्य रूपं शतमान्मायुश्चन्द्रेण ज्योतिरमृतं दधानोः ॥ ९३ ॥

Aśvibhyāṁ cakṣuramṛtaṁ grahābhyāṁ chāgena tejo haviṣa śṛtena.

Pakṣmāṇi godhūmaiḥ kuvalairutāni peśo na śukramasitaṁ vasāte (i). //89//

Avirna meṣo nasi vīryāya prānasya panthā amṛto grahābhyām.

Sarasvatyupavākairvyānaṁ nasyāni barhirdadarairjajāna (i). //90//

Indrasya rūpamṛṣabho balāya karṇābhyāṁ śrotramamṛtaṁ grahābhyām.

Yavā na barhirdbhruvi kesarāṇi karkandhu jajñe madhu sārghaṁ mukhāt (i). //91//

Ātmannupasthe na vṛkasya loma mukhe śmaśrūṇi na vyāghraloma.

Keśā na śīrṣanyaśase śriyai śikhā simhasya loma tviṣirindriyāṇi (i). //92//

Āngānyātman bhiṣajā tadaśvinātmānamaṅgaiḥ samadhāt sarasvatī.

Indrasya rūpaṁ śatamānamāyusścandreṇa jyotiramṛtaṁ dadhānāḥ (i). //93//

89. With the twin cups the nectar-dripping eye is made. Light for it is provided by oblation of boiled goat-milk. With corns of wheat eyelashes are made and with jujube fruit the eyebrows in proper place. The eyes bear an appearance white and black. (1)
90. The sheep and the ram give vigour to his nostrils. The passage of breath is immortalising for the two receivers. The divine Doctress produces through-breath with the germinated barley; and the sacrificial grass produces hair inside the nostrils with the jujube fruit. (1)
91. For strength, the bull is the form of the aspirant. The immortal power of hearing has been procured from the two ear-cups. Barley and sacred grass form his eye brows. The jujube fruit produces bee-honey from his mouth. (1)
92. The hair on his body and on the pubes are the wolf's hair; and the moustache and the beard on the face are the tiger's hair; and the hair on his head as well as his crest, for fame and beauty, and sheen in his sense-organs is provided by lion's hair. (1)
93. The twin healers, the physicians, put his body and soul together and the divine Doctress joins his limbs with the soul. Thus they give to the aspirant his form, a life of hundred years, and the light immortal from the moon. (1)

सरस्वती योन्यां गर्भमन्तरश्विभ्यां पत्नी सुकृतं बिभर्ति ।
 अपाथ रसेन वरुणो न साम्नेन्द्रंथ्रियै जनयन्नप्सु राजा ॥ ९४ ॥
 तेजः पशूनाथं हविरिन्द्रियावत् परिस्रुता पर्यसा सारघं मधु ।
 अश्विभ्यां दुग्धं भिषजा सरस्वत्या सुतासुताभ्याममृतः सोम इन्दुः ॥ ९५ ॥

Sarasvatī yonyām garbhamantaraśvibhyām patnī sukr̥taṁ
 bibharti.

Apāṁ rasena varuṇo na sāmnnendraṁ śriyai janayannapsu
 rājā (i). //94//

Tejaḥ paśūnām havirindriyāvat parisrutā payasā sārāgham
 madhu.

Aśvibhyām dugdham bhiṣajā sarasvatyā sutāsutā-
 bhyāmamṛtaḥ soma induḥ (i). //95//

94. The divine Doctress, the wife, bears the fortunate embryo in her womb for the twin healers. And the venerable Lord willingly begets the aspirant with rich essence of the waters in the flood for His great splendour. (1)
95. The twin-healers and the divine Doctress procure for the aspirant the vigour of the animals, strength-giving sacrificial food, well-strained drink, milk, pure bee-honey and delightful nectar from pressed and unpressed cure-juice plant. (1)

अथ विंशोऽध्यायः ।

क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसि । मा त्वा हिंसीन्मा मा हिंसीः ॥ १ ॥
 नि एसाद धृतव्रतो वरुणः प्रस्युस्वा । साम्राज्याय सुकतुः । मृत्योः पाहि विद्योत्पाहि ॥ २ ॥
 देवस्य त्वा सवितुः प्रसवेऽश्विनोर्ब्राह्म्यां पूष्णो हस्ताभ्याम् ।
 अश्विनोर्भैषज्येन तेजसे ब्रह्मवर्चसायामि पिञ्चामि सरस्वत्यै भैषज्येन वीर्यायान्नाद्यायामि
 पिञ्चामीन्द्रस्येन्द्रियेण बलाय श्रिये यशसेऽभि पिञ्चामि ॥ ३ ॥
 कोऽसि कतमोऽसि कस्मै त्वा कार्य त्वा । सुश्लोकं सुमङ्गलं सत्यराजन् ॥ ४ ॥
 शिरो मे श्रीर्यशो मुखं त्विषिः केशाश्च श्मश्रूणि ।
 राजा मे प्राणो अमृतं सन्नादं चक्षुर्विराट् श्रोत्रम् ॥ ५ ॥

ATHA VIMŚO' DHYĀYAH

Kṣatrasya yonirasi kṣatrasya nābhirasi (i). Mā tvā hiṁsīnmā mā hiṁsīḥ (i). //1//

Ni śasāda dhṛtavrato varuṇaḥ pastyāsvā. Sāmrajyāya sukratuḥ (i). Mṛtyoḥ pāhi (ii) vidyotpāhi (iii). //2//

Devasya tvā savituḥ prasave' śvinorbāhubhyām pūṣṇo hastābhyām.

Aśvinorbhaiṣajyena tejase brahmavarcasāyābhiṣiñcāmī (i) Sarasvatyai bhaiṣajyena vīryāyānnādyāyābhiṣiñcāmī-(ii) ndrasyendriyeṇa balāya śriyai yaśase' bhiṣiñcāmī (iii). //3//

Ko' si katamo' si kasmai tvā kāya tvā (i). Suśloka sumāṅgala satyarājan (ii). //4//

Śiro me śrīryaśo mukhaṁ tviṣiḥ keśāśca śmaśrūṇi.

Rāja me prāṇo amṛtaṁ samrāt cakṣurviraṭ śrotram (i). //5//

CHAPTER TWENTY

1. O leader of the assembly, you are the birth-place of the governing power; you are the centre of the governing power. (1) May this seat of power not harm you; neither may it harm me. (2)
2. This venerable king, who is observing a vow, and who is good in deed, has ascended you for acquisition of an empire. (1) Protect him from death. (2) Protect him from the lightning. (3)
3. At the impulsion of the creator God, with arms of the healers and with hands of the nourisher, with the medical experience of the physicians and surgeons, I sprinkle you for the sake of lustre and for the sake of intellectual glory. (1) With the medical experience of the divine Doctress, I sprinkle you for the sake of manly vigour and food grains. (2) With the unique power of the resplendent Lord, I sprinkle you for the sake of strength, glory and fame. (3)
4. Who are you? Which of the deities are you? To whom should you be dedicated? To you, the Lord of creatures, we heareby dedicate. (1) O Lord of good fame, O bestower of weal, O true Lord! (2)
5. Splendour is my head; fame is my face; lustre is my hair, moustache and beard; the kingship is my never-dying breath; the emperorship is my vision; the overlordship is my hearing. (1)

जिह्वा मे भद्रं वाङ्महो मनो मन्युः स्वराद् भामः ।

मोदाः प्रमोदा अङ्गुलीरङ्गानि मित्रं मे सहः' ॥ ६ ॥

बाहू मे बलमिन्द्रियं हस्ती मे कर्म वीर्यम् । आत्मा क्षत्रमुरो मम' ॥ ७ ॥

पृथीर्मे राष्ट्रमुदरमथसौ ग्रीवाश्च भ्रोणी । ऊरू अरुन्नी जानुनी विशो मेऽङ्गानि सर्वतः' ॥ ८ ॥

नाभिर्मे चितं विज्ञानं पायुर्मेऽपचितिर्भसत् । आनन्दुनन्दावाण्डौ मे भगः सौभाग्यं पसः ।

जङ्घाभ्यां पद्भ्यां धर्मोऽस्मि विशि राजा प्रतितिः ॥ ९ ॥

प्रति क्षत्रे प्रति तिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रति तिष्ठामि गोषु ।

प्रत्यङ्गेषु प्रति तिष्ठाम्यात्मन् प्रति प्राणेषु प्रति तिष्ठामि पुष्टे प्रति द्यावापृथिव्योः प्रति तिष्ठामि युजे' ॥ १० ॥

त्रया देवा एकादश त्रयस्त्रिंशः सुरार्धसः ।

बृहस्पतिपुरोहिता देवस्य सवितुः सवे । देवा देवैरेवन्तु मां ॥ ११ ॥

Jihvā me bhadraṁ vāṅmahō mano manyuḥ svarāḍ bhāmaḥ.
Modāḥ pramodā aṅgulīraṅgāni mitraṁ me sahaḥ (i). //6//

Bāhū me balamindriyaṁ hastau me karma vīryam. Ātmā
kṣatramuro mama (i). //7//

Prṣṭhīrme rāṣṭramudaramamaṁsau grīvāśca śroṇī. Ūrū aratnī
jānunī viśo me' ṅgāni sarvataḥ (i). //8//

Nābhirme cittaṁ vijñānaṁ pāyurme'pacitirbhasat.
Ānandanandāvāṇḍau me bhagaḥ saubhāgyaṁ pasaḥ.
Jaṅghābhyāṁ padbhyāṁ dharmo'smi viśi rājā pratiṣṭhitaḥ (i).
//9//

Prati kṣatre prati tiṣṭhāmi rāṣṭre pratyaśveṣu prati tiṣṭhāmi
goṣu. Pratyaṅgeṣu prati tiṣṭhāmyātman prati prāṇeṣu prati
tiṣṭhāmi puṣṭe prati dyāvāpṛthivyoh prati tiṣṭhāmi yajñe (i).
//10//

Trayā devā ekādaśa trayastriṁśāḥ surādhasaḥ.
Bṛhaspatipurohitā devasya savituḥ save. Devā devairavantū
mā (i). //11//

6. Auspiciousness is my tongue; might is my speech; enthusiasm is my mind; sovereignty is my wrath; delights are my fingers; sports are my limbs; and conquering power is my friend. (1)
7. Strength and wealth are my two arms; activity and aggressiveness are my two hands; defending the weak is my breast as well as soul. (1)
8. Good government is, as if, my ribs; and the people are my belly, my two shoulders, my neck, my hips, my thighs, my elbows, my knees and all my limbs. (1)
9. Thinking is my navel; correct information is my anus; worship is my vagina; joy and pleasure are my two testicles; wealth and good fortune are my penis; duty is my legs and feet; as such I am established as king among my people. (1)
10. There I am established in the ruling and administrative power; I am established in the government; I am established in horses as well as in cows. I am established in all the limbs as well as in the soul. I am established in vital breaths as well as in development. I am established in the heaven and earth as well as in the sacrifice I am established. (1)
11. There are three types of deities (bounties of Nature), eleven each in number, thirty-three in all, and bounteous. Under the leadership of the Lord Supreme and at the impulsion of the inspirer Lord, may those bounties of Nature guard me with the enlightened ones. (1)

प्रथमा द्वितीयैर्द्वितीयास्तृतीयैस्तृतीयाः सत्येन सत्यं यज्ञेन यज्ञो यजुर्मिर्यजूंश्च सामभिः
सामान्यभिर्भर्क्षचः पुरोऽनुवाक्याभिः पुरोऽनुवाक्या याज्याभिर्याज्या वषट्कारैर्वषट्कारा
आहुतिभिराहुतयो मे कामान्त्समर्धयन्तु भूः स्वाहा ॥ १२ ॥

लोमानि प्रयतिर्मम त्वद्म आनतिरागतिः । मांश्च स म उपनतिर्वस्वस्थि मज्जा म आनतिः ॥ १३ ॥

यदेवा देवहेडनं देवासश्चक्रुमा वयम् । अग्निमा तस्मादेनसो विश्वान्मुञ्चत्वथहंसः ॥ १४ ॥

यदि दिवा यदि नक्तमेनांश्चि चक्रुमा वयम् । वायुमा तस्मादेनसो विश्वान्मुञ्चत्वथहंसः ॥ १५ ॥

यदि जाग्रद्यदि स्वप्न एनांश्चि चक्रुमा वयम् । सूर्यो मा तस्मादेनसो विश्वान्मुञ्चत्वथहंसः ॥ १६ ॥

यदग्रामे यदरण्ये यत्सभायां यद्विन्द्रिये ।

यच्छुद्धे यदयं यदेनश्चक्रुमा वयं यदेकस्याधि धर्मणि तस्यावयजनमसि ॥ १७ ॥

यदापो अघ्न्या इति वरुणेति शपामहे ततो वरुण नो मुञ्च ।

अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः ।

अव वृवैर्वृवकृतमेनोऽयक्षयव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिपस्पाहि ॥ १८ ॥

Prathamā dvitīyairdvitīyāstrītyaistrītyāḥ satyena satyaṁ
yajñena yajño yajurbhīryajūṁṣi sāmabhiḥ sāmānyrḡgbhirṛcaḥ
puro'nuvākyaḥbhiḥ puro' nuvākya yājyābhīryājya vaṣaṭkā-
rairvaṣaṭkāra āhutibhirāhutayo me kāmāntsamardhayantu
bhūḥ svāhā (i). //12//

Lomāni prayatirmama tvaṁma ānatirāgatiḥ. Māṁsam ma
upanatirvasvasthi majjā ma ānatiḥ (i). //13//

Yaddevā devaheḍanaṁ devāsaścakṛmā vayam. Agnirmā
tasmādenaso viśvānmuñcatvaṁhasaḥ (i). //14//

Yadi divā yadi naktamenāṁsi cakṛmā vayam. Vāyurmā
tasmādenaso viśvānmuñcatvaṁhasaḥ (i). //15//

Yadi jāgradyadi svapna enāṁsi cakṛmā vayam. Sūryo mā
tasmādenaso viśvānmuñcatvaṁhasaḥ (i). //16//

Yadgrāme yadarāṇye yatsabhāyāṁ yadindriye.

Yacchūdre yadarye yadenaścakṛmā vayam yadekasyādhi
dharmaṇi tasyāvayajanamasi (i). //17//

Yadāpo aghnyā iti varuṇeti śapāmahe tato varuṇa no
muñca (i). Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ.

Ava devairdevakṛtamenō' yakṣyava martyairmartyakṛtaṁ
pururāvṇo deva riṣaspāhi (ii). //18//

12. May the first ones among them along with the second ones, the second ones with the third ones, the third ones with the truth, the truth with the sacrifice, the sacrifice with Yajuḥ hymns (sacrificial texts), Yajuḥ hymns with Sāmans (lyrical hymns), Sāmans with Rks (the praise hymns), Rks with the preceding and following sentences, the preceding and following sentences with invocations, invocations with dedications (*vaṣat*), dedications with oblations, and so reinforced oblations fulfil my desires. O Being, Svāhā. (1)
13. Effort is my hair; reverence to me and assemblage of people around me is my skin; gifts are my flesh; wealth is my bone; and humility towards me is my marrow. (1)
14. O enlightened ones, being enlightened ourselves, whatever disrespect we might have shown towards the enlightened, may the adorable Lord (*agni*) expiate me for that sin and keep me away from all other guilt. (1)
15. If we have committed any sins in the day, or at night, may the Lord of cosmic vitality (*vāyu*) expiate me for that sin and keep me away from all other guilt. (1)
16. If we have committed any sins while awake or when asleep, may the illuminator Lord (*sūrya*) expiate me for that sin and keep me away from all other guilt. (1)
17. For the sin, that we might have committed in the village or in the wilderness, in the assembly or in our mind, against the labour class or against the rich or against some one's sacred duties, O Lord, may you be an expiation (1)
18. The life is never to be destroyed, thus we swear; and still we kill. O venerable Lord, may you free us from that sin. (1) O purificatory sacrifice, you are ever-moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones for the sins committed against the enlightened, and by mortals for the sins committed against the mortals. O Lord, protect me from the torturing sin. (2)

समुद्रे ते हृदयमप्स्वन्तः सं त्वा विशन्त्वोषधीरुतापः ।

सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु युऽस्मान्द्वेष्टि यं च वयं द्विष्मः ॥ १९ ॥

द्रुपदादिव मुमुचानः स्विन्नः स्नातो मलादिव । पूतं पवित्रेणैवाज्यमापः शुन्धन्तु सैनसः ॥ २० ॥

उद्वयं तमसस्पति स्तुः पश्यन्त उत्तरम् । वृवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ २१ ॥

अपो अद्यान्वचारिण्ये रसेन समसुक्ष्महि ।

पर्यस्वानम्र आऽगमं तं मा संधं सृज वचसा प्रजया च धनेन च ॥ २२ ॥

एधोऽस्येधिषीमहि समिदसि तेजोऽसि तेजो मयि धेहि ।

समाववर्ति पृथिवी समुपाः समु सूर्यः । समु विश्वमिदं जगत् ।

वैश्वानरज्योतिर्भूयासं विभून् कामान् व्यश्रवे भूः स्वाहा ॥ २३ ॥

अभ्या दधामि समिधमग्ने व्रतपते त्वयि । व्रतं च अद्रां चोषमिन्धे त्वा दीक्षितो अहम् ॥ २४ ॥

Samudre te hṛdayamapsvantāḥ saṁ tvā viśantvo-
ṣadhīrutāpaḥ.

Sumitriyā na āpa oṣadhayaḥ santu durmitriyāstasmai santu
yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ. (i) //19//

Drupadādiva mumucānaḥ svinnāḥ snāto malādiva. Pūtaṁ
pavitreṇevājyamāpaḥ śundhantu mainasaḥ (i). //20//

Udvayaṁ tamasaspari svaḥ paśyanta uttaram. Devaṁ devatrā
sūryamaganma jyotiruttamam (i). //21//

Apo adyānvacāriṣaṁ rasena samasṛkṣmahi.

Payasvānagna ā'gamaṁ taṁ mā saṁ srja varcasā prajayā ca
dhanena ca (i). //22//

Edho' syedhiṣīmahi (i) samidasi tejo' si tejo mayi dhehi (ii).
Samāvavarti pṛthivī samuṣāḥ samu sūryaḥ. Samu
viśvamidaṁ jagat (iii).

Vaiśvānarajyotirbhūyāsaṁ vibhūn kāmān vyaśnavai bhūḥ
svāhā (iv). //23//

Abhyādadhāmi samidhamagne vratapate tvayi. Vrataṁ ca
śraddhām copaimīndhe tvā dīkṣito aham (i). //24//

19. Your heart is in the ocean within the waters. May the herbs as well as waters enter in you. May waters and herbs be friendly to us, and unfriendly to him, who hates us and whom we do hate. (1)
20. As a sweating man, just released from toil, is cleansed of dirt by a bath; as the melted butter is cleansed with a strainer, so may the waters cleanse me of my sin. (1)
21. Beholding the uprising divine light beyond the mundane darkness, we by and by approach the spiritual one, the divine of divines. (1)
22. This day I have sported in waters and I have derived pleasure to the full. O fire, I have come to you carrying plenty of milk. May you bestow on me the lustre, progeny and the wealth as well. (1)
23. O Lord, you are the prosperity; may we prosper. (1) You are the kindling wood. You are brilliance; put brilliance on me. (2) The earth rotates; also the dawns, and also the sun; the whole of this universe also rotates. (3) May I become a light leading all men. May my ambitious desires be fulfilled. O Being, *svāhā*. (4)
24. O adorable Lord, lord of all sacred vows, I hereby place (myself as) a kindling wood unto you. Being consecrated, I embrace the vow and the faith. Thus I enkindle you. (1)

यत्र ब्रह्मं च क्षत्रं च सम्यञ्चौ चरतः सह । तैल्लोकं पुण्यं प्रज्ञेषं यत्र देवाः सहाम्निना ॥ २५ ॥
 यत्रेन्द्रश्च वायुश्च सम्यञ्चौ चरतः सह । तैल्लोकं पुण्यं प्रज्ञेषं यत्र सेदिर्न विद्यते ॥ २६ ॥
 अथेजुना ते अथेजुः पृच्छतां परेषा परः । गन्धस्ते सोममवतु मदाय रसो अच्युतः ॥ २७ ॥
 सिञ्चति परि पिञ्चन्त्युत्सिञ्चन्ति पुनन्ति च । सुरायै बभ्रुवे मदे किन्त्वो वदति किन्त्वः ॥ २८ ॥
 धानावन्तं कुरुमिर्णमपूपर्वन्तमुद्विधनम् । इन्द्रं प्रातर्जुषस्व नः ॥ २९ ॥
 बृहदिन्द्राय गायात मरुतो वृत्रहन्तमम् । येन ज्योतिरजनयन्नतावृधो देवं देवाय जागृवि ॥ ३० ॥
 अर्धर्यो अद्रिभिः सुतथ सोमं पवित्र आ नय । पुनाहीन्द्राय पातवे ॥ ३१ ॥
 यो भूतानामधिपतिर्यस्मिँल्लोका अधि धिताः ।
 य ईश महतो महोस्तेन गृह्णामि त्वामहं मयि गृह्णामि त्वामहम् ॥ ३२ ॥

Yatra brahma ca kṣatram ca samyañcau carataḥ saha.
 Tañllokaṁ puṇyaṁ prajñeṣaṁ yatra devāḥ sahāgnina(i). //25//

Yatrendrasca vāyusca samyañcau carataḥ saha. Tañllokaṁ
 puṇyaṁ prajñeṣaṁ yatra sedirna vidyate (i). //26//

Aṁśunā te aṁśuḥ prcyatām paruṣā paruḥ. Gandhaste
 somamavatu madāya raso acyutaḥ (i). //27//

Siñcanti pari ṣiñcantyutsiñcanti punanti ca. Surāyai babhrvai
 made kintvo vadati kintvaḥ (i). //28//

Dhānāvantaṁ karambhiṇāmapūpavantaṁ mukthinam.
 Indra prātarjuṣasva naḥ (i). //29//

Bṛhadindrāya gāyata maruto vṛtrahantamam. Yena
 jyotirajanayanannṛtāvṛdho devaṁ devāya jāgrvi (i). //30//

Adhvaryo adribhiḥ sutaṁ somaṁ pavitra ā naya.
 Punāhīndrāya pātave (i). //31//

Yo bhūtānāmadhipatiryasmiñllokā adhi śritāḥ.
 Ya īśe mahato mahāñstena grhṇāmi tvāmahaṁ mayi grhṇāmi
 tvāmahaṁ (i). //32//

25. May I realize that virtuous world, where the intellectual power and the ruling power work in full harmony with each other and where the enlightened ones are in complete harmony with the adorable Lord.(1)
26. May I realize that virtuous world, where the rain and the wind work in complete harmony with each other and where there is no langour or idleness.(1)
27. May your shoot combine with its shoot; may your joint combine with its joint. May your scent mix with that of the cure-plant. May your unspilt juice be for our pleasure. (1)
28. They pour it (into vessels); they mix it thoroughly; they pour it into jugs; they strain it. In the ecstasy of brown-red fermented drink, the aspirant exclaims : "what a thing you are ! What a thing you are!" (1)
29. O aspirant, may you enjoy our morning meal consisting of rice, oats and excellent sweet cakes.(1)
30. O brave soldiers, sing rich praises to the resplendent Lord, who is the greatest killer of nescience. With His help, the supporters of law have created for the enlightened ones the light divine that shines unremittingly.(1)
31. O priest, bring here the cure-plants crushed with stones in the strainer. Filter it, so that the aspirant may drink it.(1)
32. By Him, who is the overlord of all the living beings and in whom these worlds find shelter, and who rules over the mightiest, I take you; I take you in myself.(1)

उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्ण एष ते योनिरश्विभ्यां त्वा
सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्णे' ॥ ३३ ॥

प्राणपा मे अपानपाश्चक्षुष्पाः श्रोत्रपाश्च मे । वाचो मे विश्वभेषजो मनसोऽसि विलायकः ॥ ३४ ॥

अश्विनकृतस्य ते सरस्वतिकृतस्येन्द्रेण सुत्राम्णां कृतस्य । उपहृत उपहृतस्य भक्षयामि ॥ ३५ ॥

समिद्ध इन्द्र उषसामनीके पुरोरुचा पूर्वकृद्वावृधानः ।

त्रिभिर्वैश्विथ्यशता वज्रबाहुर्जघान वृत्रं वि दुरो ववारे ॥ ३६ ॥

नराशयसः प्रति क्षुरो मिमानस्तनूनपात्पति यज्ञस्य धाम ।

गोमिर्वपावान् मधुना समश्नन् हिरण्यैश्चन्द्री यजति प्रचेतोः ॥ ३७ ॥

ईक्षितो देवैर्हरिवान् अभिष्टिराजुह्वानो हविषा शर्धमानः ।

पुरन्वरो गोत्रभिद्वज्रबाहुरा यातु यज्ञमुप नो जुषाणः ॥ ३८ ॥

Upayāmagrīhito'syaśvibhyāṁ tvā sarasvatyai tvendrāya tvā
sutrāmṇa eṣa te yoniraśvibhyāṁ tvā sarasvatyai tvendrāya
tvā sutrāmṇe (i). //33//

Prāṇapā me apānapāścakṣuṣpāḥ śrotrapāśca me. Vāco me
viśvabheṣajo manaso' si vilāyakaḥ (i). //34//

Aśvinakṛtasya te sarasvatikṛtasyendreṇa sutrāmṇā kṛtasya.
Upahūta upahūtasya bhakṣayāmi (i). //35//

Sāmiddha indra uṣasāmanīke purorucā pūrvakṛdvāvṛdhānaḥ.
Tribhirdevaistriṁśatā vajrabāhurjaghāna vṛtram vi duro
vavāra (i). //36//

Narāśaṁsaḥ prati śūro mimānastanūnapāt prati yajñasya
dhāma.

Gobhirvapāvān madhunā samañjan hiraṇyaiścandrī yajati
pracetāḥ (i). //37//

Īḍito devairharivān abhiṣṭirājuhvāno haviṣā śardhamānaḥ.
Purandaro gotrabhidvajrabāhurāyātu yajñamupa no juṣānaḥ
(i). //38//

33. O devotional bliss, you have been duly accepted. I offer you to the healers, to the learning divine, and to the resplendent Lord, the good protector. This is your abode. I dedicate you to the healers, to the speech, and to the resplendent Lord, the good protector.(1)
34. O Lord, you are protector of my in-breath, protector of my out-breath, protector of my vision and protector of my hearing. You are a cure-all remedy for my speech and you are a tranquilizer for my mind.(1)
35. Having been invited, I partake of you, sacrificial foods, that have been prepared and offered to the twin healers, to the divine Doctress and to the resplendent Lord, the good protector.(1)
36. Brightening up in front of the dawns, the resplendent Lord, waxing mighty with the forward light, always acting in advance, accompanied by thirty-three bounties of Nature, the wielder of the bolt, strikes the evil dead and throws the gates open.(1)
37. Praised by men, brave against brave, measuring every place of sacrifice, always careful to keep his body perfectly fit, having plenty of cow-butter, possessing honey and gold, wise, he, the aspirant, performs sacrifice with cattle and gold.(1)
38. Praised by the enlightened ones, master of good horses, coming to help whenever invoked, gaining strength with abundant supplies, may the render of enemy forts, the cleaver of cow-stalls, and the wielder of thunderbolt come to attend our sacrifice full of friendly feeling.(1)

जुषाणो बर्हिर्हरिवान् न इन्द्रः प्राचीनं सीदत् प्रदिशं पृथिव्याः ।
 उरुप्रथाः प्रथमानं स्योनमादित्यैरुक्तं वसुभिः सजोषाः ॥ ३९ ॥
 इन्द्रं दुरः कवप्यो धार्वमाना वृषाणं यन्तु जनयः सुपत्नीः ।
 द्वारो देवीरभितो वि श्रयन्तां सुवीरा वीरं प्रथमाना महोभिः ॥ ४० ॥
 उषासानक्ता बृहती बृहन्तं पर्यस्वती सुदुघे शूरमिन्द्रम् ।
 तन्तुं ततं पेशसा संवयन्ती देवानां देवं यजतः सुरुक्मे ॥ ४१ ॥
 दैव्या मिमाना मनुष्यः पुरुत्रा होतारविन्द्रं प्रथमा सुवाचा ।
 मूर्धन् यज्ञस्य मधुना दधाना प्राचीनं ज्योतिर्हविषा वृधातः ॥ ४२ ॥
 तिस्रो देवीर्हविषा वर्धमाना इन्द्रं जुषाणा जनयो न पत्नीः ।
 अच्छिन्नं तन्तुं पर्यसा सरस्वतीर्धा देवी भारती विश्वतूर्तिः ॥ ४३ ॥

Juṣāṇo barhirharivān na indraḥ prācīnaṁ sīdat pradiśā pṛthivyāḥ.

Uruprathāḥ prathamānaṁ syonamādityairaktaṁ vasubhiḥ sajoṣāḥ (i). //39//

Indraṁ duraḥ kavaṣyo dhāvamānā vṛṣāṇaṁ yantu janayah supatniḥ.

Dvāro devīrabhito vi śrayantāṁ suvīrā vīram prathamānā mahobhiḥ (i). //40//

Uṣāsānaktā bṛhatī bṛhantaṁ payasvatī sudughe sūramindram.

Tantum tataṁ peśasā samvayanti devānāṁ devaṁ yajataḥ surukme (i). //41//

Daivyā mimānā manuṣaḥ purutrā hotārāvindraṁ prathamā suvācā.

Mūrdhan yajñasya madhunā dadhānā prācīnaṁ jyotirhaviṣā vṛdhātaḥ (i). //42//

Tisro devīrhaviṣā vardhamānā indraṁ juṣāṇā janayo na patniḥ.

Acchinnaṁ tantum payasā sarasvatīḍā devī bhārati viśvatūrtiḥ (i). //43//

39. May the resplendent one, master of good horses, attending our sacrifice far-spreading, extending his domain widely, accompanied and praised by young and old sages, be seated on the eastern side of the earth.(1)
40. May the resounding doors be wide open for the aspirant in the same way as good wives, capable of becoming good mothers, rush to their desiring husbands. May the doors divine, manned by brave soldiers, be thrown wide open on all the sides for the hero and go on expanding in dimensions.(1)
41. Majestic dawn and night, dripping water, richly yielding, fair of appearance, weaving the well-spread threads in vivid forms, worship the brave resplendent Lord, the most enlightened among the enlightened.(1)
42. The two divine priests, foremost and with pleasing voices, performing sacrifice, and protecting men, establishing the resplendent Lord at the head of the sacrifice, blaze up the eastern flame with their sweet offerings.(1)
43. May the all-surpassing three divine faculties, the speech, the discerning intellect and the culture, flourishing with oblations and attending the aspirant like wives capable of becoming mothers, keep the thread of our sacrifice unbroken with milk-offerings.(1)

त्वष्टा दधच्छुष्ममिन्द्राय वृष्णेऽपाकोऽचिद्वृषशसे पुरुषि ।
 वृषा यजन्वृषेण भूरिरेता मूर्धन् यज्ञस्य समनक्तु वेवान् ॥ ४४ ॥
 वत्सस्पतिरवसृष्टो न पाशैस्त्वमन्या समस्त्रच्छमिता न वेवः ।
 इन्द्रस्य हव्यैर्जठरं पृणानः स्वदाति यज्ञं मधुना घृतेन ॥ ४५ ॥
 स्तोकानामिन्दुं प्रति शूर इन्द्रो वृषायमाणो वृषमस्तुतपाद् ।
 घृतप्रुषा मनसा मोदमानाः स्वाहा देवा अमृता मादयन्ताम् ॥ ४६ ॥
 आ यात्विन्द्रोऽवस उप न इह स्तुतः सधुमदस्तु शूरः ।
 वावृधानस्तविषीर्यस्य पूर्वीद्यौर्न क्षत्रमभिभूति पुण्यात् ॥ ४७ ॥
 आ न इन्द्रो दूरादा न आसादभिष्टिकृदवसे यासदुग्रः ।
 ओजिष्ठभिर्नृपतिर्वज्रबाहुः सङ्गे समत्सु तुर्वणिः पृतन्यून ॥ ४८ ॥

Tvaṣṭā dadhacchuṣmamindrāya vṛṣṇe'pāko'ciṣṭuryaśase purūṇi.

Vṛṣā yajan vṛṣaṇam bhūriretā mūrdhan yajñasya samanaktu devān (i). //44//

Vanaspatiravasṛṣṭo na pāśaistmanyā samañjañchamitā na devaḥ.

Indrasya havyairjaṭharam pṛṇānaḥ svadāti yajñam madhunā ghr̥tena (i). //45//

Stokānāmindum prati śūra indro vṛṣāyamāṇo vṛṣabha-sturāṣāt.

Ghr̥tapruṣā manasā modamānāḥ svāhā devā amṛtā mādayantām (i). //46//

Ā yātvindro' vasa upa na iha stutaḥ sadhamādastu śūraḥ.

Vāvṛdhānastaviṣīryasya pūrvīrdyaurna kṣatramabhibhūti puṣyāt (i). //47//

Ā na indro dūrādā na āsādabhiṣṭikṛdavase yāsadugraḥ.

Ojiṣṭhebhīr̥ṇpatirvajrabāhuḥ saṅge samatsu turvaṇiḥ pṛtanyūn (i). //48//

44. May the Universal Mechanic, unsurpassed in excellence, moving everywhere, investing the showerer aspirant with strength, full of abundant vigour, bestowing strength on the strong, give honour to the enlightened ones at the head of the sacrifice.(1)
45. The conservator of forests, being free from the bonds of formalities, and mixing with people like an enlightened pacifier, filling the belly of the aspirant with delicious offerings, makes the sacrifice enjoyable with sweets and butter. (1)
46. May the resplendent Lord, killer of the enemies of the weak and the meek, showerer of happiness, swift conqueror, behaving like a bull, as well as the enlightened ones, free from fear of death, rejoice and be merry with the offerings of butter.(1)
47. May the resplendent Self, radiant like sun, intrinsically vigorous, come to us for protection. May he, being praised here in this ceremony, enjoy the ecstasy of spiritual joy with us. May he, the possessor of many energies, strengthen his own overpowering force.(1)
48. May the resplendent Self, the fulfiller of aspirations, the Lord of men, equipped with adamant forces, subduer of his adversaries, small or big, come to us for our protection, whether from far or near.(1)

आ न इन्द्रो हरिर्मियात्त्वच्छावाचीनोऽवसे राधसे च ।
 तिष्ठति वज्री मघवा विरप्सिमां यज्ञमनु नो वाजसातो' ॥ ४९ ॥
 त्रातारमिन्द्रमवितारमिन्द्रं हवै-हवे सुहव्यं शूरमिन्द्रम् ।
 हवामि शक्रं पुरुहूतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः' ॥ ५० ॥
 इन्द्रः सुत्रामा स्ववोर अवोभिः सुमृहीको भवतु विश्ववेदाः ।
 वार्धतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥ ५१ ॥
 तस्य वयं सुमती यज्ञियस्यापि मदे सौमनसे स्याम ।
 स सुत्रामा स्ववोर इन्द्रो अस्मे आराच्छिद द्वेषः सन्नतयुषोतु ॥ ५२ ॥
 आ मन्दैरिन्द्र हरिभिर्वाहि मयूररोमभिः ।
 मा त्वा के चिन्नि पंमन् विं न पाशिनोऽति धन्वेव तौर इहि' ॥ ५३ ॥
 एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्यर्कैः ।
 स न स्तुतो वीरवेद्भातु गोमंशूयं पात स्वस्तिभिः सदा नः ॥ ५४ ॥

Ā na indro haribhiryātvacchārvācīno' vase rādhase ca.
 Tiṣṭhāti vajrī maghavā virapśīmaṁ yajñamanu no vājasātau
 (i). //49//

Trātāramindramavitāramindraṁ have have suhavaṁ
 śūramindram.

Hvayāmi śakraṁ puruhūtamindraṁ svasti no maghavā
 dhātvindrah (i). //50//

Indrah sutrāmā svavāṅ avobhiḥ sumṛḍīko bhavatu
 viśvavedāḥ.

Bādhatām dveṣo abhayaṁ kṛṇotu suvīryasya patayaḥ syāma
 (i). //51//

Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase
 syāma.

Sa sutrāmā svavāṅ indro asme ārāccid dveṣaḥ sanutaryuyotu
 (i). //52//

Ā mandairindra haribhiryāhi mayūraromabhiḥ. Mā tvā ke
 cinni yaman viṁ na pāśino' ti dhanveva tān ihi (i). //53//

Evedindram vṛṣaṇaṁ vajrabāhuṁ vasiṣṭhāso
 abhyarcantyarkaiḥ.

Sa na stuto vīravaddhātu gomad yūyaṁ pāta svastibhiḥ sadā
 naḥ (i). //54//

49. May the resplendent Self, affectionately inclined to us, equipped with his vital faculties, come to us for our protection. He is the possessor of adamant will-power, bounteous and powerful. He remains always with us to help in our benevolent noble deeds.(1)
50. At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one, who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us.(1)
51. May the protecting opulent Lord shower eternal happiness on us. May He, the all-wise, destroy the evil forces that obstruct our way, and thereby give us rest and safety. And may we be the possessors of excellent posterity.(1)
52. May we continue to enjoy the grace of Him and dwell in His auspicious benevolence. May that helpful and preserver Lord drive from us, even from afar, all those, who hate us.(1)
53. Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird by throwing snares; pass them by quickly as travellers cross a desert.(1)
54. O resplendent Lord, showerer of blessings, bearer of punitive justice, in this manner the celebrated sages have been glorifying you with hymns. May you, so glorified, grant us riches, posterity and cattle, and may you and your divine forces ever cherish us with blessings.(1)

समिन्द्रो अग्निरश्विना तप्तो घर्मो विराट् सुतः । दुहे धेनुः सरस्वती सोमं शुक्रमिहेन्द्रियम् ॥५५॥
 तनुषा भिषजा सुतेऽश्विनोभा सरस्वती । मध्वा रजांसीन्द्रियमिन्द्राय पथिर्भिरवहान् ॥ ५६ ॥
 इन्द्रायेन्दुं सरस्वती नराशंसैर्न नग्रहम् । अधातामश्विना मधु भेषजं भिषजा सुते ॥ ५७ ॥
 आजुह्वाना सरस्वतीन्द्रायेन्द्रियाणि वीर्यम् । इडाभिरश्विनाविषं समूर्जं सधं राधं दधुः ॥५८॥
 अश्विना नमुचेः सुतं सोमं शुक्रं परिमुता । सरस्वती तमा ऽभरद्गर्हिषेन्द्राय पातवे ॥ ५९ ॥
 कवप्यो न व्यचस्वतीरश्विभ्यां न दुरो दिशः । इन्द्रो न रोदसी उभे दुहे कामान्त्सरस्वती ॥६०॥
 उपासानक्तमश्विना दिवेन्द्रं सायमिन्द्रियैः । सञ्जानाने सुपेशसा समञ्जाने सरस्वत्यां ॥ ६१ ॥
 पातं नो अश्विना दिवा पाहि नक्तं सरस्वति ।
 दैव्या होतारा भिषजा पातमिन्द्रं सचा सुते ॥ ६२ ॥

Samiddho agniraśvinā tapto gharmo virāt sutaḥ. Duhe
 dhenuḥ sarasvatī somaṁ śukramihendriyam (i). //55//

Tanūpā bhiṣajā sute'śvinobhā sarasvatī. Madhvā
 rajāmsīndriyamindrāya pathibhirvahān (i). //56//

Indrāyenduṁ sarasvatī narāśaṁsena nagnahum.
 Adhātamaśvinā madhu bheṣajam bhiṣajā sute (i). //57//

Ājuhvanā sarasvatīndrāyendriyāṇi vīryam. Idābhiraśvinā-
 viṣaṁ samūrjam saṁ rayim dadhuḥ (i). //58//

Aśvinā namuceḥ sutaṁ somaṁ śukram parisrutā. Sarasvatī
 tamā'bharad bārhiṣendrāya pātave (i). //59//

Kavaṣyo na vyacasvatīraśvibhyāṁ na duro diśaḥ. Indro na
 rodasī ubhe duhe kāmāntsarasvatī (i). //60//

Uśāsānaktamaśvinā divendraṁ sāyamindriyaiḥ. Sañjānāne
 supeśasā samañjāte sarasvatyā (i). //61//

Pātaṁ no aśvinā divā pāhi naktam sarasvati.

Daivyā hotārā bhiṣajā pātamindraṁ sacā sute (i). //62//

55. O twin healers, the fire has been made blazing; the cauldron is heated; the sparkling cure-juice has been pressed out; and the divine Doctress, like a milch-cow, has poured here bright and invigorating cure-juice.(1)
56. When the cure-juice is pressed out both the healers, protectors of body and expert physicians, and the divine Doctress fill all the worlds with sweetness. They send new strength through the channels for the aspirant. (1)
57. When the cure-juice is pressed out for the aspirant, the divine Doctress and the twin healers, the two physicians, mix with it the yeast, much praised by men and turn it into a sweet medicine.(1)
58. When invoked, the divine Doctress and the twin healers bestow on the aspirant the keenness of the sense-organs, manly vigour, food, cattle, energy and riches.(1)
59. Through sacrifice, the twin healers and the divine Doctress give to the aspirant that sparkling cure-juice to drink, which has been pressed out and stored by the miser.(1)
60. May the twin healers, accompanied by both the divine Doctress and the resplendent Lord, fulfil the desires by opening magnificent and wide doors of the regions, the heaven and earth.(1)
61. The twin healers, beautiful of form, accordant with the divine Doctress, in the morning and at night, in the day and in the evening, confer strength on the aspirant.(1)
62. May you, O twin healers, protect us by day; may you, O divine Doctress, protect us by night. When the cure-juice is pressed out, may both of you, O physicians, the divine priests, protect the aspirant.(1)

तिष्येधा सरस्वत्यश्विना भारतीडा । तीव्रं परिधुता सोममिन्द्राय सुषुवर्मम ॥ ६३ ॥
 अश्विना भेषजं मधुं भेषजं नः सरस्वती । इन्द्रे त्वष्टा यशः भिर्यं रूपं रूपयधुः सुते' ॥ ६४ ॥
 क्रतुयेन्द्रो वनस्पतिः शशमानः परिधुता । कीलालमश्विभ्यां मधुं दुहे धेनुः सरस्वती' ॥ ६५ ॥
 गोभिर्न सोममश्विना मासरेण परिधुता । समधातयं सरस्वत्या स्वाहेन्द्रे सुतं मधु' ॥ ६६ ॥
 अश्विना हविरिन्द्रियं नमुचेरिया सरस्वती । आ शुक्रमासुरादृशुं मयमिन्द्राय जभिर' ॥ ६७ ॥
 यमश्विना सरस्वती हविषेन्द्रमवर्षयन् । स बिभेद वलं मयं नमुचावासुरे सचा' ॥ ६८ ॥
 तमिन्द्रं पशवः सचाश्विनोभा सरस्वती । दर्शना अभ्यनूपत हविषां पुत्र इन्द्रिये' ॥ ६९ ॥
 य इन्द्र इन्द्रियं दधुः सविता वरुणो भगः । स सुत्रामा हविष्यतिर्यजमानाय सध्वते' ॥ ७० ॥
 सविता वरुणो दधद्यजमानाय दाशुषं । आदत्त नमुचेर्वसु सुत्रामा बलमिन्द्रियम् ॥ ७१ ॥

Tisrastredhā sarasvatyaśvinā bhāratīḍā. Tivram pa... tā
 somamindrāya suṣuvurmam (i). //63//

Aśvinā bheṣjam madhu bheṣjam naḥ sarasvatī. Indre tvaṣṭā
 yaśaḥ śriyam rūpaṁ rūpamaduḥ sute (i). //64//

Ṛtuthendro vanaspatiḥ śaśamānaḥ parisrutā. Kīlālamaś-
 vibhyām madhu duhe dhenuḥ sarasvatī (i). //65//

Gobhirna somamaśvinā māsareṇa parisrutā. Samadhātām
 sarasvatyā svahendre sutaṁ madhu (i). //66//

Aśvinā havirindriyam namucerdhiyā sarasvatī. Ā
 śukramāsurādvasu maghamindrāya jabhire (i). //67//

Yamaśvinā sarasvatī haviṣendramavardhayan. Sa bibheda
 valaṁ maghaṁ namucāvāsure sacā (i). //68//

Tamindram paśavaḥ sacāśvinobhā sarasvatī. Dadhānā
 abhyānūṣata haviṣā yajñā indriyaiḥ (i). //69//

Ya indra indriyam dadhuḥ savitā varuṇo bhagaḥ.

Sa sutrāmā haviṣpatiryajamānāya saścata (i). //70//

Savitā varuṇo dadhad yajamānāya dāśuṣe. Ādatta
 namucervasu sutrāmā balamindriyam (i). //71//

63. May the twin healers, and the three—the speech, the discriminating intellect, and the culture—in three separate forms provide the aspirant with strong elating bliss.(1)
64. When the cure-juice is pressed out, the twin healers serve it to us as a sweet medicine; the divine Doctress offers it as a medicine; and the cosmic Moulder serves it to the aspirant in the form of fame, fortune and varying appearances.(1)
65. In due seasons, the Lord of vegetation, being praised, presses out the sweet beverage for the aspirant. The divine Doctress milks the cow for the twin healers.(1)
67. The twin healers and the divine Doctress, with their ingenuity, fetch unadulterated sacrificial supplies, strength, and bounteous wealth for the aspirant from the niggard.(1)
68. The aspirant, whom the twin healers and the divine Doctress support with sacrificial urge, breaks through the tremendous devilish force of addiction. (1)
69. Both the twin healers along with the divine Doctress as well as all the animals, praise the resplendent Lord at the sacrifice, offering Him oblations with their sense-organs. (1)
70. The manly vigour, which the inspirer Lord, the venerable Lord and the wealth-bestowing Lord, grant to the aspirant, may the good protector and the Lord of all offerings bestow that on this sacrificer. (1)
71. Good protector, the resplendent Lord, takes away wealth, strength and manly vigour from the tight-gripped miser; the inspirer, venerable Lord bestows all that on the sacrificer, who is generous in charities. (1)

षरुणः क्षत्रमिन्द्रियं भगेन सविता भिर्यम् । सुत्रामा यशसा बलं दर्शना यज्ञभागतं ॥ ७२ ॥
 अश्विना गोभिरिन्द्रियमश्वेभिर्वीर्यं बलम् । हविषेन्द्रियं सरस्वती यजमानमवर्धयन् ॥ ७३ ॥
 ता नासत्या सुपेशसा हिरण्यवर्तनी नरा । सरस्वती हविष्मतीन्द्रियं कर्मसु नोऽवर्त ॥ ७४ ॥
 ता भिषजा सुकर्मणा सा सुदुघा सरस्वती । स वृत्रहा शतक्रतुरिन्द्राय दधुरिन्द्रियम् ॥ ७५ ॥
 युवथ सुराममश्विना नमुचावासुरं सचा । विपिपानाः सरस्वतीन्द्रियं कर्मस्वावर्त ॥ ७६ ॥
 पुत्रमिव पितरावश्विनोभेन्द्रावधुः कार्यैर्दुष्टसनाभिः ।
 यत्सुरामं द्यपिबुः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥ ७७ ॥
 यस्मिन्नश्वासं ऋषभासं उक्षणां वशा मेषा अवसृष्टास आहुताः ।
 कीलालपे सोमप्रधाय वेधसे हृदा मतिं जनय चारुमग्रे ॥ ७८ ॥

Varuṇaḥ kṣatramindriyaṁ bhagena savitā śriyam.
 Sutrāmā yaśasā balaṁ dadhānā yajñamāśata (i). //72//

Aśvinā gobhirindriyaṁ aśvebhirvīryaṁ balam. Haviṣendram
 sarasvatī yajamānamavardhyan (i). //73//

Tā nāsatyā supeśasā hiraṇyavartanī narā. Sarasvatī
 haviṣmatīndra karmasu no' vata (i). //74//

Tā bhiṣajā sukarmaṇā sā sudughā sarasvatī. Sa vṛtrahā
 śatakraturindrāya dadhurindriyaṁ (i). //75//

Yuvaṁ surāmamaśvinā namucāvāsura sacā. Vipipānāḥ
 sarasvatīndram karmasvāvata (i). //76//

Putramiva pitarāvaśvinobhendrāvathuḥ kāvyairdaṁsanābhiḥ.
 Yatsurāmam vyapibaḥ śacībhiḥ sarasvatī tvā
 maghavannabhiṣṇak (i). //77//

Yasminnaśvāsa ṛṣabhāsa ukṣaṇo vaśā meṣā avasṛṣṭāsa
 āhutāḥ.

Kīlālape somaprṣṭhāya vedhase hṛdā matim janaya
 cārumagnaye (i). //78//

72. May the venerable Lord, bestowing strength for defending the weak, the inspirer Lord, bestowing wealth with grace, and the good protector, bestowing power with fame, attend this sacrifice. (1)
73. May the twin healers and the divine Doctress enhance the power of the aspirant, the sacrificer, with cattle, horses, keenness of sense-organs, mental power, physical strength and provisions. (1)
74. O resplendent Lord, may the twin healers, of beautiful appearance, endowed with human qualities and traversing the paths of gold, and the divine Doctress, provider of supplies, help us in our actions. (1)
75. Those two physicians, expert in their work, and the divine Doctress, liberal in giving, and the Lord, slayer of evil tendencies and busy in hundreds of actions, confer manly vigour on the aspirant. (1)
76. May you, O twin healers, and the Doctress divine, drink together the cure-juice, mixed with fermented beverage and assist the aspirant in his struggle against the wicked and unsocial elements.(1)
77. O resplendent Lord, may the twins divine nurse you with their wonderous powers and actions, as parents nurse their child. So you have drunk the gladdening draught of devotional bliss with your might. O Lord of riches, may the Speech divine always refresh you with praises. (1)
78. Develop friendly inclination in your heart towards the wise leader of people, to whom well-trained horses, bulls, oxen, good-tempered cows as well as rams have been offered and who enjoys sweet gruels and drinks cure-juice. (1)

अहोव्यग्रे हविरास्ये ते सुचीव घृतं चम्वीव सोमः ।
 वाजसनिधं रयिमस्मे सुवीरं प्राशस्तं धेहि यशसं बृहन्तमम् ॥ ७९ ॥
 अश्विना तेजसा चक्षुः प्राणेन सरस्वती वीर्यम् । वाचेन्द्रो बलेनेन्द्राय दधुरिन्द्रियम् ॥ ८० ॥
 गोमदं शु णासत्याश्वावद्यातमश्विना । वर्त्ति रुद्रा नृपाध्वमम् ॥ ८१ ॥
 न यत्परो नान्तर आवृष्यद्वृषण्वसू । दुःशर्धसो मर्त्यो रिपुः ॥ ८२ ॥
 ता न आ वोढमश्विना रयिं पिशङ्गसन्दृशम् । धिष्ण्या वरिवोविदमम् ॥ ८३ ॥
 पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वन्दु धियावसूम् ॥ ८४ ॥
 चोवृषित्री सूनृतां चेतन्ती सुमतीनाम् । यज्ञं दधे सरस्वती ॥ ८५ ॥
 महो अर्णः सरस्वती प्र चेतयति केतुना । धियो विश्वा वि राजति ॥ ८६ ॥

Ahāvvyagne havirāsye te srucīva ghr̥taṁ camvīva somah.
 Vājasaniṁ rayimasme suvīraṁ praśastaṁ dhehi yaśasaṁ
 br̥hantaṁ (i). //79//
 Aśvinā tejasā cakṣuḥ prāṇena sarasvatī vīryam.
 Vācendro balenendraya dedhurindriyam (i). //80//
 Gomadū ṣu ṇāsatyāśvāvadyātamaśvinā. Varttī rudrā
 nr̥pāyyam (i). //81//
 Na ya^{ro} nāntara ādadharṣad vṛṣaṇvasū. Duḥśaṁso martyo
 ripuḥ (i). //82//
 Tā na ā voḍhamaśvinā rayiṁ piśaṅgasandṛṣam. Dhiṣṇyā
 varivovidam (i). //83//
 Pāvakā naḥ sarasvatī vājebhirvājinīvatī. Yajñam vaṣṭu
 dhiyāvasuḥ (i). //84//
 Codayitrī sūnṛtānām cetantī sumatīnām. Yajñam dadhe
 sarasvatī (i). //85//
 Maho arṇaḥ sarasvatī pra cetayati ketunā. Dhiyo viśvā
 virājati (i). //86//

79. O fire divine, I have poured oblations in your mouth as the purified butter is poured into ladle and the cure-juice into mug. May you grant us wealth that brings power; bless us with good sons, and bestow upon us good and great fame. (1)
80. The twin healers with light gave vision to the aspirant; the Doctress divine with vital breath granted him the manly vigour; and the resplendent Lord, with speech and strength, invested him with power. (1)
81. O in-breaths and out-breaths, O breaths of vital complex, in whom there is no untruth, may you go with your wisdom and vigour by the direct road to the place, where sense-organs are getting their enjoyments directly from natural sources. (1)
82. O showerer of wealth, grant us those riches, which neither distant nor near malevolent man or foe shall rob. (1)
83. May you, O resolute twins-divine, bring to us riches of various sorts, and wealth-begetting wealth. (1)
84. May the divine speech, the fountain-head of all faculties (mental and spiritual), purifier and bestower of knowledge, recompenser of worship, be the source of inspiration and accomplishment for all our organized benevolent acts. (1)
85. O divine speech, you inspire those, who delight in truth. You instruct them, who are diligent. Please assist us in our efforts to perform the organized sacred acts. (1)
86. This speech divine sets in motion all the energies of the soul and intellect. It enlightens the wisdom of all, who are seekers of truth. (1)

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः । अण्वीभिस्तनां पुतासः' ॥ ८७ ॥

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः । उप ब्रह्माणि वाचतः' ॥ ८८ ॥

इन्द्रा याहि तूतुजान् उप ब्रह्माणि हरिवा । सुते दधिष्व नश्चनः' ॥ ८९ ॥

अश्विनां पिबतां मधु सरस्वत्या सजोषसा । इन्द्रः सुत्रामा वृत्रहा जुषन्तां सोम्यं मधु' ॥ ९० ॥

Indrāyāhi citrabhāno sutā ime tvāyavaḥ. Aṇvībhistanā
pūtāsaḥ (i) //87//

Indrāyāhi dhiyeṣito viprajūtaḥ sutāvataḥ. Upa brahmāṇi
vāghataḥ (i). //88//

Indrāyāhi tūtujāna upa brahmāṇi harivaḥ. Sute dadhiṣva
naścanaḥ (i). //89//

Aśvinā pibatām madhu sarasvatyā sajoṣasā.

Indraḥ sutrāmā vṛtrahā juṣantām somyam madhu (i). //90//

87. O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance. (1)
88. O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life. (1)
89. O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and the senses. (1)
90. O twin healers, may both of you drink honey-sweet cure-juice accordant with the Doctress divine. May the resplendent Lord, protector, and slayer of nescience, receive from us sweet devotion. (1)

अथोत्तरविंशतिः ।

अथैकविंशोऽध्यायः ।

इमं मे वरुण भ्रुधी हवमद्या च मृडय । त्वामवस्युरा चके ॥ १ ॥
तत्त्वां यामि ब्रह्मणा वन्दमानस्तदा शीस्ते यजमानो हविर्भिः ।
अहेदमानो वरुणेह बोध्युरुशंस मा न आयुः प्र मोषीः ॥ २ ॥
त्वं नो अग्ने वरुणस्य विद्वान् देवस्य हेतो अव यासिसीथाः ।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मर्त्त ॥ ३ ॥
स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो द्युष्टौ ।
अव यक्ष्व नो वरुणं रराणो विहि मृडीकं सुहवो न एधि ॥ ४ ॥
महीमु पु मातरं सुवतानामृतस्य पत्नीमवसे हुवेम ।
तुविक्षत्रामजरन्तीमुरुचीं सुशर्माणमदितिं सुप्रणीतिम् ॥ ५ ॥

ATHAIKAVIMŚO' DHYĀYAH

Imaṁ me varuṇa śrudhī havamadyā ca mṛdaya. Tvāmavas-
yurācake (i). //1//

Tattvā yāmi brahmaṇā vandamānastadāśāste yajamāno
havirbhiḥ.

Aheḍamāno varuṇeha bodhyuruśaṁsa mā na āyuh pra
moṣīḥ. (i). //2//

Tvaṁ no agne varuṇasya vidvān devasya heḍo ava
yāsisīṣṭhāḥ.

Yajiṣṭho vahnitamāḥ śośucāno viśvā dveṣāṁsi pra mumug-
dhyasmat (i). //3//

Sa tvaṁ no agne' vamo bhavotī nedīṣṭho asyā uṣaso uyuṣṭau.
Ava yakṣva no varuṇaṁ rārāṇo vihi mṛḍīkaṁ suhavo na edhi
(i). //4//

Mahīmū ṣu mātaraṁ suvratānāmṛtasya patnīmavase
huvema.

Tuvikṣatrāmajarantīmuručīm suśarmāṇamaditiṁ
supraṇītim (i). //5//

CHAPTER TWENTY-ONE

1. I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings. (1)
2. Praising you with devotional prayers, I implore you to enlighten me with that sacred knowledge, which the worshippers seek through offerings and reciting sacred hymns. O venerable Lord, do not look at us with disdain and do not deprive us of our life-span. (1)
3. O all-wise fire divine, avert from us the wrath of cosmic waters. You are the best invoker, and the most diligent bearer of oblations, the most resplendent; may you liberate us from all animosities. (1)
4. May you, O light-divine, our preserver, be nearest to us with your protection at the breaking of the dawn. May you reconcile to us the cosmic waters, and propitiated by our praise, cherish our homage, and be swift to respond to our calls. (1)
5. We invoke for protection the Earth, mother of the pious, sustainer of the truth, the great protectress, free from decay, full of attractions, granter of joys, undivided and an excellent creation. (1)

सुत्रामाणं पृथिवीं द्यामनेहसंथं सुशर्माणमर्दितिथं सुप्रणीतिम् ।
 देवीं नावन्थं स्वरित्रामनागसमस्रवन्तीमा रूहेमा स्वस्तये' ॥ ६ ॥
 सुनावुमा रूहेयमस्रवन्तीमनागसम् । शतारित्राथं स्वस्तये' ॥ ७ ॥
 आ नो मित्रावरुणा घृतैर्गव्यंतिमुक्षतम् । मध्वा राजांथसि सुक्रतू ॥ ८ ॥
 य बाहवां सिसृतं जीवसे न आ नो गव्यंतिमुक्षतं घृतेन ।
 आ मा जने श्रवयतं युवाना श्रुतं मे मित्रावरुणा हवेमा ॥ ९ ॥
 शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः ।
 जम्भयन्तोऽहिं वृक्षं रक्षांथसि सनेम्यस्मद्युयवन्नर्मावाः ॥ १० ॥
 वाजे-वाजेऽवत वाजिनो नो धनेषु विषा अमृता ऋतज्ञाः ।
 अस्य मध्वः पिबत मादयध्वं तृप्ता यात पृथिभिर्देवयानैः' ॥ ११ ॥
 समिद्धो अग्निः समिध्वा सुसमिद्धो वरेण्यः । गायत्री छन्द इन्द्रियं त्र्यविर्गोवयो दधुः ॥ १२ ॥

Sutrāmāṇam pṛthivīm dyāmanehasam suśarmāṇamaditiṁ
 śupraṇītim.

Daivīm nāvaṁ svaritrāmanāgasamasravantīmāruhemā
 svastaye (i). //6//

Sunāvamāruheyamasravantīmanāgasam. Śatāritrām
 svastaye (i). //7//

Ā no mitrāvaruṇā ghr̥tairgavyūtimukṣatam. Madhvā rajāṁsi
 sukratū (i). //8//

Pra bāhavā sisṛtaṁ jīvase na ā no gavyūtimukṣatam ghr̥tena.
 Ā mā jane śravayataṁ yuvānā śrutaṁ me mitrāvaruṇā
 havemā (i). //9//

Śam no bhavantu vājino haveṣu devatātā mitadravaḥ
 svarkāḥ.

Jambhayanto'hiṁ vṛkaṁ rakṣāṁsi sanemyasmadyuyavanna-
 mīvāḥ (i). //10//

Vājevāje'vata vājino no dhaneṣu viprā amṛtā ṛtajñāḥ.

Asya madhvaḥ pibata mādayadhvaṁ tṛptā yāta
 pathibhirdevayānaiḥ (i). //11//

Samiddho agniḥ samidhā susamiddho vareṇyaḥ. Gāyatri
 chanda indriyaṁ tryavirgaurvayo dadhuḥ (i). //12//

6. For our weal, may we embark on the vessel divine, well-protecting, spacious, shining and unmenaced, full of comforts, seamless, goodly constructed, fitted with fine oars, flawless and never-leaking. (1)
7. For weal, may I embark on an excellent vessel, leak-proof, faultless and fitted with a hundred oars. (1)
8. May our Lord, friend and venerable, the performer of good works, furnish our cow-stalls with butter and sprinkle the worlds with sweetness. (1)
9. May you stretch forth your arms for prolongation of our existence. May you bedew with water the pastures of our cattle. May I be worthy of honours amongst men. O ever-youthful cosmic Lord of light and warmth, hear these my invocations. (1)
10. May the speedy horses (of the sun) be for our comfort at our call. Moving pleasantly in the sacrifice, beautiful in appearance, destroying snakes, wolves and pests, may they quickly banish all the calamities from us. (1)
11. O horses (of the sun), wise, immortal and skilled in eternal law, protect us in each and every battle for riches. Drink of this sweet mead. Be delighted; being satisfied, go on the paths along which the enlightened ones travel. (1)
12. May Samiddha (i.e. the fire enkindled with wood), the excellent Agni (fire) made blazing (with purified butter), Gāyatrī metre and the eighteen months old steer bestow life and vigour (on the aspirant). (1)

तनूनपाच्छुचिव्रतस्तनूपाश्च सरस्वती । उष्णिहा छन्द इन्द्रियं दित्यवाङ्मौर्वयो दधुः ॥ १३ ॥
 इडाभिरग्निरिड्याः सोमो देवो अमर्त्यः । अनुष्टुप्छन्द इन्द्रियं पञ्चाविर्गौर्वयो दधुः ॥ १४ ॥
 सुवार्हिरग्निः पूषण्वान्स्तीर्णवर्हिरमर्त्यः । बृहती छन्द इन्द्रियं त्रिवत्सो गोर्वयो दधुः ॥ १५ ॥
 दुरो देवीर्दिशो महीर्ब्रह्मा देवो बृहस्पतिः । प्रक्षिप्तछन्द इहेन्द्रियं तुर्यवाङ्मौर्वयो दधुः ॥ १६ ॥
 उषे यद्वी सुपेशासा विश्वे देवा अमर्त्याः । त्रिष्टुप्छन्द इहेन्द्रियं पञ्चवाङ्मौर्वयो दधुः ॥ १७ ॥
 देव्या होतासा भिषजेन्द्रेण सयुजां युजा । जगती छन्द इन्द्रियमनङ्गवान्मौर्वयो दधुः ॥ १८ ॥
 तिस्र इडा सरस्वती भारती मरुतो विशः । विराट् छन्द इहेन्द्रियं धेनुर्गौर्न वयो दधुः ॥ १९ ॥
 त्वष्टा तुरीपो अद्भुत इन्द्राग्नि पुष्टिवर्धना । द्विपदा छन्द इन्द्रियमुक्षा गौर्न वयो दधुः ॥ २० ॥

Tanūnapācchucivratastanūpāśca sarasvatī. Uṣṇihā
 chanda indriyaṁ dityavāḍ gaurvayo dadhuḥ (i). //13//

Idābhiragnirīḍyaḥ somo devo amartyaḥ. Anuṣṭup chanda
 indriyaṁ pañcāvīrgaurvayo dadhuḥ (i). //14//

Subarhiragniḥ pūṣaṇvāntstīrṇabarhīramartyaḥ. Bṛhatī
 chanda indriyaṁ trivatso gaurvayo dadhuḥ (i). //15//

Duro devīrdīśo mahīrbrahmā devo bṛhaspatiḥ.
 Pañktiśchanda ihendriyaṁ turyavāḍ gaurvayo dadhuḥ (i).
 //16//

Uṣe yadvī supeśasā viśve devā amartyāḥ. Triṣṭup chanda
 ihendriyaṁ paṣṭhavāḍ gaurvayo dadhuḥ (i). //17//

Daivyā hotārā bhiṣajendreṇa sayujā yujā. Jagatī chanda
 indriyamaṇadvān gaurvayo dadhuḥ (i). //18//

Tisra idā sarasvatī bhārati maruto viśaḥ. Virāṭ chanda
 ihendriyaṁ dhenurgaurṇa vayo dadhuḥ (i). //19//

Tvaṣṭā turīpo adbhuta indrāgnī puṣṭivardhanā. Dvipadā
 chanda indriyamukṣā gaurna vayo dadhuḥ (i). //20//

13. May Tanūnapāt (i.e. never - decaying body), urging always to pious actions, and Sarasvatī (divine Doctress) that protects the body, Uṣṇik metre and the two years old steer bestow long life and vigour (on the aspirant). (1)
14. May Īdya (i.e. worthy of praise), praiseworthy adorable Lord, and the immortal Soma (the blissful), Anuṣṭup metre and the thirty months old steer bestow long life and vigour (on the aspirant). (1)
15. May the Barhiḥ (i.e. sacred grass) with spread out tresses and the immortal Pūṣan (the nourisher), the Bṛhatī metre, and the three years old steer bestow long life and vigour (on the aspirant). (1)
16. May the Devīr-duraḥ (i.e. divine doors), mighty regions, and Bṛhaspati (Lord Supreme), the Lord of knowledge, the Pañkti metre and the four years old bull bestow long life and vigour (on the aspirant). (1)
17. May the two Uṣas (i.e. dawns), beautiful in appearance and immortal Viṣvedevāḥ (all Nature's bounties), the Triṣṭup metre and a bull, capable of carrying burden bestow long life and vigour (on the aspirant). (1)
18. May the two Daivya-hotārā (two divine invokers), the two physicians and Indra (the resplendent), closely connected with each other, the Jagatī metre and the cart-drawing bullock bestow long life and vigour (on the aspirant). (1)
19. May the three, Iḍā (i.e. the divine intellect), Sarasvatī (i.e. the divine speech), and Bhāratī (i.e. the divine culture), and Maruts (the cloud-bearing winds) and Viśaḥ (the people), Virāt metre and the milch-cow bestow long life and vigour (on the aspirant). (1)
20. May Tvaṣṭṛ (i.e. divine sculptor or architect), quick-coming and wonderful, and Īndrāgnī (the cloud and the fire), furtherers of nourishment, the Dvipada metre and the virile bull bestow long life and vigour (on the aspirant). (1)

शमिता नो वनस्पतिः सविता प्रसुवन् भगम् । कुकुच्छन्दं इहेन्द्रियं वशा वेहद्वयो दधुः ॥ २१ ॥
 स्वाहा यज्ञं वरुणः सुक्षत्रो भेषजं करत । अतिच्छन्दा इन्द्रियं बृहद्वयो गोर्वयो दधुः ॥ २२ ॥
 वसन्तेन क्रतुना देवा वसवस्त्रिवृताः स्तुताः । रथन्तरेण तेजसा हविरिन्द्रे वयो दधुः ॥ २३ ॥
 ग्रीष्मेण क्रतुना देवा रुद्राः पञ्चदशे स्तुताः । बृहता यशसा बलं हविरिन्द्रे वयो दधुः ॥ २४ ॥
 वर्षाभिर्क्रतुनाऽऽवित्या स्तोमे सप्तदशे स्तुताः । वैरूपेण विशीजसा हविरिन्द्रे वयो दधुः ॥ २५ ॥
 शरदेन क्रतुना देवा एकविंश क्रभव स्तुताः । वैराजेन श्रिया श्रियं हविरिन्द्रे वयो दधुः ॥ २६ ॥
 हेमन्तेन क्रतुना देवास्त्रिंशवे मरुत स्तुताः । चलन शकरीः सहो हविरिन्द्रे वयो दधुः ॥ २७ ॥
 शीशिरेण क्रतुना देवास्त्रिंशोऽमृताः स्तुताः । सत्येन रेवतीः क्षत्रं हविरिन्द्रे वयो दधुः ॥ २८ ॥

Śamitā no vanaspatiḥ savitā prasuvan bhagam. Kakup
 chanda ihendriyam vaśā vehadvayo dadhuḥ (i). //21//

Svāhā yajñam varuṇaḥ suksatro bheṣajam karat. Aticchandā
 indriyam bṛhadṛṣabho gaurvayo dadhuḥ (i). //22//

Vasantena ṛtunā devā vasavastrivṛtā stutāḥ. Rathantareṇa
 tejasā havirindre vayo dadhuḥ (i). //23//

Grīṣmeṇa ṛtunā devā rudrāḥ pañcadaśe stutāḥ. Bṛhatā yaśasā
 balaṁ havirindre vayo dadhuḥ (i). //24//

Varṣābhīrṛtunā" dityā stome saptadaśe stutāḥ. Vairūpeṇa
 viśaujasā havirindre vayo dadhuḥ (i). //25//

Sāradena ṛtunā devā ekaviṃśa ṛbhava stutāḥ. Vairājena śriyā
 śriyam havirindre vayo dadhuḥ (i). //26//

Hemantena ṛtunā devāstriṇave maruta stutāḥ. Balena
 śakvariṇ saho havirindre vayo dadhuḥ (i). //27//

Śaiśīreṇa ṛtunā devāstrayastrimśe' mṛtā stutāḥ. Satyena
 revatīḥ kṣatram havirindre vayo dadhuḥ (i). //28//

21. May Vanaspatiḥ (i.e. Lord of vegetation), giving us joy, and Savitr̥ (the impeller), bestower of prosperity, the Kakup metre and a barren cow bestow long life and vigour (on the aspirant). (1)
22. May Svāhākṛtis (i.e. the auspicious utterance *svāhā*), giving healing powers to sacrifice, and Varuṇa (the venerable Lord), the excellent protector, the Aticchandas metre and a huge and sturdy ox bestow long life and vigour (on the aspirant). (1)
23. In the Spring season, may the divine Vasus praised with the Trivṛt Stomas and the Rāthantara Sāmans, bestow lustre, supplies and long life on the aspirant. (1)
24. In the Summer season, may the divine Rudras, praised with the Pañcadaśa Stomas and with the Bṛhat Sāmans, bestow glory, strength, supplies and long life on the aspirant. (1)
25. In the Rainy season, may the Ādityas, praised with the Saptadaśa Stomas and with Vairūpa Sāmans, bestow subject people, vigour, supplies and long life on the aspirant. (1)
26. In the Autumn season, may the divine Ṛbhus, praised with the Ekviṃśa Stomas and with the Vairāj Sāmans, bestow splendour, supplies and long life on the aspirant. (1)
27. In the Winter season, may the divine Maruts, praised with Triṇava Stomas and with the Śakvarī Sāmans, bestow strength, endurance, supplies and long life on the aspirant. (1)
28. In the Frosty season, may the immortal bounties of Nature, praised with the Trayastriṃśa Stomas and with the Revatī Sāmans, bestow truth, ruling power, supplies and long life on the aspirant. (1)

होता यक्षस्समिधाऽग्निमिदस्पदेऽश्विनेन्द्रं सरस्वतीमजो धूम्रो न गोधूमैः कुर्वतेभेषजं मधु शप्तेन तेज इन्द्रियं पयः सोमः परिस्सुता घृतं मधु व्यन्त्वाज्यस्य होतयजं ॥ २९ ॥

होता यक्षत्तनूनपात्सरस्वतीमर्विमयो न भेषजं पथा मधुमता भरन्नश्विनेन्द्राय वीर्यं बदरैरुपवाकाभिर्भेषजं तोक्मभिः पयः सोमः परिस्सुता घृतं मधु व्यन्त्वाज्यस्य होतयजं ॥ ३० ॥

होता यक्षन्नगशशंसं न नगहं पतिं सुरया भेषजं मेघः सरस्वती भिषग्रथो न चन्द्रशुश्विनोर्वपा इन्द्रस्य वीर्यं बदरैरुपवाकाभिर्भेषजं तोक्मभिः पयः सोमः परिस्सुता घृतं मधु व्यन्त्वाज्यस्य होतयजं ॥ ३१ ॥

होता यक्षद्विडेडित आजुह्वानः सरस्वतीमिन्द्रं चलेन वर्धयन्नृपभेण गर्वेन्द्रियमश्विनेन्द्राय भेषजं यवैः कुरुन्धुभिर्मधुं लाजैर्न मासुरं पयः सोमः परिस्सुता घृतं मधु व्यन्त्वाज्यस्य होतयजं ॥ ३२ ॥

होता यक्षद्वर्हिर्गन्ध्रदा भिषद्नासत्या भिषजाऽश्विनऽश्वा शिशुमती भिषग्धेनुः सरस्वती भिषग्दुह इन्द्राय भेषजं पयः सोमः परिस्सुता घृतं मधु व्यन्त्वाज्यस्य होतयजं ॥ ३३ ॥

Hotā yakṣat samidhā'gnimiḍaspade'śvinendraṁ sarasvatīmajo dhūmro na godhūmaiḥ kuvalairbheṣajam madhu śaspairna teja indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //29//

Hotā yakṣattanūnapāt sarasvatīmavirmeṣo na bheṣajam pathā madhumatā bharannaśvinendrāya vīryaṁ badarairupavākābhirbheṣajam tokmabhiḥ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //30//

Hotā yakṣannarāśaṁsaṁ na nagnahuṁ patiṁ surayā bheṣajam meṣaḥ sarasvatī bhiṣagratho na candryasvinorvapā indrasya vīryaṁ badarairūpavākābhirbheṣajam tokmabhiḥ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //31//

Hotā yakṣadiḍeḍita ājuhvānaḥ sarasvatīmindraṁ balena vardhayannṛsabheṇa gavendriyamaśvinendrāya bheṣajam yavaiḥ karkandhubhirmadhu lājairna māsaram payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //32//

Hotā yakṣadbarhirūrṇammradā bhiṣaṁnasatyā bhiṣaj-ā'śvinā' śvā śīśumatī bhiṣagdhenuḥ sarasvatī bhiṣagduha indrāya bheṣajam payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //33//

29. At the place of sacrifice, let the priest offer oblations to the Samidhāgni (Samiddha) with kindling fuel and to the twin healers and to the divine Doctress; smoke-coloured goat, and wheat and jujube fruit make a good remedy; honey, with germinated grain, gives lustre and manly vigour. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)
30. Let the priest offer oblations to Tanūnapāt, and the divine Doctress. An ewe and a ram are a good remedy. In a sweetly way the twin healers give manly vigour to the aspirant with jujube fruit, and *indra-yava* (*Wrightia Antidysenterica*) and germinated grains as remedy. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)
31. Let the priest offer oblations to the Lord Narāśamsa (i.e. adored by all men). The yeast mixed with the fermented drink and the ram are the remedy. The divine Doctress and the golden chariot of the healers give manly vigour to the aspirant with fat, jujube fruit, *indra-yava* and the germinated grains. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)
32. Let the priest offer oblations to Iḍa with holy hymns, invoking the divine Doctress. He exalts the aspirant with strength. The twin healers provide remedy to the aspirant with bulls and cows, barley and jujube fruit, roasted paddy and parched grain mixed with honey. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)
33. Let the priest offer oblations to the Barhiṣ, soft as wool. The truth-abiding twin healers are the two physicians. The mare with a foal and a milch-cow also are physicians and the divine Doctress is also a physician, giving medicine to the aspirant. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

होता यक्षदुरो दिशः कवृष्यो न व्यचस्वतीश्विभ्यां न दुरो दिश इन्द्रो न रोदसी दुघे दुहे धेनुः
सरस्वत्यश्विनेन्द्राय भेषजं शुक्रं न ज्योतिरिन्द्रियं पयः सोमः परिमुता घृतं मधु व्यन्त्वाज्यस्य
होतुर्यज' ॥ ३४ ॥

होता यक्षत्सुपेशसोपे नक्तं दिवाऽश्विना समञ्जाते सरस्वत्या त्विषिमिन्द्रे न भेषजं श्येनो न राजसा
हृदा भिया न मासं पयः सोमः परिमुता घृतं मधु व्यन्त्वाज्यस्य होतुर्यज' ॥ ३५ ॥

होता यक्षदैव्या होतारा भिषजाऽश्विनेन्द्रं न जागृवि दिवा नक्तं न भेषजैः शूषं सरस्वती मिपक्
सीसेन दुह इन्द्रियं पयः सोमः परिमुता घृतं मधु व्यन्त्वाज्यस्य होतुर्यज' ॥ ३६ ॥

होता यक्षत्सो देवीनं भेषजं त्रयस्त्रिधातवोऽपसो रूषमिन्द्रे हिरण्ययमश्विनेन्द्रा न भारती वाचा
सरस्वती मह इन्द्राय दुह इन्द्रियं पयः सोमः परिमुता घृतं मधु व्यन्त्वाज्यस्य होतुर्यज' ॥ ३७ ॥

Hotā yakṣadduro diśaḥ kavaśyo na vyacasvatīraśvibhyāṃ na
duro diśa indro na rodasī dughe duhe dhenuḥ
sarasvatyaśvinendrāya bheṣajaṃ śukraṃ na jyotirindriyaṃ
payaḥ somaḥ parisrutā ghṛtaṃ madhu vyantvājyasya
hotaryaja (i). //34//

Hotā yakṣat supeśasoṣe naktam divā'śvinā samañjāte
sarasvatyā tviṣimindre na bheṣajaṃ śyeno na rajasā hṛdā
śriyā na māsaram payah somaḥ parisrutā ghṛtaṃ madhu
vyantvājyasya hotaryaja (i). //35//

Hotā yakṣaddaivyā hotārā bhiṣajā' śvinendram na jāgṛvi divā
naktam na bheṣajaiḥ śūṣaṃ sarasvatī bhiṣak sīsena duha
indriyaṃ payah somaḥ parisrutā ghṛtaṃ madhu
vyantvājyasya hotaryaja (i). //36//

Hotā yakṣattisro devīrna bheṣajaṃ trayastridhātavo' paso
rūpamindre hiraṇyayamaśvineḍā na bhāratī vācā sarasvatī
maha indrāya duha indriyaṃ payah somaḥ parisrutā ghṛtaṃ
madhu vyantvājyasya hotaryaj (i). //37//

34. Let the priest offer oblations to the Duro-diśaḥ (i.e. the doors of the regions), resounding and wide-extending. The Duro-diśaḥ and the aspirant milk heaven and earth for the twin healers. The divine Doctress and the twin healers milk the cow as a medicine for the aspirant, giving manly vigour and brilliant lustre. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)
35. Let the priest offer oblations to the two Uṣās, beautiful of form, who keep company with the twin healers and the divine Doctress day and night. They fill the hawk-like aspirant with lustre, light, spirit and splendour, with the medicine and rice-gruel. Let them enjoy milk, pressed out cure-juice, butter, and honey. O priest, offer oblations of melted butter. (1)
36. Let the priest offer oblations to the Daivya-Hotārā, (divine priests), to the twin healers and to the aspirant. The divine Doctress, keeping awake day and night, milks out strength and manly vigour for the aspirant with remedies prepared with lead. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)
37. Let the priest offer oblations to the Tisro-devīḥ (three divinities), the three remedies, the three active elements, that put a golden form on the aspirant. Idā, Bhāratī and Sarasvatī (the insight, the culture and the vitality), with good speech, give to the aspirant greatness and manly vigour. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

होता यक्षत् सुरेतसमृपमं नयीपसं त्वष्टारमिन्द्रमश्विना भिषजं न सरस्वतीमोजो न जूतिरिन्द्रियं
वृको न रभसो भिषग् यज्ञः सुरया भेषजं धिया न मासरं पयः सोमः परिश्रुता घृतं मधु
व्यन्त्वाज्यस्य होतर्यज' ॥ ३८ ॥

होता यक्षद्वनस्पतिं शमितारं शतकेतुं भीमं न मन्युं राजानं वामं नमसाऽश्विना भामं
सरस्वती भिषगिन्द्राय दुह इन्द्रियं पयः सोमः परिश्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज' ॥ ३९ ॥
होता यक्षदग्निं स्वाहाऽऽज्यस्य स्तोकां स्वाहा मेदसां पृथक् स्वाहा छागं भिष्यां स्वाहा
मेघं सरस्वत्यै स्वाहा कृष्णमिन्द्राय सिंहाय सहस इन्द्रियं स्वाहाऽग्निं न भेषजं स्वाहा
सोममिन्द्रियं स्वाहेन्द्रं सूत्रामाणं सवितारं वरुणं भिषजां पतिं स्वाहा वनस्पतिं मियं पाथो
न भेषजं स्वाहा देवा आज्यपा जुषाणो अग्निर्भेषजं पयः सोमः परिश्रुता घृतं मधु व्यन्त्वाज्यस्य
होतर्यज' ॥ ४० ॥

Hotā yakṣat suretasamṛṣabhaṁ naryāpasaṁ
tvaṣṭāramindramaśvinā bhiṣajaṁ na sarasvatīmojo na
jūtirindriyaṁ vṛko na rabhaso bhiṣag yaśaḥ surayā bheṣajaṁ
śriyā na māsaraṁ payaḥ somaḥ parisrutā ghr̥taṁ madhu
vyantvājyasya hotaryaja (i). //38//

Hotā yakṣad vanaspatiṁ śamitāraṁ śatakratuṁ bhīmaṁ na
manyuṁ rājānaṁ vyāghraṁ namaśā'śvinā bhāmaṁ sarasvatī
bhiṣagindrāya duha indriyaṁ payaḥ somaḥ parisrutā ghr̥taṁ
madhu vyantvājyasya hotaryaja (i). //39//

Hotā yakṣadagniṁ svāhā" jyasya stokānāṁ svāhā medasāṁ
pṛthak svāhā chāgamaśvibhyaṁ svāhā meṣaṁ sarasvatyai
svāha ṛṣabhamindrāya siṁhāya sahasa indriyaṁ svāhā' gniṁ
na bheṣajaṁ svāhā somamindriyaṁ svāhendraṁ
sutrāmāṇaṁ savitāraṁ varuṇaṁ bhiṣajāṁ patiṁ svāhā
vanaspatiṁ priyaṁ pātho na bheṣajaṁ svāhā devā ājyapā
juṣāṇo agnirbheṣajaṁ payaḥ somaḥ parisrutā ghr̥taṁ madhu
vyantvājyasya hotaryaja (i). //40//

38. Let the priest offer oblations to Tvaṣṭr, the prolific, the mighty, active for the benefit of men, and to the resplendent Lord, to the twin healers and to the divine Doctress. The physician, active as a wolf, gives power, speed, manly vigour and glory with splendour to the aspirant with fermented drink and rice-gruel as a medicine. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)
39. Let the priest offer oblations to Vanaspati, seasoner of sacrificial material, performer of a hundred selfless actions, fierce and enthusiastic, shining like a tiger. With sacrificial offerings, let him adore the twin healers, full of ardour. The divine Doctress milks out manly vigour for the aspirant. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)
40. Let the priest offer oblations to Agni (fire) with the utterance of *svāhā*. Drops of melted butter; *svāhā*. Separately the drops of fatty oil; *svāhā*. A goat to the twin healers; *svāhā*. A ram to the divine Doctress; *svāhā*. A strong bull to the resplendent one; *svāhā*. Manly vigour to the courageous lion; *svāhā*. Fire and the remedy; *svāhā*. Cure-juice and manly vigour; *svāhā*. The resplendent one, the good protector, the impeller, the venerable, the lord of physicians; *svāhā*. The Lord of vegetation, pleasing food, the medicine; *svāhā*. The enlightened ones, enjoyers of melted butter, the adorable accepting the medicine; *svāhā*. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

होता यक्षवृश्विनौ छागस्य वपाया मेदसो जुषेतां हविर्होतर्यज ।
 होता यक्षत्सरस्वतीं मेपस्य वपाया मेदसो जुषेतां हविर्होतर्यज ।
 होता यक्षदिन्द्रमृषभस्य वपाया मेदसो जुषेतां हविर्होतर्यज ॥ ४१ ॥

होता यक्षवृश्विनौ सरस्वतीमिन्द्रं सुत्रामाणमिमे सोमाः सुरामाणश्छागैर्न मेपैर्ऋषभैः सुताः
 शष्पैर्न तोक्मभिर्लजिर्महस्वन्तो मद्रा मासरेण परिष्कृताः शुकाः पर्यस्वन्तोऽमृताः प्रस्थिता वो
 मधुश्चुतस्तान्श्विना सरस्वतीन्द्रः सुत्रामा वृत्रहा जुषन्तां सोम्यं मधु पिबन्तु मदन्तु व्यन्तु
 होतर्यज ॥ ४२ ॥

होता यक्षवृश्विनौ छागस्य हविष आत्तामद्य मध्यतो मेदु उद्धृतं पुरा द्वेषोभ्यः पुरा पौरुषेया
 गृभोः यस्तां नूनं घासे अज्राणां यवसप्रथमानां सुमत्क्षराणां शतहृद्विषाणामग्निष्वात्तानां
 पीवोपवसनानां पार्श्वतः श्रोणितः शितामृत उत्सादृतोऽङ्गादङ्गादवत्तानां करत एवाश्विना जुषेतां
 हविर्होतर्यज ॥ ४३ ॥

Hotā yakṣadaśvinau chāgasya vapāyā medaso juṣetām
 havirhotaryaja.

Hotā yakṣatsarasvatīm meṣasya vapāyā medaso juṣetām
 havirhotaryaja.

Hotā yakṣadindramṛṣabhasya vapāyā medaso juṣetām
 havirhotaryaja (i). //41//

Hotā yakṣadaśvinau sarasvatīmindraṁ sutrāmāṇamime
 somāḥ surāmāṇaśchāgairna meṣairṛṣabhaiḥ sutāḥ śaṣpairna
 tokmabhirlājairmahasvanto madā māsareṇa pariṣkr̥tāḥ
 śukrāḥ payasvanto' mṛtāḥ prasthitā vo madhuścutastānaśvinā
 sarasvatīndraḥ sutrāmā vṛtrahā juṣantaṁ somyaṁ madhu
 pibantu madantu vyantu hotaryaja (i). //42//

Hotā yakṣadaśvinau chāgasya haviṣa āttāmadya madhyato
 meda udbhṛtaṁ purā dveṣobhyaḥ purā pauraṣeyyā gr̥bho
 ghaṣtām nūnaṁ ghāse ajrāṇāṁ yavasaprathamānām
 sumatkṣarāṇām śatarudriyāṇāmagniṣvāttānām
 pīvopavasanānām pārśvataḥ śronitaḥ śītāmata utsāda-
 to' ṅgādaṅgādavattānām karata evāśvinā juṣetām
 havirhotaryaja (i). //43//

41. Let the priest offer oblations. May the twin healers employ the omentum and the marrow of a male-goat as a curing material. O priest, offer oblations.

Let the priest offer oblations. May the divine Doctress employ the omentum and the marrow of a ram as a curing material. O priest, offer oblations.

Let the priest offer oblations. May the aspirant employ the omentum and the marrow of a strong bull as a curing material. O priest, offer oblations. (1)

42. Let the priest offer oblations to the twin healers, the divine Doctress and the resplendent one, the good protector. Here are your much pleasing cure-juices, along with goats, rams and bullocks, pressed with rich shoots, germinated corn and parched rice, joy-giving, adorned with cooked rice, refined, sparkling, mixed with milk, nectar-like, presented dripping honey. May the twin healers, the divine Doctress and the resplendent one, the good protector and the slayer of nescience, accept them and drink sweet cure-juice. May they be merry and enjoy. O priest, offer oblations. (1)

43. Let the priest offer oblations to the twin healers. May both of them enjoy today the sacred food prepared with the milk and butter taken from goats, before the malicious people come and before the hordes of snatching men arrive. May both of them eat the delicious foods in which the barley is the first and the foremost, so tasty that these slip down the gullet of their own, worthy of hundreds of praises, well-cooked in the fire, covered with a thick layer (of melted butter), taken from the side, from the middle and from the shoulders and from the deepest parts as well. Thus with the portions, taken from each and every part, may these twin healers make their repast and enjoy the sacrificial food. O priest, offer oblations. (1)

होता यक्षत् सरस्वतीं मेषस्य हविष आवयदुद्य मध्यतो मेदु उद्धृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या
गृभो घसन्नं घ्रासे अंजाणां यवसप्रथमानां सुमत्क्षराणां शतरुद्रियाणामग्निष्वात्तानां
पीवोपवसनानां पार्श्वतः श्रोणितः शितामत उत्सादुतोऽङ्गादङ्गादवत्तानां करदेवथ सरस्वती जुषतां
हविर्होतयज' ॥ ४४ ॥

होता यक्षदिन्द्रमृषभस्य हविष आवयदुद्य मध्यतो मेदु उद्धृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो
घसन्नं घ्रासे अंजाणां यवसप्रथमानां सुमत्क्षराणां शतरुद्रियाणामग्निष्वात्तानां पीवोपवसनानां
पार्श्वतः श्रोणितः शितामत उत्सादुतोऽङ्गादङ्गादवत्तानां करदेवमिन्द्रो जुषतां हविर्होतयज' ॥ ४५ ॥

Hotā yakṣat sarasvatīm meṣasya haviṣa āvayadadya
madhyato meda udbhṛtaṁ purā dveṣobhyaḥ purā pauruṣeṣyā
ghṛbho ghasannūnaṁ ghāse ajrāṇāṁ yavasaprathamānāṁ
sumatkṣarāṇāṁ śatarudriyāṇāmagniṣvattānāṁ
pīvopavasanānāṁ pārśvataḥ śroṇitaḥ śitāmata utsāda-
to'ngādaṅgādavāttānāṁ karadevaṁ sarasvatī juṣatām
haviṛhotaryaja (i). //44//

Hotā yakṣadindramṛṣabhasya haviṣa āvayadadya madhyato
meda udbhṛtaṁ purā dveṣobhyaḥ purā pauruṣeṣyā ghṛbho
ghasannūnaṁ ghāse ajrāṇāṁ yavasaprathamānāṁ
sumatkṣarāṇāṁ śatarudriyāṇāmagniṣvattānāṁ
pīvopavasanānāṁ pārśvataḥ śroṇitaḥ śitāmata utsāda-
to'ngādaṅgādavāttānāṁ karadevamindro juṣatām
haviṛhotaryaja (i). //45//

44. Let the priest offer oblations to Sarasvatī (the divine Doctress). May she enjoy today the sacred food prepared with the milk and butter taken from sheep, before the malicious people come and before the hordes of snatching men arrive. May she eat the delicious foods, in which the barley is the first and the foremost, so tasty that these slip down the gullet of their own, worthy of hundreds of praises, well-cooked in the fire, covered with a thick layer (of melted butter), taken from the side, from the middle, from the shoulders and from the deepest part as well. Thus with the portions, taken from each and every part, may the divine Doctress make her repast and enjoy the sacrificial food. O priest, offer oblations. (1)

45. Let the priest offer oblations to Indra (the resplendent one). May he enjoy today the sacred food prepared from the milk and butter taken from the cow, before the malicious people come and the hordes of snatching men arrive. May he eat the delicious foods, in which the barley is the first and the foremost, so tasty that these slip down the gullet of their own, worthy of hundreds of praises, well-cooked in the fire, covered with a thick layer (of melted butter), taken out from the side, from the middle, from the shoulders and from the deepest part as well. Thus with the portions taken from each and every part, may the resplendent one make his repast and enjoy the sacrificial food. O priest, offer oblations. (1)

होता यक्षद्रुनस्पातिमाभि हि पिष्टतमया रभिष्ठया रशुनयाधित । यत्राश्विनोऽष्टागस्य हविषः प्रिया धामानि यत्र सरस्वत्या मेघस्य हविषः प्रिया धामानि यत्रेन्द्रस्य ऋषभस्य हविषः प्रिया धामानि यत्राग्नेः प्रिया धामानि यत्र सोमस्य प्रिया धामानि यत्रेन्द्रस्य सुत्राम्णः प्रिया धामानि यत्र सवितुः प्रिया धामानि यत्र वरुणस्य प्रिया धामानि यत्र वनस्पतेः प्रिया पाथांथसि यत्र देवानामाज्यपानां प्रिया धामानि यत्राग्नेर्होतुः प्रिया धामानि तत्रैतान्प्रस्तुत्येवोपस्तुत्येवोपावस्रक्षद्रभिषस इव कृत्वी करद्विवं देवो वनस्पतिर्जुषतांथ हविर्होतिर्यज' ॥ ४६ ॥

होता यक्षद्रुशिथि स्विष्टकृतमयाऽग्निश्विनोऽष्टागस्य हविषः प्रिया धामान्ययाद् सरस्वत्या मेघस्य हविषः प्रिया धामान्ययाडिन्द्रस्य ऋषभस्य हविषः प्रिया धामान्ययाडग्नेः प्रिया धामान्ययाद् सोमस्य प्रिया धामान्ययाडिन्द्रस्य सुत्राम्णः प्रिया धामान्ययाद् सवितुः प्रिया धामान्ययाद् वरुणस्य प्रिया धामान्ययाद् वनस्पतेः प्रिया पाथांथस्ययाद् देवानामाज्यपानां प्रिया धामानि यक्षद्रुमेर्होतुः प्रिया धामानि यक्षतु स्वं महिमानमार्यजतामेज्या इषः कृणोतु सो अध्वरा जातवेदा जुषतांथ हविर्होतिर्यज' ॥ ४७ ॥

Hotā yakṣad vanaspatimabhi hi piṣṭatamayā rabhiṣṭhayaṣaṇanayādhitā. Yatrāśvinośchāgasya haviṣaḥ priyā dhāmāni yatra sarasvatyā meṣasya haviṣaḥ priyā dhāmāni yatrendrasya ṛṣabhasya haviṣaḥ priyā dhāmāni yatrāgneḥ priyā dhāmāni yatra somasya priyā dhāmāni yatrendrasya sutrāmṇaḥ priyā dhāmāni yatra savituḥ priyā dhāmāni yatra varuṇasya priyā dhāmāni yatra vanaspateḥ priyā pāthāṃsi yatra devānāmājyapanāṃ priyā dhāmāni yatrāgnerhotuḥ priyā dhāmāni tatraitān prastutyevopastutyevopāvasrakṣadhrabhīyasa iva kṛtvi karadevaṃ devo vanspatirjuṣatām havirhotaryaja (i). //46//

Hotā yakṣadagniṃ sviṣṭakṛtamayāḍagniraśvinośchāgasya haviṣaḥ priyā dhāmānyayāt sarasvatyā meṣasya haviṣaḥ priyā dhāmānyayāḍindrasya ṛṣabhasya haviṣaḥ priyā dhāmānyayāḍagneḥ priyā dhāmānyayāt somasya priyā dhāmānyayāḍindrasya sutrāmṇaḥ priyā dhāmānyayāt savituḥ priyā dhāmānyayād varuṇasya priyā dhāmānyayād vanaspateḥ priyā pāthāṃsyayād devānāmājyapānāṃ priyā dhāmāni yakṣadagnerhotuḥ priyā dhāmāni yakṣat svam mahimānamāyajatāmejyā iṣaḥ kṛnotu so adhvarā jātavedā juṣatām havirhotaryaja (i). //47//

46. Let the priest offer oblations to the Lord of vegetation, wearing a beautiful and very strong girdle. There where the favourite stations of the twin healers as well as of the goat, their offering, are; where the favourite stations of the divine Doctress as well as of the ram, her offering, are; where the favourite stations of the resplendent one as well as of the bull, his offering, are; where the favourite stations of the adorable Lord are; where the favourite stations of the blissful Lord are; where the favourite stations of the resplendent Lord, the good protector, are; where the favourite stations of the impeller Lord are; where the favourite stations of the venerable Lord are; where the favourite places of the Lord of vegetation are; where the favourite stations of the enlightened ones, fond of drinking purified butter, are; where the favourite stations of the fire divine, the sacrificer, are; there let him present them praising and lauding, making them quick and strong. May the Lord of vegetation arrange thus and rejoice with our offerings. O priest, offer oblations. (1)
47. Let the priest offer oblations to the adorable Lord, the performer of good sacrifices. The adorable Lord visits the favourite stations of the twin healers and of the goat, their offering; visits the favourite stations of the divine Doctress and of the ram, her offering; visits the favourite stations of the resplendent one and of the bull, his offering. He visits the favourite stations of the adorable Lord; visits the favourite stations of the blissful Lord; visits the favourite stations of the resplendent Lord, the good protector; visits the favourite stations of the impeller Lord; visits the favourite stations of the venerable Lord; visits the favourite stations of the Lord of the vegetation; visits the favourite stations of the enlightened ones, who are fond of drinking purified butter. He worships the favourite stations of the fire divine, the sacrificer; He worships His own granduer. Let him procure foods suitable for the sacrifice. May He, the omniscient, bring the sacrifice to successful completion and may He rejoice with our offerings. O priest, offer oblations. (1)

देवं बर्हिः सरस्वती सुदेवमिन्द्रे अश्विना ।

तेजो न चक्षुरक्ष्योर्बर्हिषां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज' ॥ ४८ ॥

देवीद्वारो अश्विना भिषजेन्द्रे सरस्वती ।

प्राणं न वीर्यं नसि द्वारो दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज' ॥ ४९ ॥

देवी उषासावश्विना सुत्रामेन्द्रे सरस्वती ।

बलं न वाचमास्य उषाभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज' ॥ ५० ॥

देवी जोष्टी सरस्वत्यश्विनेन्द्रमवर्धयन् ।

ओत्रं न कर्णयोर्योशो जोष्टीभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज' ॥ ५१ ॥

देवी ऊर्जाहुती दुधे सुदुघेन्द्रे सरस्वत्यश्विना भिषजोऽवतः ।

शुकं न ज्योति स्तनयोराहुती धत्त इन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज' ॥ ५२ ॥

Devam barhiḥ sarasvatī sudevamindre aśvinā.

Tejo na cakṣurakṣyorbarhiṣā dadhurindriyaṁ vasuvane
vasudheyasya vyantu yaja (i). //48//

Devīrdvāro aśvinā bhiṣajendre sarasvatī.

Prāṇam na vīryam nasi dvāro dadhurindriyaṁ vasuvane
vasudheyasya vyantu yaja (i). //49//

Devī uṣāsāvaśvinā sutrāmendre sarasvatī.

Balam na vācamāsy uṣābhyāṁ dadhurindriyaṁ vasuvane
vasudheyasya vyantu yaja (i). //50//

Devī joṣṭrī sarasvatyaśvinendramavardhayan.

Śrotram na karṇayoryaśo joṣṭrībhyāṁ dadhurindriyaṁ
vasuvane vasudheyasya vyantu yaja (i). //51//

Devī ūrjāhutī dughe sudughendre sarasvatyaśvinā bhiṣa-
jā'vataḥ.

Śukram na jyoti stanayorāhutī dhatta indriyaṁ vasuvane
vasudheyasya vyantu yaja (i). //52//

48. The divine and the right divine Barhiṣ, the divine Doctress and the twin healers give to the aspirant the lustre and vision in his eyes, and through the Barhiṣ, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)
49. The Devīr-Dvāraḥ, the two healers, the physicians, and the divine Doctress give to the aspirant breath and vigour in his nostrils and through the Dvāras, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)
50. The two divine Uṣās, the twin healers, that are good protectors, and the divine Doctress give to the aspirant force and speech in his mouth and through two Uṣās, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)
51. The divine Joṣṭrīs (sky and earth), the divine Doctress and the twin healers make the aspirant prosper; they put power of hearing as well as fame in his ears; and through Joṣṭrīs they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)
52. The two divine Ūrjāhutis (offerings of delicious food), which are like well-yielding cows, the divine Doctress and the twin healers, protectors with medicines, put bright light in the breasts of the aspirant; through the two Āhutis, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

देवा देवानां भिषजा होतां राविन्द्रमश्विना ।

वषट्कारैः सरस्वती त्विषिं न हृदये अतिष्ठे होतृभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज' ॥५३॥

देवीस्तिष्ठस्तिष्ठो देवीरश्विनेष्टा सरस्वती ।

शुषं न मध्ये नाभ्यामिन्द्राय दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज' ॥ ५४ ॥

देव इन्द्रो नराशंसस्त्रिवरुधः सरस्वत्यश्विभ्यामीयते रथः ।

रेतो न रूपममुनें जनित्रमिन्द्राय त्वष्टा दधदिन्द्रियाणि वसुवने वसुधेयस्य व्यन्तु यज' ॥ ५५ ॥

देवो देवैर्वनस्पतिर्हिरण्यपर्णो अश्विभ्यां सरस्वत्या सुपिप्पल इन्द्राय पच्यते मधु ।

ओजो न जूतिर्कृष्णो न भामं वनस्पतिर्नो दधदिन्द्रियाणि वसुवने वसुधेयस्य व्यन्तु यज' ॥५६॥

Devā devānām bhiṣajā hotārāvindramaśvinā.

Vaṣaṭkāraiḥ sarasvatī tviṣim na hṛdaye matiṁ hotṛbhyām
dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i).
//53//

Devīstisrastisro devīraśvineḍā sarasvatī.

Śūṣaṁ na madhye nābhyāmindrāya dadhurindriyaṁ
vasuvane vasudheyasya vyantu yaja (i). //54//

Deva indro narāśaṁsastrivarūthaḥ sarasvatyaśvibhyāmīyate
rathaḥ.

Reto na rūpamamṛtaṁ janitramindrāya tvaṣṭā
dadhadindriyāṇi vasuvane vasudheyasya vyantu yaja (i).
//55//

Devo devairvanaspatirhiraṇyaparno aśvibhyāṁ sarasvatyā
supippala indrāya pacyate madhu.

Ojo na jūtiṛṣabho na bhāmaṁ vanaspatirno dadhadindriyāṇi
vasuvane vasudheyasya vyantu yaja (i). //56//

53. The Daivyā-Hotārā (the two divine priests), the physicians of the enlightened ones, the twin healers, and the divine Doctress with sacrificial *vaṣaṭ* offerings, put brilliance and wisdom in the heart of the aspirant through the Daivyā-Hotārā and give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)
54. The Tisro-devīs (the three divinities), the twin healers, Idā and Sarasvatī put stamina in the midst of the navel of the aspirant and give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)
55. The divine Narāśansa (praised by men), the resplendent one, has got three regions; his chariot is driven by the twin healers and the divine Doctress. May Tvaṣṭṛ (the Universal Architect) bestow on the aspirant the seed and the form that is immortal as well as reproductive and the powers of all the sense-organs. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)
56. The divine Vanaspati (Lord of vegetation) which has golden leaves and good fruit, along with the twin healers and the divine Doctress ripens sweet fruit for the aspirant. May the revered Vanaspati bestow on us ardour, speed, anger and power of all the sense-organs. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

देवं बर्हिर्वारितिनामध्वरे स्तीर्णमश्विभ्यामूर्णम्भ्रदाः सरस्वत्या स्योनमिन्द्र ते सदः ।

ईशायै मन्युथे राजानं बर्हिषा दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ५७ ॥

देवो अग्निः स्विष्टकृद्देवान्यक्षद्यायथथ होताराविन्द्रमश्विना वाचा वाचथ सरस्वतीमग्निथ सोमथ
स्विष्टकृत् स्विष्ट इन्द्रः सुत्रामां सविता वरुणो भिषगिहो देवो वनस्पतिः स्विष्टा देवा आज्यपाः
स्विष्टो अग्निमग्निना होता होत्रे स्विष्टकृद्यशो न दधदिन्द्रियमूर्जमपचितिथ स्वधां वसुवने वसुधेयस्य
व्यन्तु यज ॥ ५८ ॥

अग्निमद्य होतारमवृणीताय यजमानः पचन् पक्तीः पचन् पुरोडाशान् बध्नन्नश्विभ्यां छागथ सरस्वत्ये
मेधमिन्द्राय ऋषमथ सुवन्नश्विभ्याथ सरस्वत्या इन्द्राय सुत्राम्णे सुरासोमान् ॥ ५९ ॥

Devam barhivāritīnāmadvare stīrṇamasvibhyāmūrṇam-
mradaḥ sarasvatyā syonamindra te sadaḥ. Īśāyai manyuṁ
rājānam barhiṣā dadhurindriyam vasuvane vasudheyasya
vyantu yaja (i). //57//

Devo agniḥ sviṣṭakṛd devān yakṣadyathāyathaṁ
hotārāvindramaśvinā vācā vācam sarasvatīmagniṁ somaṁ
sviṣṭakṛt sviṣṭa indraḥ sūtrāmā savitā varuṇo bhiṣagiṣṭo
devo vanaspatiḥ sviṣṭā devā ājyapāḥ sviṣṭo agniragninā hotā
hotre sviṣṭakṛdyaśo na dadhadindriyamūrjamapacitiṁ
svadhām vasuvane vasudheyasya vyantu yaja (i). //58//

Agnimadya hotāramavṛṇītāyam yajamānaḥ pacan paktiḥ
pacan puroḍaśān badhnannaśvibhyām chāgaṁ sarasvatyai
meṣamindrāya ṛṣabhaṁ sunvannaśvibhyām sarasvatyā
indrāya sūtrāmṇe surāsomān (i). //59//

57. O aspirant, may the divine Barhiṣ (sacred grass), soft as wool, spread out by the divine Doctress and the twin healers at the place of the sacrifice, be a comfortable seat for you. Through the Barhiṣ, they put the raging anger in you for dominance over others and give you manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)
58. Agni (the adorable leader), and the Sviṣṭakṛt-devas (performers of pleasing actions), entertain the enlightened ones, as is due and proper for each—the two divine priests, the resplendent self and the twin healers; with pleasing speech, he reciprocates the good speech of the divine Doctress, of the adorable leader and of the pacifier and of the Sviṣṭakṛt. The good protector, the resplendent self, the impeller, the venerable, and the physicians are entertained; the sporting Vanaspati (Lord of vegetation) is entertained; the enlightened ones, fond of drinking purified butter, have been entertained; the adorable leader has worshipped well the adorable Lord; the cosmic priest has bestowed on the priest, performer of good actions, fame, strength, vigour, honour, and food supplies. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)
59. Today this sacrificer has chosen the adorable Lord as his priest, and has cooked meals and delicious rice cakes as offerings; he has procured a goat for the twin healers, a ram for the divine Doctress, and a bull for the resplendent self; and he has pressed out fermented cure-juices for the twin healers, the divine Doctress and resplendent self, the good protector. (1)

सुपस्था अद्य देवो वनस्पतिरभवदुश्विभ्यां छागेन सरस्वत्यै मेषेणेन्द्राय ऋषमेणाक्षस्तान् मैतृस्तः
 प्रति पचतागृभीषतावीवृधन्त पुरोडाशैरपुश्विना सरस्वतीन्द्रः सुत्रामां सुरासोमान् ॥ ६० ॥
 त्वामद्य ऋष आर्षेय ऋषीणां नपादवृणीतायं यजमानो बहुभ्य आ सङ्गतेभ्य एष मे देवेषु वसु
 वार्यायक्षयत इति ता या देवा देव दानान्यदुस्तान्यस्मा आ च शास्वा च गुरस्वेपितश्च होतरासि
 भद्रवाच्याय प्रेषितो मानुषः सूक्तवाकायं सुक्ता ब्रूहि ॥ ६१ ॥

Sūpasthā adya devo vanaspatirabhavadaśvibhyām chāgena
 saravatyai meṣeṇendrāya ṛṣabheṇākṣaṇstān medastah prati
 pacatāgr̥bhīṣatāvīvṛdhanta puroḍāśairapuraśvinā
 sarasvatīndrah sutrāmā surāsomān (i). //60//

Tvāmadya ṛṣa ārṣeya ṛṣīṇām napādavṛṇītāyaṁ yajamāno
 bahubhya ā saṅgatebhya eṣa me deveṣu vasu vāryāyakṣyata
 iti tā yā devā deva dānānyadustānyasmā ā ca śāsvā ca
 gurasveṣitaśca hotarasi bhadravācyaṁ preṣito mānuṣaḥ
 sūktavākāya sūktā brūhi (i). //61//

60. The Lord of Vegetation today has done good service to the twin healers with the goat, to the divine Doctress with the ram and to the resplendent self with the bull. The twin healers, the divine Doctress and the resplendent self have taken these offerings, cooked with butter, and eaten their fill and have grown strong: and they have drunk the fermented cure-juice. (1)
61. O seer, son of a seer, grandson of a seer, today this sacrificer has chosen you for the many, who have assembled, with the idea that this one will win for me the choicest treasures from the bounties of Nature. O shining one, may you desire for us also the gifts, that the enlightened ones have given and make some effort for it. O priest, you are urged hereby. You are a human priest sent for a benign speech and pleasing words. May you make good utterances. (1)

अथ द्वाविंशोऽध्यायः ।

तेजोऽसि शुक्रममृतमायुष्पा आयुर्मे पाहि' ।

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामा ददे' ॥ १ ॥

इमामंगृभ्णन् रशनामृतस्य पूर्वं आयुषि विद्येषु कव्या ।

सा नो अस्मिन्सुत आ बभूव ऋतस्य सामन्तसरमारपन्ती' ॥ २ ॥

अभिधा असि भुवनमसि युन्ताऽसि धर्ता । स त्वमग्निं वैश्वानरये सप्रथसं गच्छ स्वाहाकृतः ॥ ३ ॥

स्वगा त्वा देवेभ्यः प्रजापतये' ब्रह्मन्नश्वं भुन्त्स्यामि देवेभ्यः प्रजापतये तेन राध्यासमै ।

तं बंधान देवेभ्यः प्रजापतये तेन राध्नुहि' ॥ ४ ॥

ATHA DVĀVIMŚO' DHYĀYAḤ

Tejo'si śukramamṛtamāyuspā āyurme pāhi (i).

Devasya tvā savituh prasave'śvinorbāhubhyām pūṣṇo
hastābhyāmadade (ii). //1//

Imāmagr̥bhṇan raśanāmṛtasya pūrva āyusi vidatheṣu
kavyā. Sā no asmintsuta ā babhūva ṛtasya
sāmantsaramārapantī (i). //2//

Abhidhā asi bhuvanamasi yantā'si dhartā. Sa tvamagnim
vaiśvānaram saprathasam gaccha svāhākṛtaḥ (i). //3//

Svagā tvā devebhyah prajāpataye (i) brahmannaśvaṁ
bhantsyāmi devebhyah prajāpataye tena rādhyāsam (ii). Tam
badhāna devebhyah prajāpataye tena rādhnuhi (iii). //4//

CHAPTER TWENTY-TWO

1. (O fire divine), you are lustre, bright and immortal, preserver of life; may you preserve my life. (1) At the impulsion of the Creator Lord, I take you with arms of the healers and with hands of the nourisher. (2)
2. This is the girdle of truth, worn by the sages of the earliest ages in the sacrifices. She, the same, has appeared again at this sacrifice of ours resounding the hymn of truth and knowledge. (1)
3. O fire divine, you are praised by all. You are the shelter. You are the controller. You are the support. Now, consecrated by offerings, may you go to the vaster fire, benefactor of all men. (1)
4. O fire, you move at your will for the enlightened ones and for the Lord of creatures. (1) Now, for the sake of the enlightened ones and the Lord of creatures I shall put in discipline the fast-moving defence forces. May I prosper thereby. (2) May you put them in discipline for the enlightened ones and the Lord of creatures, and prosper. (3)

प्रजापतये त्वा जुष्टं प्रोक्षामी'न्द्राग्निभ्यां त्वा जुष्टं प्रोक्षामि वायवे त्वा जुष्टं प्रोक्षामि
विश्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि सर्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि ।
यो अर्वन्तं जिघांशति तमभ्यमीति वरुणः । परो मर्तः पुरः श्वा ॥ ५ ॥

अग्नये स्वाहा सोमाय स्वाहा सर्प मोदाय स्वाहा सवित्रे स्वाहा वायवे स्वाहा
विष्णवे स्वाहेन्द्राय स्वाहा बृहस्पतये स्वाहा मित्राय स्वाहा वरुणाय स्वाहा ॥ ६ ॥

हिङ्कृताय स्वाहा हिङ्कृताय स्वाहा क्रन्दति स्वाहा ऽवक्रन्दाय स्वाहा पोथति स्वाहा
प्रप्राथाय स्वाहा गन्धाय स्वाहा घ्राताय स्वाहा निविष्टाय स्वाहा पविष्टाय स्वाहा
सन्दिताय स्वाहा वल्गति स्वाहा ऽऽसीनाय स्वाहा शयानाय स्वाहा स्वपति स्वाहा
जाग्रति स्वाहा कूजति स्वाहा प्रबुद्धाय स्वाहा विजृम्भमानाय स्वाहा विजृम्भिताय स्वाहा
संश्रानाय स्वाहा पस्थिताय स्वाहा ऽऽयनाय स्वाहा प्रारणाय स्वाहा ॥ ७ ॥

Prajāpataye tvā juṣṭam prokṣāmī-(i) ndrāgnibhyām tvā
juṣṭam prokṣāmī (ii) vāyave tvā juṣṭam prokṣāmī (iii)
viśvebhyastvā devebhyo juṣṭam prokṣāmī (iv)
sarvebhyastvā devebhyo juṣṭam prokṣāmī (v).

Yo arvantam jighāṃsati tamabhyamīti varuṇaḥ (vi). Paro
martam paraḥ śvā (vii). //5//

Agnaye svāhā (i) somāya svāhā- (ii)' pām modāya svāhā
(iii) savitre svāhā (iv) vāyave svāhā (v) viṣṇave svāhe-(vi)
ndrāya svāhā (vii) bṛhaspataye svāhā (viii) mitrāyā svahā
(ix) varuṇāya svāhā (x). //6//

Hinkārāya svāhā (i) hinkṛtāya svāhā (ii) krandate svāhā-
(iii)' vakrandāya svāhā (iv) prothate svāhā (v)
praprothāya svāhā (vi) gandhāyā svāhā (vii) ghrātāya
svāhā (viii) niviṣṭāya svāho-(ix) paviṣṭāya svāhā (x)
sanditāya svāhā (xi) valgate svāhā-(xii) "sīnāya svāhā
(xiii) śayānāya svāhā (xiv) svapate svāhā (xv) jāgrate
svāhā (xvi) kūjate svāhā (xvii) prabuddhāya svāhā
(xviii) vijṛmbhamānāya svāhā (xix) vicṛttāya svāhā (xx)
samhānāya svāho- (xxi) pasthitāya svāhā-(xxii) "yanāya
svāhā (xxiii) prāyaṇāya svāhā (xxiv). //7//

5. I sprinkle you, who are pleasing to the Lord of creatures. (1) I sprinkle you, who are pleasing to the clouds as well as to the fire. (2) I sprinkle you, who are pleasing to the wind. (3) I sprinkle you, who are pleasing to all the bounties of Nature. (4) I sprinkle you, who are pleasing to all the enlightened ones. (5) The venerable Lord smites him, who wants to harm an aspirant moving forward. (6) May the man keep away; may the dog keep away. (7)
6. *Svāhā* to the adorbale Lord. (1) *Svāhā* to the blissful Lord. (2) *Svāhā* to the joy-giving water. (3) *Svāhā* to the impeller Lord. (4) *Svāhā* to the purifying Lord. (5) *Svāhā* to the pervading Lord. (6) *Svāhā* to the resplendent Lord. (7) *Svāhā* to the Lord Supreme. (8) *Svāhā* to the friendly Lord. (9) *Svāhā* to the venerable Lord. (10)
7. *Svāhā* to the *hiñ* sound. (1) *Svāhā* to him, that has made *hiñ* sound. (2) *Svāhā* to the crying. (3) *Svāhā* to the low crying. (4) *Svāhā* to the snorting. (5) *Svāhā* to the loud snorts. (6) *Svāhā* to the smell. (7) *Svāhā* to him, that smells. (8) *Svāhā* to him, that enters. (9) *Svāhā* to him, that sits down. (10) *Svāhā* to him, that is departing. (11) *Svāhā* to him, that is walking. (12) *Svāhā* to him, that is seated. (13) *Svāhā* to him, that is lying down. (14) *Svāhā* to him, that is sleeping. (15) *Svāhā* to him, that is awake. (16) *Svāhā* to him, that is making sweet low sounds. (17) *Svāhā* to him, that is aroused. (18) *Svāhā* to him, that is yawning. (19) *Svāhā* to him, that is outshining. (20) *Svāhā* to him, that is crouching. (21) *Svāhā* to him, that is standing by. (22) *Svāhā* to him, that is going. (23) *Svāhā* to him, that is going extremely well. (24)

यते स्वाहा धावते स्वाहो द्रावाय स्वाहो द्रुताय स्वाहा शुक्राय स्वाहो
 श्रुताय स्वाहा निषण्णाय स्वाहो त्थिताय स्वाहा जवाय स्वाहा बलाय स्वाहा
 विवर्तमानाय स्वाहा विवृताय स्वाहा विधुन्वानाय स्वाहा विधृताय स्वाहा
 शुभ्रूपाय स्वाहा शृण्वते स्वाहे क्षमाणाय स्वाहे क्षिताय स्वाहा
 वीक्षिताय स्वाहा निमेषाय स्वाहा यदत्ति तस्मै स्वाहा यत् पिबति तस्मै स्वाहा
 यन्मुत्रं करोति तस्मै स्वाहा कुर्वते स्वाहा कृताय स्वाहा ॥ ८ ॥

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ९ ॥

हिरण्यपाणिमूतये सवितारमुप ह्वये । स चेत्ता देवता पदम् ॥ १० ॥

देवस्य चेततो महीं प्र सवितुर्हवामहे । सुमतिं सत्यराधसम् ॥ ११ ॥

सुष्टुतिं सुमतीवृधो रातिं सवितुरीमहे । प्र देवाय मतीविदे ॥ १२ ॥

रातिं सत्पतिं महे सवितारमुप ह्वये । आसवं देववीतये ॥ १३ ॥

Yate svāhā (i) dhāvate svāho- (ii) ddrāvāya svāho- (iii) ddrutāya svāhā (iv) śūkārāya svāhā (v) śūkṛtāya svāhā (vi) niṣaṇṇāya svāho- (vii) tthitāya svāhā (viii) javāya svāhā (ix) balāya svāhā (x) vivartamānāya svāhā (xi) vivṛtāya svāhā (xii) vidhūnvānāya svāhā (xiii) vidhūtāya svāhā (xiv) śuśrūṣamānāya svāhā (xv) śṛṇvate svāhe- (xvi) kṣamānāya svāhe- (xvii) kṣitāya svāhā (xviii) vīkṣitāya svāhā (xix) nimeṣāya svāhā (xx) yadatti tasmai svāhā (xxi) yat pibati tasmai svāhā (xxii) yanmūtram karoti tasmai svāhā (xxiii) kurvate svāhā (xxiv) kṛtāya svāhā (xxv). //8//

Tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt (i). //9//

Hiranyapāṇimūtaye savitāramupa hvaye. Sa cettā devatā padam (i). //10//

Devasya cetato māmīṁ pra saviturhavāmahe. Sumatiṁ satyarādhasam (i). //11//

Suṣṭutiṁ sumatīvṛdho rātiṁ saviturīmahe. Pra devāya matīvide (i). //12//

Rātiṁ satpatiṁ mahe savitāramupa hvaye. Āsavaṁ devavītaye (i). //13//

8. *Svāhā* to him, that is walking. (1) *Svāhā* to him, that is running. (2) *Svāhā* to jumping up. (3) *Svāhā* to him, that has jumped up. (4) *Svāhā* to the shoo sound. (5) *Svāhā* to him, that has made the shoo sound. (6) *Svāhā* to him, that is sitting down. (7) *Svāhā* to him, that has stood up. (8) *Svāhā* to the speed. (9) *Svāhā* to the strength. (10) *Svāhā* to him, that is rolling. (11) *Svāhā* to him, that has finished rolling. (12) *Svāhā* to him, that is shaking himself. (13) *Svāhā* to him, that has shaken himself. (14) *Svāhā* to him, that is trying to listen. (15) *Svāhā* to him, that is listening. (16) *Svāhā* to him, that is trying to see. (17) *Svāhā* to him, that is seen by others. (18) *Svāhā* to him, that has been seen minutely by others. (19) *Svāhā* to him, that blinks. (20) *Svāhā* to him, that eats. (21) *Svāhā* to him, that drinks. (22) *Svāhā* to him, that urinates. (23) *Svāhā* to him, that acts. (24) *Svāhā* to him, that has finished actions. (25)
9. May we imbibe in ourselves the choicest effulgence of the divine Creator, so that He evokes our intellects. (1)
10. For preservation, I invoke the divine Creator, imbued with golden radiance. Only realization of His nature leads one to the final destination. (1)
11. We hereby invoke the immense grace of the awakener and the impeller Lord; the grace, that is the true wealth. (1)
12. For praise and gifts, we beg the divine impeller Lord, who strengthens our good intentions, and knows our all the intentions as well. (1)
13. I invoke and praise the impeller Lord, who is the true bestower, good master and delighter, for the well-being of the enlightened ones. (1)

देवस्य सवितुर्मतिमांसवं विश्वदेव्यम् । धिया भगं मनामहे ॥ १४ ॥
 अग्निं स्तोमेन बोधय समिधानो अमर्त्यम् । हव्या देवेषु नो दधते ॥ १५ ॥
 स हव्यवाडमर्त्यं उशिमदृतश्चनोहितः । अग्निर्धिया समृण्वति ॥ १६ ॥
 अग्निं दूतं पुरो दधे हव्यवाहमुपं ब्रुवे । देवैर आ सांदयावृहे ॥ १७ ॥
 अजीजनो हि पवमान सूर्यं विधाते शक्मना पर्यः । गोजरिया रथहेमाणः पुरंन्द्या ॥ १८ ॥
 विभूर्मात्रा प्रभूः पित्राऽश्वेऽसि हयोऽस्यत्पौऽसि मयोऽस्यर्वाऽसि सप्तिरसि वाज्यसि वृषाऽसि
 नृमणा असि । ययुर्नामाऽसि शिशुर्नामाऽस्याकृत्यानां पत्वाऽन्विहि देवा आशापाला एतं
 देवेभ्योऽश्वं मेधांय प्रोक्षितं रक्षते—ह रन्ति—रिह रमता—मिह धृति—रिह स्वधृतिः स्वाहा ॥ १९ ॥

Devasya saviturmatimāsavaṁ viśvadevyam. Dhiyā bhagaṁ manāmahe (i). //14//

Agniṁ stomena bodhaya samidhāno amartyam. Havyā deveṣu no dadhat (i). //15//

Sa havyavādamartya uśigdūtaścanohitaḥ. Agnirdhiyā samṛṇvati (i). //16//

Agniṁ dūtam puro dadhe havyavāhamupa bruve. Devān ā sādyaādiha (i). //17//

Ajījano hi pavamāna sūryaṁ vidhāre śakmanā payaḥ. Gojīrayā raṁhamāṇaḥ purandhyā (i). //18//

Vibhūramātrā prabhūḥ pitrā' śvo' si hayo' syatyo' si ma-
 yo'syarvā'si saptirasi vājyasi vṛṣā' si nṛmaṇā asi.
 Yayurnāmā' si śiśurnāmā'syādityānām patvā' nvihi (i)
 devā āśāpālā etaṁ devebhyo' śvam medhāya prokṣitaṁ
 rakṣate- (ii) ha ranti-(iii) riha ramatām(iv) iha dhṛti-(v) riha
 svadhṛtiḥ svāhā (vi). //19//

14. The grace of the impeller Lord, that bestows bliss on all the enlightened ones, we think to be a big fortune. (1)
15. Awaken the immortal fire divine with praises, so that being enkindled may he convey our offerings to the enlightened ones. (1)
16. The adorable Lord, medium of devotion, immortal, divine carrier of enlightenment, and the cherisher of our dedicated actions, inspires the devotees with divine wisdom. (1)
17. I establish to the fire divine the foremost status of the messenger. I adore him as the bearer of the oblations; may he inspire Nature's bounties to occupy their functional places. (1)
18. O purifier Lord, you have created the sun with your might for lifting water (in the space), that in its turn hastens in large streams for sustaining the life of animals. (1)
19. O horse, majestic through mother and mighty through father, you are a swift runner (*aśvaḥ*); You are a courser (*hayah*); you are ever-moving (*atyah*); you are a pleasure (*mayah*); you are a racer (*arvā*); you are a draft horse (*saptiḥ*); you are a strong horse (*vajī*); you are a stallion (*vṛṣā*); you are kind to man (*nṛmaṇas*); you are *yayu* (fond of running) by name; you are *śiśu* (baby) by name. May you follow the path of the suns. (1) O bounties of Nature, warders of quarters, may you protect this horse, besprinkled for sacrifice. (2) Here is pleasure. (3) May you delight here. (4) May here be satisfaction for you. (5) May here be satisfaction for oneself. *Svāhā*. (6)

काय स्वाहा^१ कस्मै स्वाहा^२ कतमस्मै स्वाहा^३ स्वाहाऽऽधिमाधीताय^४
 स्वाहा मनः प्रजापतये^५ स्वाहा चित्तं विज्ञाताय^६—दित्यै स्वाहा^७ ऽदित्यै महौ स्वाहा^८
 ऽदित्यै सुमृद्धीकायै स्वाहा^९ सरस्वत्यै स्वाहा^{१०} सरस्वत्यै पावकायै स्वाहा^{११}
 सरस्वत्यै बृहत्यै स्वाहा^{१२} पूष्णे स्वाहा^{१३} पूष्णे प्रपथ्याय स्वाहा^{१४}
 पूष्णे नरन्ध्रियाय स्वाहा^{१५} त्वष्ट्रे स्वाहा^{१६} त्वष्ट्रे तुरीपाय स्वाहा^{१७} त्वष्ट्रे पुरुक्पाय स्वाहा^{१८}
 विष्णवे स्वाहा^{१९} विष्णवे निभूयपाय स्वाहा^{२०} विष्णवे शिपिविष्टाय स्वाहा^{२१} ॥ २० ॥
 विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् । विश्वो राय इपुध्यति द्युम्नं वृणीत पूषसे स्वाहा^{२२} ॥ २१ ॥
 आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे राजन्त्युः शूर इपुष्योऽतिव्याधी महारथो
 जायतां दोग्ध्रीं धेनुर्वोढान्द्वानाशुः सप्तिः पुरन्ध्रियोषां जिष्णू रथेष्टाः सभेयो युवांस्य
 यजमानस्य वीरो जायतां निकामे-निकामे नः पर्जन्यो वर्षतु फलवत्यो न ओषधयः पच्यन्तां
 योगक्षेमो नः कल्पताम् ॥ २२ ॥

Kāya svāhā (i) kasmai svāhā (ii) katamasmai svāhā (iii) svāhā”dhimādhītāya (iv) svāhā manaḥ prajāpataye (v) svāhā cittam vijñātāyā- (vi) dityai svāhā-(vii) ’dityai mahyai svāhā-(viii) ’dityai sumṛḍḍikāyai svāhā (ix) sarasvatyai svāhā (x) sarasvatyai pāvakāyai svāhā (xi) sarasvatyai bṛhatyai svāhā (xii) pūṣṇe svāhā (xiii) pūṣṇe prapathyāya svāhā (xiv) pūṣṇe narandhiṣāya svāhā (xv) tvaṣṭre svāhā (xvi) tvaṣṭre turīpāya svāhā (xvii) tvaṣṭre pururūpāya svāhā (xviii) viṣṇave svāhā (xix) viṣṇave nibhūyapāya svāhā (xx) viṣṇave śipiviṣṭāya svāhā (xxi). // 20//

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya iṣudhyati dyumnam vṛṇīta puṣyase svāhā (i). //21//

Ā brahman brāhmaṇo brahmavarcasī jāyatām ā rāṣṭre rājanyaḥ sūra iṣavyo’ tivyādhrī mahāratho jāyatām dogdhrī dhenurvodhānaḍvān āśuḥ saptiḥ purandhriyoṣā jiṣṇū ratheṣṭhāḥ sabheyo yuvānsya yajamānasya vīro jāyatām nikāme nikāme naḥ parjanya varṣatu phalavatyo na oṣadhayaḥ pacyantām yogakṣemo naḥ kalpatām (i). //22//

20. *Svāhā* to the Lord of bliss. (1) *Svāhā* to the bliss personified. (2) *Svāhā* to the highest bliss. (3) *Svāhā* to him, who has been enkindled. (4) *Svāhā* to the Lord of creatures, who knows the mind. (5) *Svāhā* to one, that knows the thought thoroughly. (6) *Svāhā* to the Eternity. (7) *Svāhā* to the mighty Eternity. (8) *Svāhā* to the Eternity, the bestower. (9) *Svāhā* to the divine speech. (10) *Svāhā* to the purifying speech. (11) *Svāhā* to the great speech. (12) *Svāhā* to the nourisher. (13) *Svāhā* to the nourisher, the guide. (14) *Svāhā* to the nourisher, the strengthener of men. (15) *Svāhā* to the universal Architect. (16) *Svāhā* to the speedy universal Architect. (17) *Svāhā* to the multiform universal Architect. (18) *Svāhā* to the sacrifice. (19) *Svāhā* to the sacrifice, the sure protector. (20) *Svāhā* to the sacrifice imbibed within all the creatures. (21)
21. Let all the mortals desire the company of the Creator Lord, our leader. All the people beg Him for riches. Let you also approach the glorious Lord for nourishment. (1)
22. O Lord Supreme, may our intellectuals be imbued with the highest moral values; may our nation have warriors, brave, skilled in shooting, free from diseases whatsoever, and fierce and undaunted fighters; may the cows be rich in milk, the oxen good at carrying, the horses swift of speed, and the women full of cultural accomplishments: may this householder be blessed with a son, who, desirous of conquests, be always in the forefront and be well-versed in parliamentary manners, as well as be youthful; may the cloud bring rain as and when we desire; may our fruitful harvests ripen; bestow on us, O Lord, power of acquisition and preservation of riches. (1)

प्राणाय स्वाहा^१ उपानाय स्वाहा^२ व्यानाय स्वाहा^३ चक्षुषे स्वाहा^४ श्रोत्राय स्वाहा^५
वाचे स्वाहा^६ मनसे स्वाहा^७ ॥ २३ ॥

पार्च्ये विशे स्वाहा^८ उर्वार्च्ये विशे स्वाहा^९ दक्षिणाय विशे स्वाहा^{१०} उर्वार्च्ये विशे स्वाहा^{११}
पृतीर्च्ये विशे स्वाहा^{१२} उर्वार्च्ये विशे स्वाहा^{१३} दूर्वाच्ये विशे स्वाहा^{१४} उर्वार्च्ये विशे स्वाहा^{१५}
ध्वार्च्ये विशे स्वाहा^{१६} उर्वार्च्ये विशे स्वाहा^{१७} उर्वार्च्ये विशे स्वाहा^{१८} उर्वार्च्ये विशे स्वाहा^{१९} ॥ २४ ॥

अद्भ्यः स्वाहा^{२०} वाभ्यः स्वाहा^{२१} वृकाय स्वाहा^{२२} तिष्ठन्तीभ्यः स्वाहा^{२३} स्रवन्तीभ्यः स्वाहा^{२४}
स्पन्दमानाभ्यः स्वाहा^{२५} कूप्याभ्यः स्वाहा^{२६} सृष्ट्याभ्यः स्वाहा^{२७} धार्याभ्यः स्वाहा^{२८}
ऽणवायु स्वाहा^{२९} समुद्राय स्वाहा^{३०} सरिराय स्वाहा^{३१} ॥ २५ ॥

वाताय स्वाहा^{३२} धूमाय स्वाहा^{३३} श्म्राय स्वाहा^{३४} मेघाय स्वाहा^{३५} विद्योतमानाय स्वाहा^{३६}
स्तनयते स्वाहा^{३७} उवस्फूर्जते स्वाहा^{३८} वर्षते स्वाहा^{३९} उवर्षते स्वाहा^{४०} ग्रं वर्षते स्वाहा^{४१}
शीघ्रं वर्षते स्वाहा^{४२} द्रुहते स्वाहा^{४३} द्रुहीताय स्वाहा^{४४} पुष्पते स्वाहा^{४५} शीकायते स्वाहा^{४६}
पुष्पाभ्यः स्वाहा^{४७} ऋदुनीभ्यः स्वाहा^{४८} निहाराय स्वाहा^{४९} ॥ २६ ॥

Prāṇāya svāhā- (i) 'pānāya svāhā (ii) vyānāya svāhā (iii)
cakṣuṣe svāhā (iv) śrotāya svāhā (v) vāce svāhā (vi)
manase svāhā (vii). //23//

Prācyai diśe svāhā- (i) 'rvācyai diśe svāhā (ii) dakṣiṇāyai
diśe svāhā- (iii) 'rvācyai diśe svāhā (iv) pratīcyai diśe
svāhā- (v) 'rvācyai diśe svāho- (vi) dīcyai diśe svāhā- (vii)
'rvācyai diśe svāho- (viii) rdhvāyai diśe svāhā- (ix) 'rvācyai
diśe svāhā- (x) 'vācyai diśe svāhā- (xi) 'rvācyai diśe svāhā
(xii). //24//

Adbhyaḥ svāhā (i) vārbyaḥ svāho- (ii) dākāya svāhā (iii)
tiṣṭhantībhyaḥ svāhā (iv) sravantībhyaḥ svāhā (v)
syandamānābhyaḥ svāhā (vi) kūpyabhyaḥ svāhā (vii)
sūdyābhyaḥ svāhā (viii) dhāryābhyaḥ svāhā- (ix) 'ṛṇavāya
svāhā (x) samudrāya svāhā (xi) sarirāya svāhā (xii). //25//

Vātāya svāhā (i) dhūmāya svāhā- (ii) 'bhrāya svāhā (iii)
meghāya svāhā (iv) vidyotamānāya svāhā (v) stanayate
svāhā- (vi) 'vasphūrjate svāhā (vii) varṣate svāhā- (viii)
'vavarṣate svāho- (ix) grām varṣate svāhā (x) śīghram
varṣate svāho- (xi) dgr̥ṇate svāho- (xii) dgr̥hītāya svāhā
(xiii) prusṇate svāhā (xiv) śīkāyate svāhā (xv) prusvābhyaḥ
svāhā (xvi) hrādunībhyaḥ svāhā (xvii) nīhārāya svāhā
(xviii). //26//

23. *Svāhā* to in-breath. (1) *Svāhā* to out-breath. (2) *Svāhā* to diffused breath. (3) *Svāhā* to vision. (4) *Svāhā* to hearing. (5) *Svāhā* to speech. (6) *Svāhā* to mind. (7)
24. *Svāhā* to the eastward region. (1) *Svāhā* to the proximate region. (2) *Svāhā* to the southward region. (3) *Svāhā* to the proximate region. (4) *Svāhā* to the westward region. (5) *Svāhā* to the proximate region. (6) *Svāhā* to the northward region. (7) *Svāhā* to the proximate region. (8) *Svāhā* to the upward region. (9) *Svāhā* to the proximate region. (10) *Svāhā* to the downward region. (11) *Svāhā* to the proximate region. (12)
25. *Svāhā* to waters. (1) *Svāhā* to drinking waters. (2) *Svāhā* to irrigation waters. (3) *Svāhā* to standing waters. (4) *Svāhā* to flowing waters. (5) *Svāhā* to trickling waters. (6) *Svāhā* to well-waters. (7) *Svāhā* to spring waters. (8) *Svāhā* to stream waters. (9) *Svāhā* to the Sea. (10) *Svāhā* to the Ocean. (11) *Svāhā* to the tide. (12)
26. *Svāhā* to wind. (1) *Svāhā* to fumes. (2) *Svāhā* to vapours. (3) *Svāhā* to cloud. (4) *Svāhā* to lightning cloud. (5) *Svāhā* to thundering cloud. (6) *Svāhā* to the bursting. (7) *Svāhā* to the raining. (8) *Svāhā* to lightly raining. (9) *Svāhā* to heavily raining. (10) *Svāhā* to quickly raining. (11) *Svāhā* to the holding up. (12) *Svāhā* to the held up. (13) *Svāhā* to the sprinkling. (14) *Svāhā* to the drizzling. (15) *Svāhā* to drops, (16) *Svāhā* to hails. (17) *Svāhā* to hoar frost. (18)

अग्रये स्वाहा सोमाय स्वाहेन्द्राय स्वाहा पृथिव्यै स्वाहा अन्तरिक्षाय स्वाहा
 दिवे स्वाहा दिग्भ्यः स्वाहा ऽऽशाभ्यः स्वाहा र्व्यै दिशे स्वाहा ऽर्चायै दिशे स्वाहा ॥२७॥
 नक्षत्रेभ्यः स्वाहा नक्षत्रिभ्यः स्वाहा ऽहोरात्रेभ्यः स्वाहा ऽर्धमासेभ्यः स्वाहा
 मासेभ्यः स्वाहा ऋतुभ्यः स्वाहा ऽऽर्तिवेभ्यः स्वाहा संवत्सराय स्वाहा
 द्यावापृथिवीभ्यां च स्वाहा चन्द्राय स्वाहा सूर्याय स्वाहा शुक्तिभ्यः स्वाहा
 वसुभ्यः स्वाहा रुद्रेभ्यः स्वाहा ऽऽदित्येभ्यः स्वाहा मरुद्भ्यः स्वाहा
 विश्वेभ्यो देवेभ्यः स्वाहा मूलेभ्यः स्वाहा शास्ताभ्यः स्वाहा वनस्पतिभ्यः स्वाहा
 पुष्पेभ्यः स्वाहा फलेभ्यः स्वाहा बधीभ्यः स्वाहा ॥ २८ ॥
 पृथिव्यै स्वाहा अन्तरिक्षाय स्वाहा दिवे स्वाहा सूर्याय स्वाहा चन्द्राय स्वाहा
 नक्षत्रेभ्यः स्वाहा ऽद्भ्यः स्वाहा बधीभ्यः स्वाहा वनस्पतिभ्यः स्वाहा
 परिप्लवेभ्यः स्वाहा चराचरेभ्यः स्वाहा सरीसृपेभ्यः स्वाहा ॥ २९ ॥

Agnaye svāhā (i) somāya svāhe- (ii) ndrāya svāhā (iii)
 pr̥thivyai svāhā- (iv) 'ntarikṣāya svāhā (v) dive svāhā (vi)
 digbhyaḥ svāhā- (vii) śābhyaḥ svāho- (viii) rvyai diśe
 svāhā-(ix) 'rvācyai diśe svāhā (x). //27//

Nakṣatrebhyaḥ svāhā (i) nakṣatriyebhyaḥ svāhā-(ii)
 'horātrebhyaḥ svāhā- (iii) 'rdhamāsebhyaḥ svāhā (iv)
 māsebhyaḥ svāha (v) ṛtubhyaḥ svāhā- (vi) 'rtavebhyaḥ
 svāhā (vii) samvatsarāya svāhā (viii) dyāvāpr̥thivibhyaṁ
 svāhā (ix) candrāya svāhā (x) sūryāya svāhā (xi)
 raśmibhyaḥ svāhā (xii) vasubhyaḥ svāhā (xiii) rudrebhyaḥ
 svāhā- (xiv) 'dityebhyaḥ svāhā (xv) marudbhyaḥ svāhā
 (xvi) viśvebhyo devebhyaḥ svāhā (xvii) mūlebhyaḥ svāhā
 (xviii) śākhābhyaḥ svāhā (xix) vanaspatibhyaḥ svāhā (xx)
 puṣpebhyaḥ svāhā (xxi) phalebhyaḥ svāhau- (xxii)
 ṣadhībhyaḥ svāhā (xxiii). //28//

Pr̥thivyai svāhā- (i) 'ntarikṣāya svāhā (ii) dive svāhā (iii)
 sūryāya svāhā (iv) candrāya svāhā (v) nakṣatrebhyaḥ
 svāhā- (vi) 'dbhyaḥ svāhau- (vii) ṣadhībhyaḥ svāhā (viii)
 vanaspatibhyaḥ svāhā (ix) pariplavebhyaḥ svāhā (x)
 carācarebhyaḥ svāhā (xi) sarīsr̥pebhyaḥ svāhā (xii). //29//

27. *Svāhā* to the fire. (1) *Svāhā* to the moon. (2) *Svāhā* to the lightning. (3) *Svāhā* to the Earth. (4) *Svāhā* to the mid-space. (5) *Svāhā* to the sky. (6) *Svāhā* to the regions. (7) *Svāhā* to the mid-regions. (8) *Svāhā* to the upward region. (9) *Svāhā* to the downward region. (10)

28. *Svāhā* to the stars. (1) *Svāhā* to the constellations. (2) *Svāhā* to the pairs of day and night. (3) *Svāhā* to the half months. (4) *Svāhā* to the months. (5) *Svāhā* to the seasons. (6) *Svāhā* to the groups of seasons. (7) *Svāhā* to the year. (8) *Svāhā* to the heaven and earth. (9) *Svāhā* to the moon. (10) *Svāhā* to the sun. (11) *Svāhā* to the rays. (12) *Svāhā* to the abodes. (13) *Svāhā* to the vital forces. (14) *Svāhā* to the luminous bodies. (15) *Svāhā* to the cloud-bearing winds. (16) *Svāhā* to all the bounties of Nature. (17) *Svāhā* to the roots. (18) *Svāhā* to the branches. (19) *Svāhā* to the plants. (20) *Svāhā* to the flowers. (21) *Svāhā* to the fruits. (22) *Svāhā* to the medicinal herbs. (23)

29. *Svāhā* to the earth. (1) *Svāhā* to the mid-space. (2) *Svāhā* to the sky. (3) *Svāhā* to the sun. (4) *Svāhā* to the moon. (5) *Svāhā* to the stars. (6) *Svāhā* to the waters. (7) *Svāhā* to the medicinal herbs. (8) *Svāhā* to the plants. (9) *Svāhā* to the swimming creatures. (10) *Svāhā* to the moving and non-moving. (11) *Svāhā* to the reptiles. (12)

असवे स्वाहा^१ वसवे स्वाहा^२ विभुवे स्वाहा^३ विवस्वते स्वाहा^४ गणभ्रिये स्वाहा^५
 गणपतये स्वाहा^६ ऽभिभुवे स्वाहा^७ ऽधिपतये स्वाहा^८ शुषाय स्वाहा^९ स॒श्रुसर्पाय स्वाहा^{१०}
 चन्द्राय स्वाहा^{११} ज्योतिषे स्वाहा^{१२} मलिम्लुचाय स्वाहा^{१३} दिवा पतये स्वाहा^{१४} ॥ ३० ॥
 मधवे स्वाहा^{१५} मार्धवाय स्वाहा^{१६} शुक्राय स्वाहा^{१७} शुचये स्वाहा^{१८} नभसे स्वाहा^{१९}
 नभस्याय स्वाहा^{२०} पाय स्वाहा^{२१} जय स्वाहा^{२२} सहसे स्वाहा^{२३} सहस्याय स्वाहा^{२४}
 तपसे स्वाहा^{२५} तपस्याय स्वाहा^{२६} ऽश्रहसस्पतये स्वाहा^{२७} ॥ ३१ ॥
 वाजाय स्वाहा^{२८} प्रसवाय स्वाहा^{२९} ऽपिजाय स्वाहा^{३०} क्रतवे स्वाहा^{३१} स्तुः स्वाहा^{३२}
 मूर्धने स्वाहा^{३३} व्यश्रुविने स्वाहा^{३४} ऽन्त्याय स्वाहा^{३५} ऽन्त्याय भौवनाय स्वाहा^{३६}
 भुवन्स्य पतये स्वाहा^{३७} ऽधिपतये स्वाहा^{३८} प्रजापतये स्वाहा^{३९} ॥ ३२ ॥

Asave svāhā (i) vasave svāhā (ii) vibhuve svāhā (iii) vivasvate svāhā (iv) gaṇaśriye svāhā (v) gaṇapataye svāhā- (vi) 'bhibhuve svāhā- (vii) 'dhipataye svāhā (viii) śūṣāya svāhā (ix) saṁsarpāya svāhā (x) candrāya svāhā (xi) jyotiṣe svāhā (xii) malimlucāya svāhā (xiii) divā patayate svāhā (xiv). //30//

Madhave svāhā (i) mādhavāya svāhā (ii) śukrāya svāhā (iii) śucaye svāhā (iv) nabhase svāhā (v) nabhasyāya svāhe- (vi) ṣāya svāho- (vii) rjāya svāhā (viii) sahase svāhā (ix) sahasyāya svāhā (x) tapase svāhā (xi) tapasyāya svāhā- (xii) 'mhasaspataye svāhā (xiii). //31//

Vājāya svāhā (i) prasavāya svāhā- (ii) 'pijāya svāhā (iii) kratave svāhā (iv) svaḥ svāhā (v) mūrdhne svāhā (vi) vyaśnuvine svāhā- (vii) 'ntyāya svāhā- (viii) 'ntyāya bhauvanāya svāhā (ix) bhuvanasya pataye svāhā- (x) 'dhipataye svāhā (xi) prajāpataye svāhā (xii). //32//

30. *Svāhā* to the life-breath. (1) *Svāhā* to the soul living in the body. (2) *Svāhā* to the pervading wind. (3) *Svāhā* to the sun. (4) *Svāhā* to the splendour of people. (5) *Svāhā* to the head of the state. (6) *Svāhā* to the conqueror. (7) *Svāhā* to the overlord. (8) *Svāhā* to strength. (9) *Svāhā* to the lightning. (10) *Svāhā* to the moon. (11) *Svāhā* to light. (12) *Svāhā* to the intercalary month (*malimluca*). (13) *Svāhā* to him that flies in the sky. (14)
31. *Svāhā* to Madhu (*caitra*). (1) *Svāhā* to Mādhava (*vaiśākha*). (2) *Svāhā* to Śukra (*jyeṣṭha*). (3) *Svāhā* to Śuci (*āṣāḍha*). (4) *Svāhā* to Nabhas (*śrāvaṇa*). (5) *Svāhā* to Nabhasya (*bhādrapada*). (6) *Svāhā* to Iṣa (*āśvina*). (7) *Svāhā* to Ūrja (*kārttika*). (8) *Svāhā* to Sahas (*mārga-sīrṣa*). (9) *Svāhā* to Sahasya (*pauṣa*). (10) *Svāhā* to Tapas (*māgha*). (11) *Svāhā* to Tapasya (*phālguna*). (12) *Svāhā* to Amhasaspati (intercalary month). (13)
32. *Svāhā* to strength. (1) *Svāhā* to the progenitor. (2) *Svāhā* to the born. (3) *Svāhā* to action. (4) *Svāhā* to bliss. (5) *Svāhā* to top position. (6) *Svāhā* to the enjoyer. (7) *Svāhā* to the final. (8) *Svāhā* to the worldly finality. (9) *Svāhā* to the Lord of the world. (10) *Svāhā* to the Over lord. (11) *Svāhā* to the Lord of all creatures. (12)

आयुर्यजेन कल्पतांस्वहा^१ प्राणो यजेन कल्पतांस्वहा^२ उपानो यजेन कल्पतांस्वहा^३
 व्यानो यजेन कल्पतांस्वहा^४ दानो यजेन कल्पतांस्वहा^५ समानो यजेन कल्पतांस्वहा^६
 चक्षुर्यजेन कल्पतांस्वहा^७ श्रोत्रं यजेन कल्पतांस्वहा^८ वाग्यजेन कल्पतांस्वहा^९
 मनो यजेन कल्पतांस्वहा^{१०} ऽऽत्मा यजेन कल्पतांस्वहा^{११} ब्रह्मा यजेन कल्पतांस्वहा^{१२}
 ज्योतिर्यजेन कल्पतांस्वहा^{१३} सूर्य्यजेन कल्पतांस्वहा^{१४} पूषं यजेन कल्पतांस्वहा^{१५}
 यज्ञो यजेन कल्पतांस्वहा^{१६} ॥ ३३ ॥

एकस्मै स्वाहा^१ द्वाभ्यांस्वहा^२ शताय स्वाहै^३—कशताय स्वाहा^४ व्युष्ट्यै स्वाहा^५
 स्वर्गाय स्वाहा^६ ॥ ३४ ॥

Āyuryajñena kalpatām svāhā (i) prāṇo yajñena kalpatām svāhā- (ii) 'pāno yajñena kalpatām svāhā (iii) vyāno yajñena kalpatām svāho- (iv) dāno yajñena kalpatām svāhā (v) samāno yajñena kalpatām svāhā (vi) cakṣuryajñena kalpatām svāhā (vii) śrotram yajñena kalpatām svāhā (viii) vāgyajñena kalpatām svāhā (ix) mano yajñena kalpatām svāhā- (x) 'tmā yajñena kalpatām svāhā (xi) brahmā yajñena kalpatām svāhā (xii) jyotiryajñena kalpatām svāhā (xiii) svaryajñena kalpatām svāhā (xiv) prṣṭham yajñena kalpatām svāhā (xv) yajño yajñena kalpatām svāhā (xvi). //33//

Ekasmai svāhā (i) dvābhyām svāhā (ii) śatāya svāhai- (iii) kaśatāya svāhā (iv) vyuṣṭyai svāhā (v) svargāya svāhā (vi). //34//

33. May the longevity be secured through sacrifice. *Svāhā*.
 (1) May the vital breath be secured through sacrifice. *Svāhā*. (2) May the downward breath be secured through sacrifice. *Svāhā*. (3) May the diffused breath be secured through sacrifice. *Svāhā*. (4) May the up-breath be secured through sacrifice. *Svāhā*. (5) May the digestive breath be secured through sacrifice. *Svāhā*. (6) May the vision be secured through sacrifice. *Svāhā*. (7) May the hearing power be secured through sacrifice. *Svāhā*. (8) May the speech be secured through sacrifice. *Svāhā*. (9) May the mind be secured through sacrifice. *Svāhā*. (10) May the self be secured through sacrifice. *Svāhā*. (11) May the knowledge of the Supreme be secured through sacrifice. *Svāhā*. (12) May the light be secured through sacrifice. *Svāhā*. (13) May the bliss be secured through sacrifice. *Svāhā*. (14) May whatever is left be secured through sacrifice. *Svāhā*. (15) May the sacrifice itself be secured through sacrifice. *Svāhā*. (16)
34. *Svāhā* to the one. (1) *Svāhā* to the two. (2) *Svāhā* to the hundred. (3) *Svāhā* to the hundred and one. (4) *Svāhā* to the effort to rise. (5) *Svāhā* to the state of absolute bliss. (6)

अथ त्रयोविंशोऽध्यायः ।

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।

स द्वाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषां विधेम ॥ १ ॥

उपयामगृहीतोऽसि प्रजापतये त्वा जुष्टं गृह्णाम्ये'—य ते योनिः सूर्यस्ते महिमा ।

यस्तेऽहन्तसंवत्सरे महिमा सम्बभूव यस्ते वायावन्तारिक्षे महिमा सम्बभूव

यस्ते दिवि सूर्ये महिमा सम्बभूव तस्मै ते महिम्ने प्रजापतये स्वाहा देवेभ्यः^३ ॥ २ ॥

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।

य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषां विधेम ॥ ३ ॥

उपयामगृहीतोऽसि प्रजापतये त्वा जुष्टं गृह्णाम्ये'—य ते योनिश्चन्द्रमास्ते महिमा ।

यस्ते रात्रौ संवत्सरे महिमा सम्बभूव यस्ते पृथिव्यामग्नौ महिमा सम्बभूव

यस्ते नक्षत्रेषु चन्द्रमसि महिमा सम्बभूव तस्मै ते महिम्ने प्रजापतये देवेभ्यः स्वाहा^३ ॥ ४ ॥

ATHA TRAYOVIMŚO' DHYĀYAH

Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādhāra pṛthivīm dyāmutemām kasmai devāya haviṣā vidhema. (i). //1//

Upayāmagr̥hīto'si prajāpataye tvā juṣṭam gr̥hṇāmye- (i) ṣa te yoniḥ sūryaste mahimā (ii). Yaste' hantsamvatsare mahimā sambabhūva yaste vāyāvantarikṣe mahimā sambabhūva yaste divi sūrye mahimā sambabhūva tasmai te mahimne prajāpataye svāhā devebhyaḥ (iii). //2//

Yaḥ prānato nimiṣato mahitvaika idrājā jagato babhūva. Ya īṣe asya dvipadaścatuspadaḥ kasmai devāya haviṣā vidhema (i). //3//

Upayāmagr̥hī to' si prajāpataye tvā juṣṭam gr̥hṇāmye- (i) ṣa te yoniścandramāste mahimā (ii). Yaste rātrau samvatsare mahimā sambabhūva yaste pṛthivyāmagnau mahimā sambabhūva yaste nakṣatreṣu candramasi mahimā sambabhūva tasmai te mahimne prajāpataye devebhyaḥ svāhā (iii). //4//

CHAPTER TWENTY-THREE

1. Before all, the Lord having all the bright constellations in His womb, existed everywhere. He was the only Lord of everything born. He holds this earth as well as the heaven. To that Lord we offer our oblations. (1)
2. You have been duly accepted. I take, you, pleasing to the Lord of creatures. (1) This is your abode. The sun is your grandeur. (2) *Svāhā* to your grandeur, that becomes visible in the day in the year; to your grandeur, that becomes visible in the wind in the mid-space; to your grandeur, that becomes visible in the sky in the sun; to that grandeur of yours; to the Lord of creatures and to the bounties of Nature. (3)
3. Who, by His majesty, has verily become the sole ruler of all that breathes, blinks and moves; who is the Lord of all these bipeds and quadrupeds; to that Lord we offer our oblations. (1)
4. You have been duly accepted. I take you, pleasing to the Lord of creatures. (1) This is your abode. The moon is your grandeur. (2) *Svāhā* to your grandeur, that becomes visible in the night in the year; to your grandeur, that becomes visible on the earth in the fire; to your grandeur, that becomes visible in the stars and in the moon; to that grandeur of yours; to the Lord of creatures and to the bounties of Nature. (3)

युञ्जन्ति ब्रध्नमरुपं चरन्तं परि तस्थुषः । रोचन्ते रोचना द्विवि ॥ ५ ॥

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्णू नृवाहसा ॥ ६ ॥

यद्वातो अपो अगनीगन्ध्रियामिन्द्रस्य तन्वम् । एतथ स्तोतुरनेन पथा पुनरश्वमार्तयासि नः ॥ ७ ॥

वसवस्त्वाञ्जन्तु गायत्रेण छन्दसा रुद्रास्त्वाञ्जन्तु त्रैष्टुभेन छन्दसा ऽऽवित्वास्त्वाञ्जन्तु जागतेन छन्दसा । भूर्भुवःस्वर्गलोकीश्छाचीश्न्यव्ये गव्ये एतदन्नमत्त देवा एतदन्नमद्भि प्रजापते ॥ ८ ॥

कः स्विदेकाकी चरति क उं स्विजायते पुनः । किथं स्विद्धिमस्य भेषजं किमवावपनं महत ॥ ९ ॥

सूर्य एकाकी चरति चन्द्रमा जायते पुनः । अग्निर्हिमस्य भेषजं भूमिरावपनं महत ॥ १० ॥

का स्विदासीत्पूर्वचिंतिः किथं स्विदासीद् बृहद्वयः ।

का स्विदासीत्पिलिप्पिला का स्विदासीत्पिशङ्गिला ॥ ११ ॥

घौरासीत्पूर्वचिंतिरश्वं आसीद् बृहद्वयः । अविरासीत्पिलिप्पिला रात्रिरासीत्पिशङ्गिला ॥ १२ ॥

Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ.
Rocante rocanā divi. (i). //5//

Yuñjantyaśya kāmā harī vipakṣasā rathe. Śoṇā dhṛṣṇū
nṛvāhasā (i). //6//

Yadvāto apo aganīgaṁ priyāmindrasya tanvam. Etaṁ
stotarānena pathā punaraśvamāvartayāsi naḥ (i). //7//

Vasavastvāñjantu gāyatreṇa chandasā (i) rudrāstvēñjantu
traiṣṭubhena chandasā- (ii) "dityā stvēñjantu jāgatena
chandasā (iii). Bhūrbhuvah sva-(iv) rlājīñchācīnyavye gavya
etadannamatta devā etadannamaddhi prajāpate (v). //8//

Kaḥ svidekākī carati ka u svijjāyate punaḥ. Kiṁ
sviddhimasya bheṣajaṁ kimvāvapanam mahat (i). //9//

Sūrya ekākī carati candramā jāyate punaḥ. Agnirhimasya
bheṣajaṁ bhūmirāvapanam mahat (i). //10//

Kā svidāsīt pūrvacittīḥ kiṁ svidāsīd bṛhadvayaḥ.

Kā svidāsīt pilippilā kā svidāsīt piśaṅgilā (i). //11//

Dyaūrāsīt pūrvacittiraśva āsīd bṛhadvayaḥ. Avirāsīt
pilippilā rātrirāsīt piśaṅgilā (i). //12//

5. Just as in the cosmos, the circumstationed planetary body derives light from the sun, similarly the mind and and speedy vital forces derive light and life from the God-blessed inner soul. (1)
6. May they harness to the car of their human body lovely, highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination. (1)
7. May the fast-moving wind, carrying water vapours to the mid-space, bring back by the same path the rains to us. (1)
8. May the young sages bless you with the *gāyatrī* metre. (1) May the adult sages bless you with the *triṣṭubh* metre. (2) May the mature sages bless you with the *jagatī* metre. (3) Being, becoming and bliss. (4) O learned ones, here is the food of parched rice and parched grain flour, preparations made with products of various grains and with cow-products; enjoy the food. Here is the food; enjoy it, O sacrificer. (5)
9. Tell me, who is he, that wanders alone; and who is he, that is born again? What is the remedy for freezing cold; and which is the extensive field? (1)
10. It is the sun that wanders alone; it is the moon that is born again; the fire is the remedy for freezing cold; and the earth is the extensive field. (1)
11. What is the thing thought of first? What is the huge bird? What is the soft and slippery? What is that, which swallows the forms of the things? (1)
12. The sky is the thing to be thought of first. The sun is the huge bird. Rain-soaked earth is soft and slippery. It is the night, that swallows the forms of the things. (1)

वायुर्द्धा पञ्चतैरेवत्वसितग्रीवश्छागैर्न्यग्रोधश्चमसैः शल्मलिर्वृद्ध्या ।

एष स्य राधयो वृषा पृष्ठमिश्चतुर्भिरेदगन्त्रह्मा कृष्णश्च नोऽवतु नमोऽग्रये ॥ १३ ॥

संश्रितो रुश्मिना रथः । संश्रितो रुश्मिना हर्यः । संश्रितो अस्त्वप्सुजा ब्रह्मा सोमपुरोगवः ॥ १४ ॥

स्वयं वाजिस्तन्वं कल्पयस्व स्वयं यजस्व स्वयं जुषस्व । महिमा तेऽन्येन न सन्नर्शे ॥ १५ ॥

न वा उ एतन्म्रियसे न रिष्यसि देवो र इदं पि पृथिभिः सुगैर्मः ।

यत्रासते सुकृतो यत्र ते युयुस्तत्र त्वा देवः संविता दधातु ॥ १६ ॥

अग्निः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्नाग्निः स तं लोको भविष्यति तं जेष्यसि

पिबेता अपैः । वायुः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्वायुः स तं लोको भविष्यति तं

जेष्यसि पिबेता अपैः । सूर्यः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्सूर्यः स तं लोको

भविष्यति तं जेष्यसि पिबेता अपैः ॥ १७ ॥

Vāyuṣṭvā pacatairavatvasitagrīva śchāgairnyagrodha-
ścamasaiḥ śalmalirvṛddhyā.

Eṣa sya rāthyo vṛṣā paḍbhiścaturbhiredaganbrahmā
kṛṣṇaśca no' watu namo' gnaye (i). //13//

Samśito raśminā rathaḥ samśito raśminā hayaḥ. Samśito
apsvapsujā brahmā somapurogavaḥ (i). //14//

Svayaṁ vājīnstanvaṁ kalpayasva svayaṁ yajasva svayaṁ
juṣava. Mahimā te' nyena na sannaśe (i). //15//

Na vā u etanmriyase na riṣyasi devān ideṣi pathibhiḥ
sugebhiḥ. Yatrāsate sukrto yatra te yayustatra tvā devaḥ
savitā dadhātu (i). //16//

Agniḥ paśurāsīt tenāyajanta sa etañllokamajayad
yasminnagniḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā apaḥ
(i). Vāyuḥ paśurāsīt tenāyajanta sa eta- nllokamajayad
yasminvāyuḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā apaḥ
(ii). Sūryaḥ paśurāsīt tenāyajanta sa etañllokamajayad
yasmintsūryaḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā
apaḥ (iii). //17//

13. May the wind preserve you with its power of digestion; may the black-necked fire preserve you with its power of disintegration; may the holy fig tree help you with ladles; may the silk-cotton tree help you with its growth. May this strong horse, suitable for a chariot, come here on all his four legs. May the learned sage, free from ignorance, help. We bow in reverence to the adorable Lord. (1)
14. The chariot looks beautiful when secured with ropes; the horse looks graceful when fitted with reins; the lotus looks charming when lying in waters; the learned sage looks grand when merged in bliss. (1)
15. O seeker of strength, may you yourself adorn your body. May you yourself perform the sacrifice and may you yourself enjoy. Your grandeur cannot be achieved by any one other than you. (1)
16. You are not dying here; nor you are being injured. You are going to the bounties of Nature by easy paths. May the impeller Lord place you there, where dwell the virtuous ones, who have already gone there. (1)
17. The fire is an offering. With him (fire), they perform the sacrifice. He wins the world, in which the fire is. That world will be yours. You will win that. Drink these waters. (1) The wind is an offering. With him (wind), they perform the sacrifice. He wins that world, in which the wind is. That world will be yours. You will win that. Drink these waters. (2) The sun is an offering. With him (sun), they perform sacrifice. He wins that world, in which the sun is. That world will be yours. You will win that. Drink these waters. (3)

प्राणाय स्वाहा^१ पानाय स्वाहा^२ व्यानाय स्वाहा^३ ।

अम्बे अम्बिकेऽम्बालिके न मा नयति कश्चन । ससस्त्यश्वकः सुभद्रिकां काम्पीलवासिनीम् ॥१८॥

गणानां त्वा गणपतिं हवामहे^१ प्रियाणां त्वा प्रियपतिं हवामहे^२

निधीनां त्वा निधिपतिं हवामहे वसो मम । आहमजानि गर्भधमा त्वमजासि गर्भधम् ॥ १९ ॥

ता उभौ चतुरः पदः संप्रसारयाव स्वर्गे लोके प्रोणुवाथां^३ वृषा वाजी रेतोधा रेतो दधातु ॥२०॥

उत्सकथ्या अव गुदं धेहि समञ्जि चारया वृषन् । य स्त्रीणां जीवभोजनैः ॥ २१ ॥

यकासकौ शकुन्तिकाऽऽहलगिति वञ्चति । आहन्ति गुभे पसो निगलगलीति धारकां ॥ २२ ॥

यकोऽसकौ शकुन्तक आहलगिति वञ्चति । विवक्षत इव ते मुखमध्वर्यो मा नस्त्वमभि भाषथाः ॥२३॥

Prāṇāya svāhā- (i) 'pānāya svāhā (ii) vyānāya svāhā (iii).

Ambe ambike' mbālike na mā nayati kaścana.

Sasastyaśvakaḥ subhadrikāṁ kāmpīlavāsinīm (iv) //18//

Gaṇānām tvā gaṇapatiṁ havāmahe (i) priyāṇām tvā

priyapatiṁ havāmahe (ii) nidhīnām tvā nidhipatiṁ

havāmahe vaso mama (iii). Āhamajāni garbhadhamā

tvamajāsi garbhadham (iv). //19//

Tā ubhau caturāḥ padaḥ samprasārayāva (i) svarge

loke prōṇuvāthām (ii) vṛṣā vājī retodhā reto dadhātu

(iii). //20//

Utsakthyā ava gudam dhehi samañjim cārayā vṛṣan. Ya

strīṇām jīvabhojanaḥ (i). //21//

Yakāsakau śakuntikā "halagiti vañcati. Āhanti gabhe paso

nigalgalīti dhārakā (i). //22//

Yako' sakau śakuntaka āhalagiti vañcati. Vivakṣata iva te

mukhamadhvaryo mā nastvamabhi bhāṣathāḥ (i). //23//

18. *Svāhā* to breath. (1) *Svāhā* to out-breath. (2) *Svāhā* to through-breath. (3) O mother, O grand-mother, O great grand-mother, no one carries me away. An energetic man becomes sleepy after obtaining the joy-giving wealth. (4)
19. We invoke you, the Lord of people. (1) We invoke you, the dear Lord of dear ones. (2) We invoke you, the Lord of treasures, O my greatest wealth. (3) May I know the impregnator; may you know the one, that is to be impregnated. (4)
20. Let both the king and the subjects expand in all the four spheres (i.e. Dharma, Artha, Kāma, Mokṣa). (1) May they be happy as if living in heaven. (2) May the showerer, full of speed, and bestower of strength, grant strength to us. (3)
21. O powerful administrator, may you revive moral force and true justice among people by punishing him, who molests or exploits women for his livelihood. (1)
22. Where the hard-working cultivators are cheated and robbed of the fruits of their labour, there the government does harm to the people, and in consequence, the people swallow up the extorters. (1)
23. As this bird moves hither and thither (aimlessly), so, O righteous administrator, whenever you wish to talk, please do not speak to us in that manner. (1)

माता च ते पिता च तेऽयं वृक्षस्य रोहतः । प्रतिलामीति ते पिता गृभे मुष्टिमंतथसयत् ॥ २४ ॥
 माता च ते पिता च तेऽयं वृक्षस्य क्रीडतः । विवक्षत इव ते मुखं ब्रह्मन्मा त्वं वंदो ब्रह्म ॥ २५ ॥
 ऊर्ध्वमेनामुच्छ्रापय गिरौ भारं हरन्निव । अथास्ये मध्यमेधतां शीते वार्ते पुनन्निव ॥ २६ ॥
 ऊर्ध्वमेनमुच्छ्रापयताद्विरौ भारं हरन्निव । अथास्ये मध्यमेजतु शीते वार्ते पुनन्निव ॥ २७ ॥
 यदस्या अंहुभेद्याः कृधु स्थूलमुपात्सत् । मुष्काविदस्या एजतो गोशफे शकुलाविवं ॥ २८ ॥
 यद्वेवासो ललामगुं प्र विष्टीमिनमाविपुः । सक्त्रा देदिश्यते नारी सत्यस्यास्त्रिमुवो यथा ॥ २९ ॥
 यद्वरिणो यवमत्ति न पुष्टं पशु मन्यते । शुद्रा यदर्यजारा न पोषाय धनायति ॥ ३० ॥
 यद्वरिणो यवमत्ति न पुष्टं ब्रह्म मन्यते । शुद्रो यदर्यायै जारो न पोषमनु मन्यते ॥ ३१ ॥

Mātā ca te pitā ca te'graṁ vṛkṣasya rohataḥ. Pratilāmīti te
 pitā gabhe muṣṭimataṁsayat (i). //24//

Mātā ca te pitā ca te'gre vṛkṣasya krīdataḥ. Vivakṣata iva te
 mukhaṁ brahman mā tvaṁ vado bahu (i). //25//

Ūrdhvāmenāmucchrāpaya girau bhāraṁ haranniva.
 Athāsyai madhyamedhatāṁ śīte vāte punanniva (i). //26//

Ūrdhvamenamucchrayatād girau bhāraṁ haranniva.
 Athāsyai madhyamejatu śīte vāte punanniva (i). //27//

Yadasyā aṁhubhedyāḥ kṛdhu sthūlamupātasat.
 Muṣkāvidasyā ejato gośaphe śakulāviva (i). //28//

Yaddevāso lalāmaguṁ pra viṣṭīminamāviṣuḥ. Sakthnā
 dediśyate nārī satyasyākṣibhuvo yathā (i). //29//

Yaddhariṇo yavamatti na puṣṭaṁ paśu manyate. Śūdrā
 yadaryajārā na poṣāya dhanāyati (i). //30//

Yaddhariṇo yavamatti na puṣṭaṁ bahu manyate. Śūdro
 yadaryāyāi jāro na poṣamanu manyate (i). //31//

24. Your mother and your father climb up to the top of the tree. Being affectionate the father establishes the kingdom among the subjects. (1)
25. Your mother and your father play at the top of the tree. O enlightened one, your mouth shows you are about to speak; please do not talk much. (1)
26. O administrator, may you carry these subjects upwards like a man carrying a load up the mountain and then may you prosper among them like a man winnowing in a cool breeze. (1)
27. O subjects, may you carry this administrator upwards like a man carrying a load up the mountain. And then in your midst, may he prosper like a man winnowing in a cool breeze. (1)
28. Those thieves, who extort small or large quantities of wealth from the sinless people, tremble (in fear) as small fish are restive in insufficient water of a small pit made by hoof of a cow. (1)
29. When the enlightened ones enter the joy-giving field of knowledge, which is worth entering, then the truth is comprehended fully and directly as a woman by her thighs. (1)
30. When wild deer eat the barley crop, the farmer does not feel that the cattle are growing strong; similarly, a low category woman, having a secret lover belonging to a higher category, is not a matter of satisfaction to her husband. (1)
31. When the wild deer eat the barley crop, the farmer does not feel that the cattle are growing strong; similarly, a low category secret lover of a woman belonging to a higher category does not rise up in the social hierarchy. (1)

वृधिकाणो अकारिषं जिष्णोरश्वस्य वाजिनः ।

सुरभि नो मुखां करुष्य ण आयूँधिषि तारिषते ॥ ३२ ॥

गायत्री त्रिष्टुब्जगत्यनुष्टुप्पङ्क्त्या सह । बृहत्पुष्णिहा ककुप्सूचीभिः शम्यन्तु त्वा ॥ ३३ ॥

द्विपदा याश्चतुष्पदास्त्रिपदा याश्च षट्पदाः ।

विच्छन्दा याश्च सच्छन्दाः सूचीभिः शम्यन्तु त्वा ॥ ३४ ॥

महानाम्न्यो रेवत्यो विश्वा आशाः प्रभूवरीः । मैघीर्विद्युतो वाचः सूचीभिः शम्यन्तु त्वा ॥ ३५ ॥

नार्यस्ते पत्न्यो लोम विचिन्वन्तु मनोपया । देवानां पत्न्यो दिशः सूचीभिः शम्यन्तु त्वा ॥ ३६ ॥

रजता हरिणीः सीसा युजो युज्यन्ते कर्मभिः ।

अश्वस्य वाजिनस्त्वचि सिमाः शम्यन्तु शम्यन्तीः ॥ ३७ ॥

कुविदुङ्ग यवमन्तो यवञ्चिद्यथा दान्त्यनुपूर्वं वियुष ।

इहेहैषां कृणुहि भोजनानि ये बर्हिषो नम उक्तिं यजन्ति ॥ ३८ ॥

कस्त्वा छयति कस्त्वा विशास्ति कस्ते गात्राणि शम्यति । क उ ते शमिता कविः ॥ ३९ ॥

Dadhikrāvṇo akāriṣaṁ jiṣṇoraśvasya vājinah.

Surabhi no mukhā karat pra ṇa āyūṁṣi tāriṣat (i). //32//

Gāyatrī triṣṭubjagatyanuṣṭuppaṅktyā saha. Br̥ha!yuṣṇihā kakupsūcībhiḥ śamyantu tvā (i). //33//

Dvipadā yāscatuṣpadāstripadā yāśca ṣatpadāḥ.

Vicchandā yāśca sacchandāḥ sūcībhiḥ śamyantu tvā (i). //34//

Mahānāmnyo revatyo viśvā āśāḥ prabhūvarīḥ. Maighīrvid-yuto vācaḥ sūcībhiḥ śamyantu tvā (i). //35//

Nāryaste patnyo loma vicinwantu manīṣayā. Devānām patnyo diśaḥ sūcībhiḥ śamyantu tvā (i). //36//

Rajatā hariṇīḥ sīsā yujo yujyante karmabhiḥ. Aśvasya vājinastvaci simāḥ śamyantu śamyantīḥ (i). //37//

Kuvidaṅga yavamanto yavañcidyathā dāntyanupūrvam viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo nama uktiṁ yajanti (i). //38//

Kastvā chyati kastva viśasti kaste gātrāṇi śamyati. Ka u te śamitā kaviḥ (i). //39//

32. I glorify the spacecraft, which is rapid like a victorious steed. May he give to our faces the fragrance of fame and longevity to our lives. (1)
33. O learned ones, may the *gāytrī*, the *triṣṭubh*, the *jagatī*, the *anuṣṭup*, along with the *pañkti*, the *br̥hatī*, the *uṣṇik* and the *kakup* metres bring peace to you with their sweet recitations. (1)
34. May the metres having two feet, and the four-footed ones, the metres having three feet, and the six-footed ones, the metreless hymns and the hymns well-composed in metres bring peace to you with their sweet recitations. (1)
35. May all these regions of great name and of great fortune, with their influence, and the rumble of thunder-clouds bring peace to you, with their pleasing sound. (1)
36. May the wives of men dress your hair with rapt attention; may the wives of the enlightened ones, giving directions, bring peace to you with their sweet speech. (1)
37. Favourably inclined, bringing tributes and loving subjects are employed in various functions by the dynamic and powerful administrator. Thus in his close contact, bound by love, they satisfy him as well as derive satisfaction from him. (1)
38. O friends, as the farmers reap the plentiful barley crop in proper order, so get the meals prepared here itself for the people, who in this sacrifice are chanting hymns of homage. (1)
39. Who refines you? Who guides you with diligence? Who calms your limbs? Who is the seer, that brings peace to you? (1)

ऋतवस्त ऋतुथा पर्व शमितारो वि शासतु । संवत्सरस्य तेजसा शमीभिः शम्यन्तु त्वा ॥ ४० ॥

अर्धमासाः परुंथेपि ते मासा आ च्छन्तु शम्यन्तः ।

अहोरात्राणि मरुतो विलिष्टं सूदयन्तु ते ॥ ४१ ॥

दैव्या अध्वर्यवस्त्वा च्छन्तु वि च शासतु । गात्राणि पूर्वशस्ते सिमाः कृण्वन्तु शम्यन्तीः । ४२ ।

द्यौस्ते पृथिव्यन्तरिक्षं वायुभ्युदं पृणातु ते । सूर्यस्ते नक्षत्रैः सह लोकं कृणोतु साधुर्या ॥ ४३ ॥

शं ते परेभ्यो गात्रेभ्यः शमस्त्वरेभ्यः । शमस्थभ्यो मज्जभ्यः शम्वस्तु तन्वै तव ॥ ४४ ॥

कः स्विदेकाकी चरति क उ स्विज्जायते पुनः । किं स्विद्धिमस्य भेषजं किमवावपनं महतः ४५ ।

सूर्य एकाकी चरति चन्द्रमा जयते पुनः । अग्निर्हिमस्य भेषजं भूमिरावपनं महतः ॥ ४६ ॥

किं स्विस्सूर्यसमं ज्योतिः किं समुद्रसमुद्यं सरः ।

किं स्विपृथिव्यै वर्षाण्यः कस्य मात्रा न विद्यते ॥ ४७ ॥

Rtavasta ṛtuthā parva śamitāro vi śāsatu. Samvatsarasya
tejasā śamībhīḥ śamyantu tvā (i). //40//

Ardhamāsāḥ parūṁṣi te māsā ācchyanu śamyantaḥ.

Ahorātraṇi maruto viliṣṭaṁ sūdayantu te (i). //41//

Daivyā adhvaryavastvācchyanu vi ca śāsatu. Gātrāṇi
parvaśaste simāḥ kṛṇvantu śamyantīḥ (i). //42//

Dyauste pṛthivyantarikṣaṁ vāyuscidraṁ pṛṇātu te.
Sūryaste nakṣatraiḥ saha lokam kṛṇotu sādhyā (i). //43//

Śam te parebhyo gātrebhyaḥ śamastvavarebhyaḥ.
Śamasthabhyo majjabhyaḥ śamvastu tanvai tava (i). //44//

Kaḥ svidekākī carati ka u svijjāyate punaḥ. Kiṁ
sviddhimasya bheṣajaṁ kimvāvapanaṁ mahat (i). //45//

Sūryā ekākī carati candramā jāyate punaḥ. Agnirhimasya
bheṣajaṁ bhūmirāvapanaṁ mahat (i). //46//

Kiṁ svit sūryasamaṁ jyotiḥ kiṁ samudrasamaṁ saraḥ.
Kiṁ svit pṛthivyai varṣīyaḥ kasya mātṛā na vidyate
(i). //47//

40. May the seasons, the peace-bringers, in their due course, and on auspicious occasions, guide us diligently. With the lustre of the whole year, may they bring peace to you with righteous deeds. (1)
41. May the half-months and the months refine your joints while bringing peace to them. May the days and nights and the winds remove your faults whatsoever. (1)
41. May the divine priests refine you and guide you diligently. May all your limbs be calmed, joint by joint, with loving care. (1)
42. O king, may the heaven, the earth, the mid-space and the wind make up for your failing, if any. May the sun along with the stars make this world propitious for you. (1)
44. O king, may your upper parts of the body be at ease and at ease be the lower parts as well. May there be ease in your bones, ease in your marrow and may there be ease in the whole of your body. (1)
45. Tell me, who is he, that wanders alone, and who is he, that is born again? What is the remedy for freezing cold; and which is the extensive field? (1)
46. It is the sun that wanders alone; it is the moon, that is born again; the fire is the remedy for freezing cold; and the earth is the extensive field. (1)
47. What is the light comparable with the sun? Which is the lake comparable with the ocean? What is more spacious than the earth? What is the thing that cannot be measured? (1)

ब्रह्म सूर्यसमं ज्योतिर्द्यौः समुद्रसमं सरः ।
 इन्द्रः पृथिव्यै वर्षयिन् गोस्तु मात्रा न विद्यते ॥ ४८ ॥
 पृच्छामि त्वा चितये देवसख यदि त्वमत्र मनसा जुगन्थ ।
 येषु विष्णुस्त्रिषु पदेष्वेहस्तेषु विश्वं भुवनमा विवेश ॥ ४९ ॥
 अपि तेषु त्रिषु पदेष्वस्मि येषु विश्वं भुवनमा विवेश ।
 सद्यः पर्येमि पृथिवीमृत द्यामेकेनाङ्गेन दिवो अस्य पृष्ठम् ॥ ५० ॥
 केप्स्वन्तः पुरुष आ विवेश कान्यन्तः पुरुषे अर्पितानि ।
 एतद्ब्रह्मन्नुप बल्हामसि त्वा किं स्विन्नः प्रति वोचास्यत्र ॥ ५१ ॥
 पञ्चस्वन्तः पुरुष आ विवेश तान्यन्तः पुरुषे अर्पितानि ।
 एतत्त्वात्र प्रतिमन्वानो अस्मि न मायया भवस्युत्तरो मर्त ॥ ५२ ॥
 का स्विदासीत्पूर्वचिन्तिः किं स्विदासीद् बृहद्वयः ।
 का स्विदासीत्पिलिप्पिला का स्विदासीत्पिशङ्गिला ॥ ५३ ॥

Brahma sūryasamaṁ jyotirdyauḥ samudrasamaṁ sarāḥ.
 Indrah pṛthivyai varṣīyān gostu mātṛā na vidyate (i). //48//

Pṛcchāmi tvā citaye devasakha yadi tvamatra manasā
 jagantha. Yeṣu viṣṇustriṣu padeṣveṣṭasteṣu viśvaṁ
 bhuvanamāvivesā (i). //49//

Api teṣu triṣu padeṣvasmi yeṣu viśvaṁ bhuvanamāviveśa.
 Sadyaḥ paryemi pṛthivīmuta dyāmekenāṅgena divo asya
 pṛṣṭham (i). //50//

Keṣvantaḥ puruṣa ā viveśa kānyantaḥ puruṣe arpitāni.
 Etadbrahmannupa valhāmasi tvā kiṁ svinnāḥ prati
 vocāsyatra (i). //51//

Pañcasvantaḥ puruṣa ā viveśa tānyantaḥ puruṣe arpitāni.
 Etattvātra pratimanvāno asmi na māyayā bhavasyuttaro mat
 (i). //52//

Kā svidāsīt pūrvacittiḥ kiṁ svidāsīd bṛhadvayaḥ.
 Kā svidāsīt pilippilā kā svidāsīt piśaṅgilā (i). //53//

48. The Divine Supreme is the light comparable with the sun. The sky is the lake comparable with the ocean. The cloud is more spacious than the earth. It is speech, that cannot be measured. (1)
49. O friend of the enlightened ones, I ask you for my knowledge. Tell me, if you have reached any conclusion in this regard; whether in the three steps, by which the sacrifice extends, the whole of the universe is encompassed or not? (1)
50. I exist in all the three steps by which this whole universe is encompassed. I go around the Earth, around the sky and even around the top of the sky in a moment with only a part of mine. (1)
51. What are the beings, which the Cosmic man has entered in? And what are the beings that have been contained within the Cosmic man? O wise one, I challenge you to answer this question. What an answer do you give about it to us? (1)
52. The Cosmic man has entered five beings and all those five have been contained within the Cosmic man. I can convince you of it. You cannot get better of me in argument by any trickery. (1)
53. What is the thing thought of first? What is the huge bird? What is soft and slippery? What is that, which swallows the forms of the things? (1)

द्यौरासीत्पूर्वचित्रिष्व आसीद् बृहदयः ।
अर्विरासीत्पिलिप्पिला रात्रिरासीत्पिशङ्गिला ॥ ५४ ॥

का ईमरे पिशङ्गिला का ई कुरुपिशङ्गिला ।
क ईमास्कन्दमर्षति क ई पन्थां वि सर्पति ॥ ५५ ॥

अजारे पिशङ्गिला स्वाविकुरुपिशङ्गिला ।
शश आस्कन्दमर्षत्यहिः पन्थां वि सर्पति ॥ ५६ ॥

कत्यस्य विष्टाः कत्यक्षराणि कति होमांसः कतिधा समिन्द्रः ।
यज्ञस्य त्वा विदथा पृच्छमत्र कति होतार ऋतुशो यजन्ति ॥ ५७ ॥

बर्हस्य विष्टाः शतमक्षराण्यशीतिर्होमाः समिधो ह तिस्रः ।
यज्ञस्य ते विदथा प्र ब्रवीमि सप्त होतार ऋतुशो यजन्ति ॥ ५८ ॥

को अस्य वेदु भुवनस्य नाभिं को द्यावापृथिवी अन्तरिक्षम् ।
कः सूर्यस्य वेद बृहतो जनित्रं को वेद चन्द्रमसं यतोजाः ॥ ५९ ॥

वेदाहमस्य भुवनस्य नाभिं वेदु द्यावापृथिवी अन्तरिक्षम् ।
वेदु सूर्यस्य बृहतो जनित्रमथो वेद चन्द्रमसं यतोजाः ॥ ६० ॥

Dyaurāsīt purvacittiraśva āsīd bṛhadvayaḥ.
Avirāsīt pilippilā rātrirāsīt piśaṅgilā (i). //54//

Kā īmare piśaṅgilā kā īm kurupiśaṅgilā.
Ka īmāskandamarṣati ka īm panthām visarpati (i). //55//

Ajāre piśaṅgilā śvāvitkurupiśaṅgilā.
Śaśa āskandamarṣatyahiḥ panthām visarpati (i). //56//

Katyasya viṣṭhāḥ katyakṣarāṇi kati homāsaḥ katidhā
samiddhaḥ.
Yajñasya tvā vidathā prcchamatra kati hotāra ṛtuso yajanti
(i). //57//

Ṣaḍasya viṣṭhāḥ śatamakṣarāṇyaśītirhomāḥ samidho ha
tisraḥ. Yajñasya te vidathā pra bravīmi sapta hotāra ṛtuso
yajanti (i). //58//

Ko asya veda bhuvanasya nābhiṁ ko dyāvāpṛthivī
antarikṣam. Kaḥ sūryasya veda bṛhato janitram ko veda
candramasaṁ yatojāḥ (i). //59//

Vedāhamasya bhuvanasya nābhiṁ veda dyāvāpṛthivī
antarikṣam.

Veda sūryasya bṛhato janitramatho veda candramasaṁ
yatojāḥ (i). //60//

54. The sky is the thing to be thought of first. The sun is the huge bird. Rain-soaked earth is soft and slippery. It is the night, that swallows the forms of the things. (1)
55. Well, what is she, that devours all? And what is she, that destroys the crops? And what is he that runs in quick jumps? And what is he, that glides along the path? (1)
56. Well, it is the she-goat, that devours all. It is the porcupine, that destroys the crops. It is the hare, that runs in quick jumps; and it is the snake, that glides along the path. (1)
57. Urged by desire to know about the sacrifice, I hereby ask you : how many bases does it have? How many syllables are used in it? How many are the various types of oblations? With how many kindling sticks is it performed? And how many priests offer oblations in different seasons? (1)
58. The sacrifice has got six bases. There are a hundred syllables used in it. There are eighty types of oblations. Kindling sticks are three. For your knowledge's sake about the sacrifice, I tell you that there are seven priests, who offer oblations in different seasons. (1)
59. Who knows the navel (central point) of this world? Who knows the heaven and earth and the mid-space? Who knows the origin of the mighty sun? And who knows wherefrom the moon was born? (1)
60. I know the navel of this world. I know the heaven and earth and the mid-space. I know the origin of the mighty sun. And I know wherefrom the moon was born. (1)

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।
 पृच्छामि त्वा वृष्णो अश्वस्य रेतोः पृच्छामि वाचः परमं व्योम ॥ ६१ ॥
 इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।
 अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥ ६२ ॥
 सुभूः स्वयम्भूः प्रथमोऽन्तर्महत्पुर्णवे । वृधे ह गर्भमृत्विद्यं यतो जातः प्रजापतिः ॥ ६३ ॥
 होता यक्षत्प्रजापतिं सोमस्य महिम्नः । जुषतां पिबन्तु सोमं होतृयज्ञे ॥ ६४ ॥
 प्रजापते न त्वेवान्यन्यो विश्वा रूपाणि परि ता बभूव ।
 यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् ॥ ६५ ॥

Pr̥cchāmi tvā paramantaṁ pṛthivyāḥ pṛcchāmi yatra
bhuvanasya nābhiḥ.

Pr̥cchāmi tvā vṛṣṇo aśvasya retaḥ pṛcchāmi vācaḥ paramaṁ
vyoma (i). //61//

Iyaṁ vediḥ paro antaḥ pṛthivyā ayaṁ yajño bhuvansya
nābhiḥ.

Ayaṁ somo vṛṣṇo asvasya reto brahmāyaṁ vācaḥ paramaṁ
vyoma (i). //62//

Subhūḥ svayambhūḥ prathamo' ntarmahatyaṛṇave. Dadhe
ha garbhamṛtviyaṁ yato jātaḥ prajāpatiḥ (i). //63//

Hotā yakṣatprajāpatiṁ somasya mahimnaḥ. Juṣatām pibatu
somaṁ hotaryaja (i). //64//

Prajāpate na tvadetānyanyo viśvā rūpāṇi pari tā babhūva.
Yatkāmāste juhūmastanno astu vayaṁ syāma patayo
rayiṇām (i). //65//

61. I ask you, what is the farthest end of this Earth? I ask you, where is the navel of the world? I ask you, what is the semen of the horse in heat? I ask you, what is the highest space, where the speech abides? (1)
62. This very altar is the farthest end of the Earth. This sacrifice is the navel of this world. This cure-juice is the semen of the horse in heat. And this spiritual knowledge is the highest space, where the speech abides. (1)
63. The auspicious Being, born of His own will, the first one, lays down into the great ocean in proper season, the embryo, from which the Creator is born. (1)
64. The sacrificer worships the Lord of creatures for the glory of bliss. May he succeed and enjoy the bliss. Worship, O sacrificer, worship. (1)
65. O Lord of creatures, no one other than you overwhelms all these various forms. May our desires, with which we invoke you, be fulfilled. May we be possessors of abundant riches. (1)

अथ चतुर्विंशोऽध्यायः ।

अश्वस्तूपरो गोमृगस्ते प्राजापत्याः कृष्णशर्वि आग्नेयो रराटे पुरस्तात्सारस्वती
मेघधस्ताद्धन्वोराश्विनावधोरामौ बाह्वोः सीमापौष्णाः इयामो नाभ्यांश्च सौर्ययामौ
श्वेतश्च कृष्णश्च पार्श्वयोस्त्वाष्टौ लोमशसंक्रथौ सक्थयोर्वीयव्यः श्वेतः पुच्छ इन्द्राय
स्वपस्याय वेहद्वैष्णवो वामनः ॥ १ ॥

रोहितो धुम्ररोहितः कर्कन्धुरोहितस्ते सौम्या बभ्रुररुणबभ्रुः शुक्रबभ्रुस्ते वारुणाः
शितिरन्ध्रोऽन्यतःशितिरन्ध्रः समन्तशितिरन्ध्रस्ते सवित्राः शितिबाहुन्यतःशितिबाहुः
समन्तशितिबाहुस्ते बार्हस्पत्याः प्रपती क्षुद्रप्रपती स्थूलप्रपती ता मैत्रावरुण्यः ॥ २ ॥

ATHA CATURVIMŚO' DHYĀYAḤ

Aśvastūparo gomṛgaste prājāpatyāḥ kṛṣṇagrīva āgneyo
rarāṭe purastātsārasvatī meṣyadhastāddhanvorāśvināva-
dhorāmau bāhvoḥ saumāpauṣṇaḥ śyāmo nābhyāṁ
sauryayāmau śvetaśca kṛṣṇaśca pārśvayostvāṣṭrau
lomaśasakthau sakthyorvāyavyaḥ śvetaḥ puccha indrāya
svapasyāya vehadvaiṣṇavo vāmanaḥ (i). //1//

Rohito dhūmrarohitaḥ karkandhurohitaste saumyā
babhrurarūṇababhrūḥ śukababhruste vārūṇāḥ śitirandhro-
'nyataḥśitirandhraḥ samantaśitirandhraste sāvitrāḥ
śitibāhuranyataḥśitibāhuḥ samantaśitibāhuste bārhaspatyāḥ
prṣatī kṣudraprṣatī sthūlaprṣatī tā maitrāvaruṇyaḥ (i). //2//

CHAPTER TWENTY-FOUR

1. The horse, the hornless animal, the *gayal* (*go-mṛga*) belonging to the Prajāpati (the Lord of the creatures), and the black-necked one belonging to Agni (the adorable Lord), are to be kept in the front and about the forehead; the ewe belonging to Sarasvatī (divine Doctress) is to be kept under the chins; the two animals with white under-bellies belonging to Aśvins (the twin healers) are to be kept near the arms; the dark-coloured belonging to Soma (the Lord of bliss) and Pūṣan (the nourisher) is to be kept in the navel; one white and one black belonging to Sūrya (the sun) and Yama (the controller Lord) are to be kept on the flanks; two animals with hairy thighs belonging to Tvaṣṭṛ (the Universal Architect) are to be kept by the thighs; the white one belonging to Vāyu (the wind) is to be kept near the tail; a cow, who slips her calf, belongs to Indra (the resplendent Lord), the performer of good deeds; and the dwarf one belongs to Viṣṇu (the pervading Lord). (1)
2. The red, the smoky-red and the jujube-red, these belong to Soma; the brown, the reddish-brown and the parrot-brown belong to Varuṇa (the venerable Lord); the one having whiteness in holes, the one having whiteness in holes on one side, and the one having whiteness in holes on all the sides, these belong to Savitr (the impeller Lord); the one having white forefeet, the one having white forefeet on one side, and the one having white forefeet on all the sides, these belong to Brhaspati (the Lord Supreme); the female speckled, the female speckled with small spots and the female speckled with large spots, these belong to Mitrā-Varuṇa (the friendly Lord and the venerable Lord). (1)

शुद्धवालः सर्वशुद्धवालो मणिवालस्त आश्विनाः श्वेतः श्वेताक्षोऽरुणस्ते रुद्राय पशुपतये
कर्णा यामा अवलिता रौद्रा नमोरूपाः पार्जन्याः ॥ ३ ॥

पृश्निस्तिरश्चीनपृश्निरूर्ध्वपृश्निस्ते मारुताः फल्गुर्लोहितोर्णा पलक्षी ताः सारस्वत्यः प्लीहाकर्णः
शुण्ठाकर्णोऽध्यालोहकर्णस्ते त्वाष्ट्राः कृष्णर्षीवः शितिकक्षोऽस्त्रिसक्थस्त ऐन्द्राग्राः
कृष्णास्त्रिलपास्त्रिमहास्त्रिस्त उपस्याः ॥ ४ ॥

शिल्पा वैश्वदेव्यो रोहिण्यस्त्र्यवयो वाचेऽर्विज्ञाता अदित्यै सरूपा धात्रे वत्सतय्यो देवानां
पत्नीभ्यः ॥ ५ ॥

कृष्णर्षीवा आग्नेयाः शितिध्रवो वसुनाथं रोहिता रुद्राणांश्च श्वेता अवरोकिण आदित्यानां
नमोरूपाः पार्जन्याः ॥ ६ ॥

उन्नतं क्षुभो वामनस्त ऐन्द्राविष्णवा उन्नतः शितिबाहुः शितिपृष्ठस्त ऐन्द्राबार्हस्पत्याः शुक्ररूपा
वाजिनाः कुल्मपा आग्निमारुताः श्यामाः प्रीष्णाः ॥ ७ ॥

Śuddhavālah sarvaśuddhavālo maṇivālasta āśvināḥ śyetaḥ
syetākṣo' ruṇaste rudrāya paśupataye karnā yāmā avaliptā
raudrā nabhorūpāḥ pārjanyāḥ (i). //3//

Prṣnistiraścīnaprṣnirūrdhvapṣnistē mārutāḥ phalgūrlo-
hitorṇī palakṣī tāḥ sārasyatyāḥ plihākarnaḥ śuṇṭhākarno-
'dhyālohakarnaste tvāṣṭrāḥ kṛṣṇagrīvaḥ śitikakṣo-
'ñjisakthasta aindrāgnāḥ kṛṣṇāñjiralpāñjirmahāñjista
uṣasyāḥ (i). //4//

Śilpā vaiśvadevyo rohiṇyastyavayo vāce'vijñātā
adityai sarūpā dhātre vatsataryo devānām patnībhyah
(i). //5//

Kṛṣṇagrīvā āgneyāḥ śitibhravo vasūnām rohitā rudrānām
śvetā avarokiṇa ādityānām nabhorūpāḥ pārjanyāḥ (i). //6//

Unnata ṛṣabho vāmanasta aindrāvaiṣṇavā unnataḥ śitibāhuh
śitipṛṣṭhastha aindrābārhaspatyāḥ śukarūpā vājināḥ kalmāṣā
āgnimārutāḥ śyāmāḥ pauṣṇāḥ (i). //7//

3. The one with bright hair, the one with all its hair bright, and the one with jewel-bright hair, these belong to Aśvins; the white one, the white-eyed and the ruddy one, these belong to Rudra (the terrible punisher), the Lord of animals; those having long ears belong to Yama; arrogant ones belong to Rudras and the sky-blue ones belong to Parjanya (Lord of Clouds). (1)
4. The speckled ones, those speckled transversely, those speckled upwards belong to Maruts (the Cloud-bearing winds); those with undeveloped bodies, those with reddish hair, the white ones, those belong to Sarasvatī; the male one with diseased ears, the one with short ears, the one with gold-coloured ears, these belong to Tvaṣṭṛ; the black-necked, the one with white flanks, the one with spotted thighs, these belong to Indra and Agni; the one with black spots, the one with small spots, the one with large spots, these belong to Uṣas (the dawn). (1)
5. The females with variegated colours belong to Viśvedevas (all the bounties of Nature); the red-coloured, one and a half years old belong to Vāk (the speech); those undistinguished belong to Aditi (the Eternity); those of the same colour belong to Dhātṛ (the sustainer), and the weaned she-calves belong to Devapatnīs (the wives of the enlightened ones). (1)
6. The black-necked ones belong to Agni; the white-browed belong to Vasus (the young sages), the red ones belong to Rudras (the adult sages); the white farsighted ones belong to Ādityas (the mature sages); and the sky-blue ones belong to Parjanya (clouds). (1)
7. The tall, the sturdy and the dwarf, these belong to Indra-Viṣṇu; the tall, the one with white forefeet and the one with white back, these belong to Indra-Bṛhaspati; the parrot-coloured belong to Vājins (the speedy); black with white spots belong to Agni-Maruts; dark-coloured belong to Pūṣan. (1)

एतां ऐन्द्राग्रा द्विरूपा अग्नीषोमीया वामना अनड्वाह आग्रावैष्णवा वृशा मैत्रावरुणयोऽन्यत
 एन्यो मैत्र्यः ॥ ८ ॥

कृष्णार्ग्रीवा आग्नेया बभ्रवः सौम्याः श्वेता वायव्या अविज्ञाता अदित्ये सरूपा धात्रे वत्सतयो
 देवानां पत्नीभ्यः ॥ ९ ॥

कृष्णा भीमा धूम्रा आन्तरिक्षा बृहन्तो विव्याः शबला वैद्युताः सिध्मास्तरकाः ॥ १० ॥

धूम्रान्वसन्तायालभते श्वेतान्ग्रीधमार्य कृष्णान्वर्पाभ्योऽरुणाञ्छरे पृषतो हेमन्तार्य
 पिशङ्गाच्छिशिरार्य ॥ ११ ॥

त्र्यव्यो गायत्र्यै पञ्चावयस्त्रिभुभे दित्यवाहो जगत्यै त्रिवत्सा अनुष्टुभे तुर्यवाह उष्णिह्ये ॥ १२ ॥

पृषवाहो विराज उक्षाणो बृहत्या ऋषभाः कुरुभेऽनड्वाहः पङ्क्त्यै धेनवोऽतिच्छन्दसे ॥ १३ ॥

कृष्णार्ग्रीवा आग्नेया बभ्रवः सौम्या उपध्वस्ताः सावित्रा वत्सतयः सारस्वत्यः श्यामाः प्रौष्णाः
 पृथ्व्यो भारता बहुरूपा वैश्वदेवा वृशा द्यावापृथिवीयाः ॥ १४ ॥

Etā aindrāgnā dvirūpā agnīṣomīyā vāmanā anaḍvāḥa
 āgnāvaiṣṇavā vaśā maitrāvaruṇyo'nyata enyo
 maitryaḥ (i). //8//

Kṛṣṇagrīvā āgneyā babhravaḥ saumyaḥ śvetā vāyavyā
 avijñātā adityai sarūpā dhātre vatsataryo devānām
 patnībhyaḥ (i). //9//

Kṛṣṇā bhaumā dhūmrā āntarikṣā bṛhanto divyāḥ śabalā
 vaidyutāḥ sidhmāstārakāḥ (i). //10//

Dhūmrān vasantāyālabhate śvetān grīṣmāya kṛṣṇān
 varṣābhyo'ruṇāncharade pṛṣato hemantāya piśaṅgān-
 chiśirāya (i). //11//

Tryavayo gāyatriyai pañcāvayastrīṣṭubhe dityavāho jagatyai
 trivatsā anuṣṭubhe turyavāha uṣṇihe (i). //12//

Paṣṭhavāho virāja ukṣāṇo bṛhatyā ṛṣabhāḥ kaku-
 bhe'naḍvāḥa paṅktyai dhenavo' ticchandase (i). //13//

Kṛṣṇagrīvā āgneyā babhravaḥ saumyā upadhvastāḥ
 sāvitṛā vatsataryaḥ sārasvatyaḥ śyāmāḥ pauṣṇāḥ
 pṛṣṇayo mārutā bahurūpā vaiśvadevā vaśā dyāvā-
 pṛthivīyāḥ (i). //14//

8. The variegated ones belong to Indra-Agni; those having two colours belong to Agni-Soma; dwarf bullocks belong to Agni-Viṣṇu; good-tempered cows belong to Mitra-Varuṇa, and partly variegated belong to Mitra. (1)
9. Black-necked ones belong to Agni; brown ones belong to Soma; white ones belong to Vāyu; undistinguished ones belong to Aditi; those having a common form belong to Dhātṛ; and weaning she-calves belong to Deva-patnīs. (1)
10. Black ones belong to Bhūmi (the earth); smoke-coloured belong to Antarikṣa (the mid-space); huge ones belong to Dyū (the sky); brindled ones belong to Vidyut (the lightning); and blotched ones belong to Tārakas (the stars). (1)
11. Smoke-coloured he secures for Vasanta (spring season); white ones for Grīṣma (the summer); black ones for Varṣās (the rains); red ones for Śarad (the autumn); speckled ones for Hemanta (the winter); and orange-coloured for Śiśira (the frosty season). (1)
12. One and half year old calves he secures for *gāyatrī* metre; two and half years old steers for *triṣṭubh* metre; two years old for *jagatī* metre; three years old steers for *anuṣṭup* metre; and four years old for *uṣṇik* metre. (1)
13. Load-carrying bullocks he secures for *virāj* metre; fully mature bulls for *brhatī* metre; powerful bulls for *kakup* metre; draught oxen for *pañkti* metre; and milch-cows for *aticchandās* metre. (1)
14. Black-necked ones belong to Agni; brown ones to Soma; those with mixed colours to Savitr; weaned she-calves to Sarasvatī; dark-coloured ones to Puṣan; speckled ones to Maruts; multi-coloured ones to Viśve-devās; and sterile cows to Dyāvā-Prthivī (the heaven and earth). (1)

उक्ताः संञ्चरा एतां ऐन्द्राग्नाः कृष्णा बहिष्णाः पृथ्वी मातृताः कायास्तूपराः ॥ १५ ॥

अग्रयेऽनीकवते प्रथमजानालभते मरुद्भ्यः सान्तपुनेभ्यः सत्रात्यान्मरुद्भ्यो ग्रहमेधिभ्यो
बष्किहान्मरुद्भ्यः क्रीडिभ्यः सधसूष्टान्मरुद्भ्यः स्वतवद्भ्योऽनुसुष्टान् ॥ १६ ॥

उक्ताः संञ्चरा एतां ऐन्द्राग्नाः प्राशुक्ता महिन्द्रा बहुरूपा वैश्वकर्माणाः ॥ १७ ॥

धुम्रा बुधुर्नीकाशाः पितृणां सोमवतां बुधुर्वो धुधुर्नीकाशाः पितृणां बर्हिषदां कृष्णा बुधुर्नीकाशाः
पितृणामग्निप्राप्तानां कृष्णाः पृषन्तस्त्रियम्बकाः ॥ १८ ॥

उक्ताः संञ्चरा एतां शुनासीरीयाः श्वेता वायव्याः श्वेताः सौर्याः ॥ १९ ॥

वसन्ताय कृषिर्जलानालभते ग्रीष्माय कलविह्वान्वयाभ्यस्तित्तिरीन्द्रावे वसिका हेमन्ताय
ककराडिछिशिराय विककरान् ॥ २० ॥

समुद्राय शिशुमारानालभते पर्जन्याय मण्डूकानुद्भयो मत्स्यान्मित्राय कुलीपयान्वरुणाय
नाकान् ॥ २१ ॥

Uktāḥ sañcarā etā aindrāgnāḥ kṛṣṇā vārūṇāḥ prśnayo
mārutāḥ kāyāstūparāḥ (i). //15//

Agnaye'nīkavate prathamajānālabhate marudbhyaḥ
sāntapanebhyaḥ savātyān marudbhyo gr̥hamedhibhya
baṣkihān marudbhyaḥ krīḍibhyaḥ saṁsṛṣṭān marudbhyaḥ
svatavadbhyo' nusṛṣṭān (i). //16//

Uktāḥ sañcarā etā aindrāgnāḥ prāśṛṅgā mähendrā bahurūpā
vaiśvakarmanāḥ. (i). //17//

Dhūmrā babhrunīkāśāḥ pitṛṇām somavatām babhravo
dhūmranīkāśāḥ pitṛṇām barhiṣadām kṛṣṇā babhrunī-
kāśāḥ pitṛṇāmagnisvāttānām kṛṣṇāḥ prśantastraiyam-
bakāḥ (i). //18//

Uktāḥ sañcarā etāḥ śunāsīrīyāḥ śvetā vāyavyāḥ śvetāḥ
sauryaḥ (i). //19//

Vasantāya kapiñjalānālabhate grīṣmāya kalavīnkān
varṣābhyastittirīncharade varttikā hemantāya kakarāñ-
chīśīrāya vikakarān (i). //20//

Samudrāya sisumārānālabhate parjanyaaya maṇḍūkān
adbhyo matsyān mitrāya kulīpayān varuṇāya nākrān (i).
//21//

15. The above-mentioned grouped together, if dappled, belong to Indra-Agni; the black ones belong to Varuṇa; the speckled ones belong to Maruts; and the hornless ones belong to Ka (Prajāpati, the Lord of creatures). (1)
16. He procures those of the first birth for Agni, commanding an army; those born of one mother for the consuming Maruts (soldiers); those born after a long interval for the householder Maruts; those born together for the sportive Maruts; those born in succession for the inherently valiant Maruts. (1)
17. The above-mentioned, grouped together, if dappled, belong to Indra-Agni; those having prominent horns belong to Mahendra (the great Indra); and the multi-coloured belong to Viśvakarman (Universal Architect). (1)
18. Smoke-coloured with a brownish tinge belong to Pitṛs (the elders), fond of cure-juice; brown-coloured with a smoky tinge belong to Pitṛs assembled at the sacrifices; the black with brownish tinge belong to Pitṛs, expert in the uses of fire; the black with spots belong to Tryambaka (the master of three regions). (1)
19. The above-mentioned, grouped together, if dappled, belong to Śunāsīra and white ones belong to Vāyu, and the bright ones belong to Sūrya (the sun). (1)
20. He secures *kapiñjala* birds for the Spring season, sparrows for the Summer, partiridges for the Rains, the quails for the Autumn, the *kakara* birds for the Winter, the *vikakara* birds for the Frosty season. (1)
21. He secures porpoises for Samudra (the sea), frogs for Parjanya, the fish for Āpaḥ (the waters), the *kulīpayas* for Mitra (the sun), and the crocodiles for Varuṇa (the high sea). (1)

सोमाय हृष्टसानालभते वायवे बलाका इन्द्राग्निभ्यां कुशान्मित्राय मधुन्वरुणाय चक्रवाकान् । २२।
अग्रये कुटूनालभते वनस्पतिभ्य उलूकानग्नीषोमाभ्यां चार्पानश्विभ्यां मयूरान्मित्रावरुणाभ्यां
कपोतान् ॥ २३ ॥

सोमाय सुवानालभते त्वष्ट्रे कौलीकान्गोपादीर्विवानान् पत्नीभ्यः कुलीकां देवजामिभ्योऽग्रये
गृहपतये पारुष्णान् ॥ २४ ॥

अह्ने पुरावतानालभते रात्रये सीचापूरहोरात्रयोः सन्धिभ्यो जतुर्मासेभ्यो दात्यौहान्तसंवत्सराय
महतः सुपर्णान् ॥ २५ ॥

भूम्या आसूनालभतेऽन्तरिक्षाय पाद्वक्त्रान्विवे कशान्विभ्यो नकुलान्वधुकानवान्तरविशाभ्यः । २६।

वसुभ्य ऋश्यानालभते रुद्रेभ्यो रुकनावित्येभ्यो न्यद्रकुन्विभ्येभ्यो देवेभ्यः वृषतान्साध्येभ्यः
कुलुङ्गान् ॥ २७ ॥

ईशानाय परस्वत आलभते मित्राय गौरान्वरुणाय महिषान्वृहस्पतये गवयौस्त्वष्ट्रे उष्ट्रान् ॥ २८ ॥

Somāya haṁsānālabhate vāyave balākā indrāgnibhyāṁ
kruñcān mitrāya madgūn varuṇāya cakravākān (i). //22//

Agnaye kutarūnālabhate vanaspatibhya ulūkān-
agnīṣomābhyāṁ cāṣān aśvibhyāṁ mayūrān
mitrāvaruṇābhyāṁ kapotān (i). //23//

Somāya labānālabhate tvaṣṭre kaulikān goṣādīrdevānām
patnībhyaḥ kulikā devajāmbibhyo'gnaye gr̥hapataye
pāruṣṇān (i). //24//

Ahne pārāvatānālabhate rātryai sīcāpūrahorātrayoḥ
sandhibhyo jatūrmāsebhryo dātyauhāntsaṁvatsarāya
mahataḥ suparṇān (i). //25//

Bhūmyā ākhūnālabhate'ntarikṣāya pāṅktrān dive
kaṣān digbhyo nakulān babhrukān avāntaradiśābhyaḥ
(i). //26//

Vasubhya ṛśyānālabhate rudrebhyo rurūn ādityebhyo
nyānkūn viśvebhryo devebhyaḥ pr̥ṣatāntsādhyebhyaḥ
kuluṅgān (i). //27//

Īśānāya parasvata ālabhate mitrāya gaurān varuṇāya
mahīṣān br̥haspataye gavayāñstvaṣṭra uṣṭrān (i). //28//

22. He secures swans for Soma, she-cranes for Vāyu, curlews for Indra-Agni, divers for Mitra and the *cakravāka* (Anas Casarca) for Varuṇa. (1)
23. He procures cocks for Agni, owls for Vanaspatīs (Lords of forests), blue jays for Agni-Soma, peacocks for Aśvins and pigeons for Mitrā Varuṇa. (1)
24. He procures quails for Soma, *kaulikas*, that sit on cows, for Tvaṣṭṛ, mynahs for Devapatnīs, *kulikas* for Deva-jāmis (the sisters of the enlightened ones), and *pāruṣṇas* for Agni, the householder. (1)
25. He secures doves for Ahan (the day), *sīcāpūs* for Rātri (night), bats for conjunctions of Aho-rātra (the day and night), gallinules (*jatūh*) for Māsas (the months), and the great eagle for Samvatsara (the year). (1)
26. He secures rats for Bhūmi, field-rats for Antarikṣa, voles (*kaśas*) for Dyū, mongooses for Diks (the quarters), and brownish ichneumons for Avāntara Diks (intermediate quarters). (1)
27. He procures black bucks (*rṣya*) for Vasus, *rurus* for Rudras, *nyāṅkus* for Ādityas, spotted deer for Viśvedevas, and *kulūṅgas* for Sādhya (those practising austerities). (1)
28. He procures wild asses (*parasvat*) for Īśana (the ruling Lord), *gauras* for Mitra, buffaloes for Varuṇa, *gayals* for Bṛhaspati, and camels for Tvaṣṭṛ. (1)

प्रजापतये पुरुषान्दस्तिन आलभते वाचे प्लुषींश्चक्षुषे मशकाञ्छ्रोत्राय मृङ्गलाः' ॥ २९ ॥

प्रजापतये च वायवे च गोमृगो वरुणायारण्यो मेघो यमाय कृष्णो मनुष्यराजाय मर्कटः शार्दूलाय रोहिर्दृषभाय गवयौ क्षिप्रश्येनाय वार्तिकः नीलङ्गोः कूर्मः समुद्राय शिशुमारो हिमवते हस्ती' ॥ ३० ॥

मयुः प्राजापत्य उलो हलिक्ष्णो वृषवृंशस्ते धात्रे विशां कङ्को धुङ्गिष्यी कलविङ्गो लोहितहिः पुष्करसादस्ते त्वाष्ट्रा वाचे कुञ्जः' ॥ ३१ ॥

सोमाय कुलङ्ग आरण्योऽजो नकुलः शका ते पौष्णाः क्रोधा मायोरिन्द्रस्य गौरमृगः पिद्वो न्यङ्कुः ककटस्तेऽनुमत्यै प्रतिभुत्कायै चक्रवार्कः' ॥ ३२ ॥

सौरी बलाका शार्गः सृजयः शयाण्डकुस्ते भैत्राः सरस्वत्यै शारिः पुरुषवाक् स्वाविद्भौमी शार्दूलो वृकः पृदाकुस्ते मन्यवे सरस्वते शुक्रः पुरुषवाक्' ॥ ३३ ॥

सुपर्णः पार्जन्य आतिर्वाहसो दर्विष्ठा ते वायवे बृहस्पतये वाचस्पतये पैङ्गराजोऽलज आन्तरिक्षः प्लवो मद्गुर्मत्स्यस्ते नदीपतये द्यावापृथिवीयः कूर्मः' ॥ ३४ ॥

Prajāpataye puruṣān hastina ālabhate vāce pluṣīṅścakṣuṣe maśakāñchrotrāya bhr̥ngāḥ (i). //29//

Prajāpataye ca vāyave ca gomṛgo varuṇāyāraṇyo meṣo yamāya kṛṣṇo manuṣyarājāya markataḥ śārdūlāya rohidṛṣabhāya gavayī kṣipraśyenāya vartikā nīlaṅgoḥ kṛmīḥ samudrāya śiśumāro himavate hastī (i). //30//

Mayuḥ prājāpatya ulo halikṣṇo vṛṣadaṁśaste dhātre diśām kaṅko dhuṅkṣāgneyī kalaviṅko lohitāhiḥ puṣkarasādaste tvāṣṭrā vāce kruñcaḥ (i). //31//

Somāya kulūṅga āraṇyo' jo nakulaḥ śakā te pausṇāḥ kroṣṭā māyorindrasya gauramṛgaḥ pidvo nyaṅkuḥ kakkaṭas-te'numatyai pratiśrutkāyai cakravākāḥ (i). //32//

Saurī balākā śārgaḥ sṛjayaḥ śayāṇḍakaste maitrāḥ sarasvatyai śāriḥ puruṣavāk śvāvidbhaumī śārdūlo vṛkaḥ prdākuste manyave sarasvate śukaḥ puruṣavāk (i). //33//

Suparṇaḥ pārjanya ātirvāhaso darvidā te vāyave bṛhaspataye vācaspataye paingarājo'laja āntarikṣaḥ plavo madgurmatsyaste nadīpataye dyāvāpṛthivīyaḥ kūrmaḥ (i). //34//

29. He procures male elephants for Prajāpati, white ants (*pluṣīs*) for Vāk (the speech), mosquitoes for Cakṣu (the vision) and bumble bees for Śrotra (the hearing). (1)
30. He procures *gayal* (*go-mṛga*) for Prajāpati and Vāyu, a wild ram for Varuṇa, a black buck for Yama, a monkey for Manuṣya-rāja (the king of men), a red deer for *śardūla* (the panther), a female *gayal* for *ṛṣabha* (the bull), a quail for *kṣipraśyena* (the swift hawk), a worm for *nīlaṅgu* (a species of worm), a propoist for Samudra, and an elephant for Himavān (the snowy mountain). (1)
31. The chimpanzee (*mayu*) belongs to the Lord of creatures (Prajāpati); the *ula* lion, the sword-toothed lion and the cat, they belong to Dhātṛ; the heron belongs to Dikṣ; the *dhuṅkṣā* (a female bird) belongs to Agni; the sparrow, the red snake, the crane, these belong to Tvaṣṭṛ; and the curlew (*kruñca*) belongs to Vāk. (1)
32. The antelope belongs to Soma (the moon); the wild goat, the mongoose, the *śakā* bird, these belong to Pūṣan; the jackal belongs to Māyu; the *gaura* belongs to Indra; the *pidva* deer, the *nyanku* deer, the cock, these belong to Anumati (the assent); the ruddy-goose (*cakravāka*) belongs to Pratiśrutkā (promise). (1)
33. The female heron belongs to Sūrya; the *sarga*, the *srjaya*, the *śayāṇḍaka*, these belong to Mitra; the female parrot, talking in man's speech, belongs to Sarasvatī; the porcupine belongs to Bhūmi; the panther, the wolf, the snake, these belong to Manyu (the ardour); the male parrot, talking in man's speech belongs to Sarasvān (the male teacher). (1)
34. The eagle belongs to Parjanya; the *āti* bird, the *vāhasa* bird, the wood-pecker (*darvida*), these belong to Brhaspati, the master of the speech; the *alaja* bird belongs to Antarikṣa; the pelican (*plava*), the cormorant (*madgu*) and the fish, these belong to Nadhīpati (the Lord of rivers), and the turtle belongs to Dyāvā-prthivī. (1)

पुरुषमुगश्चन्द्रमसो गोधा कालका दार्वाघाटस्ते वनस्पतीनां कृकवाकुः सावित्रो हृक्षसो वातस्य
नाको मकरः कुलीपयस्तेऽकूपारस्य ह्रियै शल्यकः ॥ ३५ ॥

एण्यद्गो मण्डूको मूर्धिका तित्तिरिस्ते सर्पाणां लोपाश आश्विनः कृष्णो रात्र्या क्रक्षो जतूः
सुषिलीका त इतरजनानां जहंका वैष्णवी ॥ ३६ ॥

अन्यवापोऽर्धमासानामृश्यो मयूरः सुपर्णस्ते गन्धर्वाणामपामुद्रो मासां कश्यपो रोहितकुण्डूणाची
गोलत्तिका तेऽप्सरसां मृत्यवेऽसितः ॥ ३७ ॥

वर्षाहृक्कृतुनामासुः कशो मान्थालस्ते पितृणां बलायाजगरो वसूनां कपिश्रलः कुपोत उलूकः
शशस्ते नि ' ' वै वरुणायारुण्यो मेघः ॥ ३८ ॥

Puruṣamṛgaścandramaso godhā kālakā dārvāghāṭaste
vanaspatīnām kṛkavākuḥ sāvistro haṁso vātasya nākro
makaraḥ kulīpayaste' kūpārasya hriyai śalyakaḥ (i). //35//

Eṇyahṇo maṇḍūko mūṣikā tittiriste sarpāṇām lopāśa
āsvinaḥ kṛṣṇo rātryā ṛkṣo jatūḥ suṣilīkā ta itarajanānām
jahakā vaiṣṇavī (i). //36//

Anyavāpo'rdhamāsānāmṛśyo mayūraḥ suparṇaste
gandharvāṇāmapāmudro māsām kaśyapo rohitkuṇḍṛṇācī
golattikā te' psarasām mṛtyave' sitaḥ (i). //37//

Varṣāhūrṛtūnāmākhuḥ kaśo mānthālaste pitṛṇām
balāyājagaro vasūnām kapiñjalaḥ kapota ulūkaḥ śaśaste
nirṛtyai varuṇāyāraṇyo meṣaḥ (i). //38//

35. The buck belongs to Candramas (the moon); the iguana (*godhā*), *kālakā*, and wood-pecker (*dārvāghāṭaḥ*) belongs to Vanaspatis; the cock (*kṛkavṛku*) belongs to Savitr; the swan belongs to Vāta (the breeze); the crocodile, the dolphins, the *kulīpaya*, these belong to Akūpāra (the sea); the porcupine belongs to Hrī (shyness). (1)
36. The female deer belongs to Ahan (day); the frog, the female rat, the partridge, these belong to Sarpas (the snakes); the jackal (*lopāśa*) belongs to Aśvins; the black buck belongs to Rātri; the bear, the rat, the *suśilika*, these belong to Itara-janas (the other folk) and the pole cat belongs to Viṣṇu. (1)
37. The cuckoo (*anya-vāpa*) belongs to Ardhamāśas (the half-months) the antelope, the peacock, the eagle, these belong to Gandharvas (the singers); the otter (*apāmudra*) belongs to Māśas; the tortoise (*kaśyapa*) the doe antelope (*rohit*), these belong to Apsaras (the dancers), and the black snake belongs to Mr̥tyu (the death). (1)
38. The frog (*varṣāhū*) belongs to R̥tus (the seasons); the rat, the field-rat, the mouse (*mānthālaḥ*), these belong to Pitṛs (the elders); the python belongs to Bala (the strength); the white partridge belongs to Vasus; the pigeon, the owl, the hare, these belong to Nir̥ṛti (the misery); and the wild ram belongs to Varuṇa. (1)

श्वित्र आदित्यानामुष्ट्रो घृणीवान्वार्ध्रिनसस्ते मृत्या अरण्याय सृमरो रुक् रौद्रः कयिः
कुटरुर्दात्यौहस्ते वाजिनां कामाय पिकः ॥ ३९ ॥

खड्गो वैश्वदेवः श्वा कृष्णः कर्णो गर्दभस्तरक्षुस्ते रक्षसामिन्द्राय सूकरः सिंहेहो मारुतः
कृकलासः पिप्पका शकुनिस्ते शरव्यायै विश्वेपां देवानां पूषतः ॥ ४० ॥

Śvitra ādityānāmuṣṭro ghrṇīvānvārdhrīnasaste matyā
araṇyāya sṛmaro rurū raudraḥ kvayih kuṭarurdātyauhaste
vājinām kāmāya pikaḥ (i). //39//

Khaḍgo vaiśvadevaḥ śvā kṛṣṇaḥ karṇo gardabhastarakṣuste
rakṣasāmindrāya sūkaraḥ siṃho mārutaḥ kṛkalāsaḥ pippakā
śakuniste śaravyāyai viśveṣām devānām pūṣataḥ (i). //40//

39. The white one belongs to Ādityas; the camel, the fierce animal (*ghṛṇīvān*), the rhinoceros, (*vārdhrīṇasa*), these belong to Mati (the intelligence); the *camar* cow (*sṛmara*) belongs to Aranya (the forest); the *ruru* belongs to Rudras; the *kvayi*, the cock (*kuṭaru*), the gallinule (*dātyauha*), these belong to Vājins (the speedy ones); and the cuckoo belongs to Kāma (the desire). (1)
40. The rhinoceros (*khadga*) belongs to Viśvedevas; the black dog, the long-eared ass, the hyena, these belong to Rakṣas (the guards); the boar belongs to Indra; the lion belongs to Maruts; the chameleon, the *pippaka*, the vulture (*śakuni*), these belong to Śaravyā (a woman expert in arrow shooting); and the spotted deer belongs to Viśvedevas. (1)

अथ पञ्चविंशोऽध्यायः ।

शादं दृद्धिरवकां दन्तमूलैर्मृद्वं वस्वैस्तेगान्दंष्ट्राभ्यां सरस्वत्या अग्रजिह्वं जिह्वायां
उत्सादमवक्रन्देन तालु वाज्जं हनुभ्यामप आस्येन वृषणमाण्डाभ्यामादित्यां इमश्रुभिः
पन्थानं भूभ्यां द्यावापृथिवी वर्तोभ्यां विद्युतं कनीनकाभ्यां शुक्लाय स्वाहा
कृष्णाय स्वाहा पार्याणि पक्ष्माण्यवार्या इक्षवोऽवार्याणि पक्ष्माणि पार्या इक्षवः ॥ १ ॥
वातं प्राणेनापानेन नासिके उपयाममधरेणौष्ठेन सदुत्तरेण प्रकाशेनान्तरमनुकाशेन बाहौ निवेप्यं
मूर्ध्ना स्तनयितुं निर्बाधेनाशानि मस्तिष्केण विद्युतं कनीनकाभ्यां कर्णाभ्यां श्रोत्रं श्रोत्राभ्यां
कर्णौ तदुनीमधरकुण्ठेनापः शुष्ककुण्ठेन चित्तं मन्याभिरदितिं शीष्णां निर्क्रतिं निर्जजल्येन
शीष्णां संक्रोशैः प्राणान् रेष्माण्यं स्तुपेन ॥ २ ॥

ATHA PAÑCAVIṂŚO'DHYĀYAH

Śādam dadbhiravakām dantamūlairmṛdam basvaistegān
damṣṭrābhyāṃ sarasvatyā agrajihvaṃ jihvāyā utsādamava-
krandenā tālu vājam hanubhyāmapa āsyena vṛṣaṇamāṇḍā-
bhyāmādityāṃ śmaśrubhiḥ panthānam bhrūbhyāṃ dyāvā-
pṛthivī vartobhyāṃ vidyutam kanīnakābhyāṃ śuklāya
svāhā kṛṣṇāya svāhā pāryāṇi pakṣmāṇyavāryā
ikṣavo'vāryāṇi pakṣmāṇi pāryā ikṣavaḥ (i). //1//

Vātaṃ prāṇenāpānena nāsike upayāmamadhareṇauṣṭhena
saduttareṇa prakāśenāntaramanūkāśena bāhyam niveṣyam
mūrdhnā stanayitnum nirbādhenāśaniṃ mastiṣkeṇa
vidyutam kanīnakābhyāṃ karṇābhyāṃ śrotraṃ
śrotrābhyāṃ karṇau tedanīmadharakaṇṭhenāpaḥ
śuṣkakaṇṭhena cittam manyābhiraditiṃ śīrṣṇā nirṛtiṃ
nirjarjalyena śīrṣṇā samkrośaiḥ prāṇān reṣmāṇaṃ stupena
(i). //2//

CHAPTER TWENTY-FIVE

1. Fresh hard fruits are for teeth, the soft ripe fruit for the jaws, very soft foods for gums, the hard nuts for the molars; the forepart of the tongue is for speech, the root of the tongue for tasting, the palates for shouting; the food is related to the two jaws, the water to the mouth, the fertility to the testicles, the beards to the old sages. The path is associated with eye-brows, the heaven and earth with eye-lashes and the lightning with the pupils of eyes. Let it be dedicated to the white; let it be dedicated to the black. Effectual are the upper eye-lashes and irresistible are the lower eye-lashes; irresistible are the upper eye-lashes and effectual are the lower eye-lashes. (1)
2. The air is closely related to the in-breath, the two nostrils to the out-breath; the controlling power to the lower lip, the impulsion to the upper lip; the inner mind to light, the outer mind to reflection; the head to the whirl pool, thunderbolt to the frontal head-bone; electricity to the brain, lightning flash to the pupils of eyes; hearing power to the external ears, external ears to the internal ears and the process of hearing; waters to the lower neck, thought to the dry throat, eternity to the back neck-tendons, misery to the head, vital breaths to the ragged head and to the abuses, and crest to the violence. (1)

मशकान् केशैरिन्द्रं स्वपस। वह्नेन बृहस्पतिं शकुनिसादेन कूर्मान्छुक्रैराक्रमणं
स्थूराभ्यामक्षलाभिः कपिश्रृङ्गाञ्च जङ्घाभ्यामध्वानं बाहुभ्यां जाम्ब्वीलिनारण्यमग्निमतिरुग्भ्यां
पुष्यां दोभ्यामश्विनावशसाभ्यां रुद्रं रोरभ्याम् ॥ ३ ॥

अग्नेः पक्षतिर्वायोनिपक्षतिरिन्द्रस्य तृतीया सोमस्य चतुर्थ्यदित्यै पञ्चमीन्द्राण्यै पृथी मरुतां
सप्तमी बृहस्पतेरष्टम्ययम्णो नवमी धातुर्दशमीन्द्रस्यैकादशी वरुणस्य द्वादशी यमस्य
त्रयोदशी ॥ ४ ॥

इन्द्राग्नयोः पक्षतिः सरस्वत्यै निपक्षतिर्मित्रस्य तृतीयापां चतुर्थी निःक्रत्यै पञ्चम्युग्रीपोमयोः
पृथी सर्पाणां सप्तमी विष्णोरष्टमी पूष्णो नवमी त्वष्टुर्दशमीन्द्रस्यैकादशी वरुणस्य
द्वादशी यम्यै त्रयोदशी द्यावापृथिव्योर्दक्षिणं पार्श्वं विश्वेषां देवानामुत्तरम् ॥ ५ ॥

Maśakān keśairindraṁ svapasā vahena bṛhaspatiṁ
śakunisādena kūrmañchaphairākramaṇaṁ sthūrābhyāmṛk-
ṣalābhiḥ kapiñjalāñjavaṁ jaṅghābhyāmadhvānaṁ
bāhubhyāṁ jāmbīlenāraṇyamagnimatirugbhyāṁ pūṣaṇaṁ
dorbhyāmaśvināvaṁśābhyāṁ rudraṁ rorābhyām (i). //3//

Agneḥ pakṣatirvāyornipakṣatirindrasya tṛtīyā somasya
caturthyadityai pañcamīndrānyai ṣaṣṭhī marutāṁ saptamī
bṛhaspateraṣṭamyaryamṇo navamī dhāturdaśamīndrasyai-
kādaśī varuṇasya dvādaśī yamasya trayodaśī (i). //4//

Indrāgnyoḥ pakṣatiḥ sarasvatyai nipakṣatirmitrasya
tṛtīyāpām caturthī nirṛtyai pañcamyagnīśomayoḥ ṣaṣṭhī
sarpāṇāṁ saptamī viṣṇoraṣṭamī pūṣṇo navamī
tvaṣṭurdaśamīndrasyaikādaśī varuṇasya dvādaśī yamyai
trayodaśī dyāvāpṛthivyordakṣiṇaṁ pārśvaṁ viśveṣāṁ
devānāmuttaram (i). //5//

3. Mosquitoes are associated with the hair, resplendence with the active shoulder, supremacy with the bird-like jump, tortoises with the hoofs; the approach with the fetlocks; the *kapiñjala* bird with the veins below the ankle-bone; the speed with the shanks, path with the forelegs; the forest with the knee-pan; adoration with the knees, sustenance with the shoulders and punishment with the shoulder-joints. (1)

4. (On the right side), the first rib belongs to the adorable Lord, the second to the omnipresent Lord, the third to the resplendent Lord, the fourth to the blissful Lord, the fifth to the Eternity, the sixth to the resplendence of the Lord, the seventh to the cloud-bearing winds, the eighth to the Lord Supreme, the ninth to the ordainer Lord, the tenth to the sustainer Lord, the eleventh to the resplendent self, the twelfth to the venerable Lord, and the thirteenth to the controller Lord. (1)

5. (On the left side), the first rib belongs to the Lord resplendent and adorable, the second to the divine Doctress, the third to the friendly Lord, the fourth to the Waters, the fifth to the Earth, the sixth to the Lord adorable and blissful, the seventh to the Serpents, the eighth to the omnipresent Lord, the ninth to the Nourisher, the tenth to the universal Architect, the eleventh to the resplendent Self, the twelfth to the venerable Lord and the thirteenth to the Controlling power; the right side belongs to the heaven and earth and the left side to all the bounties of Nature. (1)

मरुतांश्च स्कन्धा विश्वेषां देवानां प्रथमा कीकसा रुद्राणां द्वितीयाऽऽदित्यानां तृतीया वायोः
पुच्छमग्नीषोमयोर्मासद्वौ कुष्ठौ शोणिभ्यामिन्द्राबृहस्पती ऊरुभ्यां मित्रावरुणावल्गाभ्यामाक्रमणं
स्थूराभ्यां बलं कुष्ठाभ्याम् ॥ ६ ॥

पुष्यं वनिधुनाऽन्धाहीन्स्थूलगुदया सर्पान्गुदाभिर्विहृतं आन्त्रैरपो वस्तिना वृषणमाण्डाभ्यां
वार्जिनश्च शेषेन प्रजांश्च रेतसा चाषान् पित्तेन प्रवुरान् पायुनां कूश्माच्छकपिण्डैः ॥ ७ ॥
इन्द्रस्य क्रोडोऽदित्यै पाजस्यं त्रिशां जत्रवोऽदित्यै भसज्जीमूतान् हृदयोपशेनान्तरिक्षं पुरीतता
नभ उर्वरेण चक्रवाकौ मतस्ताभ्यां दिवं वृक्षाभ्यां गिरीन् प्लाशिभिरुपलान् प्लीह्ना बल्मीकान्
क्लोमभिर्गुल्मान् हिराभिः स्रवन्तीर्हृद्वान् कुक्षिभ्यां समुद्रमुदरेण वैश्वानरं भस्मनां ॥ ८ ॥

Marutāṃ skandhā viśveṣāṃ devānām prathamā kīkasā
rudrāṇāmdvityā "dityānām tṛtīyā vāyoḥ pucchamagnīṣo-
mayorbhāsadau kruñcau śronibhyāmindrābṛhaspatī ūrubh-
yām mitrāvaruṇāvalgābhyāmākramaṇaṃ sthūrābhyām
balaṃ kuṣṭhābhyām (i). //6//

Pūṣaṇaṃ vaniṣṭhunā'ndhāhīntsthūlagudayā sarpān
gudābhirvihruta āntrairapo vastinā vṛṣaṇamāṇḍābhyām
vājinaṃ śepena prajāṃ retasā cāśān pittena pradarān
pāyunā kūśmāñchakapindaiḥ (i). //7//

Indrasya kroḍo'dityai pājasyaṃ diśāṃ jatravo'dityai
bhasajjīmūtān hṛdayaupāśenāntarikṣaṃ purītatā nabha
udaryeṇa cakravākau matasnābhyām divaṃ vṛkkābhyām
girīn plāśibhirupalān plīhnā valmīkān klomabhirglaubhir-
gulmān hirābhiḥ sruvantirhradān kuṣṣibhyām
samudramudareṇa vaiśvānaram bhasmanā (i). //8//

6. The shoulders belong to the cloud-bearing winds (Maruts), the first rib cartilages to all the bounties of Nature (Viśvedevāḥ), the second to the punishers (Rudras), the third to the suns (Ādityas), the tail to the air (Vāyu), the two huge haunches to the Lord adorable and blissful (Agni-Soma). The two hips are for the two curlews (*kruñcas*), two thighs are for the Lord resplendent and Supreme (Indra-Bṛhaspati), the two groins are for the Lord friendly and venerable (Mitra-Varuṇa), the two buttocks are for the forward motion (*ākramaṇam*), and the two loins for the propelling strength (*balam*). (1)
7. The nourishment is closely related to the rectum, blind worms to the large intestines, round worms to the entrails, the hook-worms to the guts, the waters to the bladder, the sperm to the testicles, the sexual power to the penis, the offspring to the semen, the bile to the foods, fissures to the anus, and the stools to the constipation. (1)
8. The chest belongs to the resplendent Lord, the belly to the Eternity, the clevice bones belong to the regions, the fore-part of the penis belongs to the Eternity. The clouds represent the adjacent portion of the heart, the mid-space the artery of the heart, the firmament the inside of the belly, the cardiac arteries the *cakravāka* birds; the kidneys the sky, the ducts the mountains, the spleen the hail-stones, the lungs the ant-hills, the heart-vessels the shrubs; the veins resemble streams, the flanks the lakes, the belly the sea; and the ashes represent the fire. (1)

विधृतिं नाभ्यां घृतं रसेनापो यूष्णा मरीचीर्विप्रुद्धभिर्नहिरमूष्मणां शीनं वसया प्रुष्वा
अश्रुभिर्हृदुनीर्दुषीकाभिरुस्ता रक्षांसि चित्राण्यङ्गैर्नक्षत्राणि रूपेण पृथिवीं त्वचा
जुम्बकाय स्वाहा ॥ ९ ॥

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ १० ॥
यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदुश्चतुष्पदुः कस्मै देवाय हविषा विधेम ॥ ११ ॥
यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ १२ ॥
य आत्मदा बलदा यस्य विश्वं उपासते प्रशिषं यस्य देवाः ।
यस्य च्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ १३ ॥

Vidhṛtiṁ nābhyā ghr̥taṁ rasenaपो yūṣṇā marīcīrvipruḍ-
bhirnīhāramūṣmaṇā śīnaṁ vasayā prušvā aśrubhirhrādu-
nīrdūṣīkābhiraṣna rakṣāṁsi citrāṇyaṅgairnakṣatrāṇi rūpeṇa
pṛthivīm tvacā jumbakāya svāhā (i). //9//

Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka
āsīt. Sa dādharma pṛthivīm dyāmutemām kasmai devāya
haviṣā vidhema (i). //10//

Yaḥ prāṇato nimiṣato mahitvaika idrājā jagato babhūva. Ya
īśe asya dvipadaścatuspadaḥ kasmai devāya haviṣā
vidhema (i). //11//

Yasyeme himavanto mahitvā yasya samudraṁ rasayā
sahāhuḥ. Yasyemāḥ pradiśo yasya bāhū kasmai devāya
haviṣā vidhema (i). //12//

Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya
devāḥ. Yasyacchāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya
haviṣā vidhema (i). //13//

9. The stability is determined by the navel; purified butter by the soup; waters by the digestive secretions; the rays by the drops; fog by heat; frozen butter by the tallow; irrigation of eyes by tears; the rheum of eyes by the malady, that makes one cry; blood by the protective vital force; wondrous beauty by various parts of the body; the stars by their respective forms; the earth by its skin. I dedicate it to the venerable Lord. (1)
10. Before all, the Lord having all the bright constellations in His womb, existed everywhere. He was the only Lord of everything born. He holds this earth as well as the heaven. To that great God we offer our oblations. (1)
11. He, who, by His majesty, has verily become the sole ruler of all that breathes, blinks and moves and who is the Lord of all these bipeds and quadrupeds, to that Lord, we offer our oblations. (1)
12. The praise of whose greatness these snowy mountains, this ocean alongwith the mighty rivers, and all these quarters sing,, and whose arms (are strong enough to protect us); to Him, the Lord, we offer our oblations. (1)
13. He, who is the bestower of spirit, and the bestower of strength, whom the whole of the universe worships, and whose command is obeyed by all the bounties of Nature, whose shade is the life immortal, and who is the Lord of death itself, to Him, the Lord, we offer our oblations. (1)

आ नो भद्राः कर्तवो यन्तु विश्वतोऽद्वधासो अपरीतास उद्भिदः ।
 देवा नो यथा सद्यमिदं वृधे असन्नप्रायवो रक्षितारो विवेर्विवे' ॥ १४ ॥
 देवानां भद्रा सुमतिर्कृज्यतां देवानां रतिशभि नो निर्वर्तताम् ।
 देवानां सरूपमुपसेदिमा वयं देवा न आयुः प्रतिरन्तु जीवसे' ॥ १५ ॥
 तान्पूर्वया निविदां हूमाहे वयं भगं मित्रमदितिं दक्षमग्निधम् ।
 अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करते' ॥ १६ ॥
 तन्नो वारतो मयोभु वानु भेषजं तन्माता पृथिवी तत्पिता द्यौः ।
 तद् ग्रावाणः सोमसुतो मयोभुवस्तदश्विना शुणुतं धिष्ण्या युवमे' ॥ १७ ॥
 तमीशानं जगत्स्तस्थुषस्पतिं धियन्निन्वमवसे हूमाहे वयम् ।
 पूषा नो यथा वेदसामसदं वृधे रक्षिता प्रायुरद्वधाः स्वस्तये' ॥ १८ ॥

Ā no bhadraḥ kratavo yantu viśvato' dabdhāso aparītāsa
 udbhidaḥ. Devā no yathā sadamid vṛdhe asannaprāyavo
 rakṣitāro dive dive (i). //14//

Devānām bhadra sumatirrjūyatām devānām rātirabhi no
 nivartatām. Devānām sakhyamupasedimā vaym devā na
 āyuh pratirantu jīvase (i). //15//

Tān pūrvayā nividā hūmahe vayam bhagam mitramaditim
 dakṣamasridham.

Aryamaṇam varuṇam somamaśvinā sarasvatī naḥ subhagā
 mayaskarat (i). //16//

Tanno vāto mayobhu vātu bheṣajam tanmātā pṛthivī tatpitā
 dyauḥ. Tad grāvāṇaḥ somasuto mayobhuvastadaśvinā
 śṛṇutam dhiṣṇyā yuvam (i). //17//

Tamīśānam jagatastasthuṣaspatim dhiyañjinvamavase
 hūmahe vayam.

Pūṣā no yathā vedasāmasad vṛdhe rakṣitā pāyuradabdhāḥ
 svastaye (i). //18//

14. May such auspicious, never-failing and elevating works, as are done without compulsion, be achieved by us in all spheres of activity. May the divines grant us protection day after day without any obstruction in our progress. (1)
15. May the benevolent wisdom of the straightforward sages be ours. May generosity of godly men and their friendship descend on us. May they grant us long life that we may enjoy fully. (1)
16. Then we invoke with traditional compliments prosperous men, well-wishers, preceptors, custodians, judges, aesthetes, physicians, surgeons and educationists. May they be auspicious and givers of happiness to us. (1)
17. May the air be the healing cure for us, and so be the mother earth, and the father sun. May the medicinal juices, extracted with the pressing stones, be conducive to health. May you, the expert physicians and surgeons, listen to our prayers. (1)
18. We invoke that sovereign Lord of all that stands or moves, and the inspirer of wisdom for our protection. As a nourisher, He has ever been the defender and promoter of our prosperity. May He continue to be an abiding guardian for our well-being. (1)

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्वधातुः ॥ १९ ॥
 पृषदश्वा मरुतः पुक्षिमातरः शुभंपावानो विदधेपु जग्मयः ।
 अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसागमस्त्रिह ॥ २० ॥
 भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
 स्थिरैर्द्वैस्तुष्टुवाग्धंसस्तनूभिर्घृशेमहि वृषाहितं यदायुः' ॥ २१ ॥
 शतमिच्छु शरवो अन्ति देवा यत्रा नश्चका जरसं तनूनाम् ।
 पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिपतायुर्गन्तोः' ॥ २२ ॥
 अदितिर्घोरदितिउन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
 विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥ २३ ॥

Svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ.
 Svasti nastārṁśyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu
 (i). //19//

Prṣadaśvā marutaḥ prṣnimātaraḥ śubhamyāvāno vidatheṣu
 jagmayāḥ.
 Agnijihvā manavaḥ sūracakṣaso viśve no devā
 avasāgamanniha (i). //20//

Bhadram karṇebhiḥ śṛṇuyāma devā bhadram paśyemākṣa-
 bhiryajatrāḥ.
 Sthirairanḡaistuṣṭuvāṁsastanūbhirvyaśemahi devahitaṁ
 yadāyuh (i). //21//

Śataminnu śarado anti devā yatrā naścakrā jarasaṁ
 tanūnām. Putrāso yatra pitaro bhavanti mā no madhyā
 rīriṣatāyurgantoḥ (i). //22//

Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putraḥ.
 Viśve devā aditiḥ pañca janā aditirjātamaditirjanitvam (i).
 //23//

19. May the widely respected, resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity. (1)
20. May the vital principles, resembling soldiers riding spotted horses, offsprings of the variegated mothers, resplendent, frequenters of the place of sacred worship, fire-tongued and radiant as the sun, come hither for our protection. (1)
21. O learned people, may we, with our ears, listen to what is beneficial. O persons, worthy of sacred deeds, may we see with our eyes that is beneficial. May we, engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God. (1)
22. Hundred autumns are assigned to us by God in the midst of our passing existence subject to old age and decay. Those, who are sons today, shall be fathers tomorrow, and therefore, may we have no afflictions or infirmities in the midst of our life-span. (1)
23. Eternity is sky; eternity is mid-air; eternity is mother and father and son. Eternity is all the gods; eternity is penta-classified men; eternity is all, that has been born and shall be born. (1)

मा नो मित्रो वरुणो अर्यमायुरिन्द्रं क्रभुक्षा मरुतः परि ह्यन् ।
 यद्वाजिनो देवजातस्य सप्तैः प्रवक्ष्यामो विदथे वीर्याणि ॥ २४ ॥
 यन्निरिजा रेकर्णसा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति ।
 सुप्राङ्जो मेभ्यद्विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पार्थः ॥ २५ ॥
 एष छागः पुरो अश्वेन वाजिनां पूष्णो भागो नीयते विश्वदेव्यः ।
 अमिप्रियं यत्पुरोडाशमर्वता त्वष्टेदेनं सौश्रवसाय जिन्वति ॥ २६ ॥
 यद्धविष्यमृतशो देवयानं त्रिर्मानुषाः पर्यश्वं नयन्ति ।
 अत्रा पूष्णः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥ २७ ॥
 होताऽध्वर्युरावया अग्निमिन्धो ग्रावग्राभ उत शर्थस्ता सुविप्रः ।
 तेन यज्ञेन स्वरंकृतेन स्विष्टेन वक्षणा आ पूणध्वम् ॥ २८ ॥

Mā no mitro varuṇo aṛyamāyurindra ṛbhukṣā marutaḥ pari
 khyan. Yadvājino devajātasya sapteḥ pravakṣyāmo vidathe
 vīryāṇi (i). //24//

Yannirñijā rekṇasā prāvṛtasya rātiṁ gr̥bhītām mukhato
 nayanti. Suprāṇajo memyadviśvarūpa indrāpūṣṇoḥ
 priyamapyeti pāthaḥ (i). //25//

Eṣa chāgaḥ puro aśvena vājinā pūṣṇo bhāgo nīyate
 viśvadevyaḥ. Abhipriyaṁ yatpuroḍāśamarvatā tvaṣṭede-
 naṁ sauśravasāya jinvati (i). //26//

Yaddhaviṣyamṛtuśo devayānaṁ trirmānuṣāḥ paryaśvaṁ
 nayanti. Atrā pūṣṇaḥ prathamo bhāga eti yajñam devebhyaḥ
 prativedayannajaḥ (i). //27//

Hotā' dhvaryurāvayā agnimindho grāvagrābha uta śamstā
 suvipraḥ. Teṇa yajñena svaramkr̥tena sviṣṭena vakṣaṇā ā
 prṇadhvam (i). //28//

24. Here we shall be narrating the attainments of a swift horse, possessing exceptionally supreme qualities exhibited during battles. These attributes are to be appreciated by all classes of people—friends, learned men of judiciary, the wise, the illustrious and the intellectuals and by the people serving in defence departments. (1)
25. Due care is taken of this royal horse, who should be cleaned and decorated with rich trappings, and whilst it fights bravely against the enemies, it gets laudations and favours from the king and the commanders. (1)
26. A charming novice horse, representing the Commander, moves in the front line, and it is followed by the royal horse. The novice horse is put under the care of a skilled trainer, and provided with all facilities for receiving honours and glory in future. (1)
27. The persons, in charge of the honour-awarding ceremony, conducted at the proper season, send forth the royal horse, who is taken thrice round the arena and whilst the royal horse moves, the novice horse representing the Commander, marches on in the front, as if he is being trained for leadership. He moves in the first line, and as he moves, he, as if, goes on announcing to the learned audience the commencement of the royal sacrifice. (1)
28. At the ceremony are also present the priest, the minister of rites, the offerer of oblations, the kindler of fires, caretaker of medicinal plants, the directors of ceremonies, and the stage-supervisors. Under their direction, the impressive ceremony continues in an orderly manner. Proper arrangements of water channels are also made. (1)

यूपवस्का उत ये यूपवाहाश्चषालं ये अश्वयुपाय तक्षति ।
 ये चर्वते पचनं स भ्रमरं न्युतो तेषामभिगूर्तिर्न इन्वतु ॥ २९ ॥
 उप प्रागात्सुमन्मेऽधायि मन्म देवानामाशा उप वीतपृष्ठः ।
 अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे चक्रमा सुबन्धुर्म ॥ ३० ॥
 यद्वाजिनो दामं सन्दानमर्वतो या शीर्षिण्या रक्षना रज्जुरस्य ।
 यद्वा घास्य प्रभृतमास्ये तृणं सर्वा ता ते अपि देवेष्वस्तु ॥ ३१ ॥
 यदश्वस्य कविषो मक्षिकाश यद्वा स्वरौ स्वर्धितौ रिप्तमस्ति ।
 यद्वस्तयोः शमितुर्यन्नखेषु सर्वा ता ते अपि देवेष्वस्तु ॥ ३२ ॥
 यद्वर्धयमुदरस्यापवाति य आमस्य कविषो गुन्धो अस्ति ।
 सुकृता तच्छमितारः कृण्वन्तु मेधं गृतुपाकं पचन्तु ॥ ३३ ॥

Yūpavraskā uta ye yūpavāhāścaṣālaṁ ye aśvayūpāya
 takṣati. Ye cārvate pacanaṁ sambharantyuto
 teṣāmabhigūrttirna invatu (i). //29//

Upa prāgātsumanme' dhāyi manma devānāmāśā upa
 vītapṛsthah. Anvenaṁ viprā ṛṣayo madanti devānām puṣṭe
 cakṛmā subandhum (i). //30//

Yadvājino dāma sandānamarvato yā śīrṣaṇyā raśanā
 rajjurasya. Yadvā ghāsyā prabhṛtamāsyē tṛṇaṁ sarvā tā te
 api deveṣvastu (i). //31//

Yadaśvasya kraviṣo makṣikāśa yadvā svarau svadhitau
 riptamasti. Yaddhastayoḥ śamituryannakheṣu sarvā tā te
 api deveṣvastu (i). //32//

Yadūvadhyamudarasyāpavāti ya āmasya kraviṣo gandho
 asti. Sukṛtā tacchamitāraḥ kṛṇvantūta medhaṁ śṛtapākaṁ
 pacantu (i). //33//

29. Attention is paid even to all minor details in the arena. Care is taken of the post to which the horse is roped, and special attendants are keen to take care of the horse. Rings are fastened on the top of the posts, and in close vicinity are vessels in which the food and fodder of the horse are dressed. (1)
30. Whilst the horse arrives at the place of honour, the chanting of the Vedic hymns begins. And there is rejoicing by singers and sages alike. The horse, roped to the post, is admired by the distinguished elites. (1)
31. The distinguished visitors are delighted to see the halter and the heel-ropes of the fleet courser and the head-ropes, the girths, and the other parts of the harness. The horse looks noble as he shoves the grass into his mouth. (1)
32. The horse is bathed clean, so that the flies do not sit on the wounds. The filth from the horse is removed. Hands and finger-nails of the attending physicians are cleaned. And thus all care is taken of the royal ceremony. (1)
33. It is the duty of the caretakers of surgical operations to ensure that whatever undigested grass falls from his belly or whatever particles of raw flesh might have remained, everything is made perfectly clean and free from defect and the wounds are perfectly dressed with the help of hot and boiled lotions. (1)

यत्ते गात्रादग्निना पच्यमानावूभि शूलं निहतस्यावधावति ।
 मा तद्भूम्यामाभिषन्मा तृणेषु देवेभ्यस्तदुशद्भ्यो रातमस्तु ॥ ३४ ॥
 ये वाजिनं परिपश्यन्ति एकं य ईमाहुः सुरभिर्निहरोति ।
 ये चार्वतो माथसभिक्षामुपासत उतो तेषामभिर्गूर्तिन इन्वतु ॥ ३५ ॥
 यक्षीर्क्षणं माँस्पचन्या उखाया या पात्राणि यूष्ण आसेचनानि ।
 ऊष्मण्यापिधानां चरुणामृक्काः सूनाः परि भूषन्त्यश्वम् ॥ ३६ ॥
 मा त्वाग्निध्वनयीद्भूमगन्धिमोखा भ्राजन्त्यभि विक्तु जघिः ।
 इष्टं वीतमभिर्गूर्तं वर्षदकृतं तं देवासः प्रति गृष्णन्त्यश्वम् ॥ ३७ ॥
 निक्रमणं निषदनं विवर्तनं यच्च पद्वींशमवतः ।
 यच्च एषी यच्च घासिं जघास सर्वा ता ते अपि देवेष्वस्तु ॥ ३८ ॥

Yatte gātrādagninā pacyamānādabhi śūlaṁ nihatasyāva-
dhāvati.

Mā tadbhūmyāmāsriṣanmā tṛṇeṣu devebhyastaduśadbhyo
rātamastu (i). //34//

Ye vājinam paripaśyanti pakvaṁ ya īmāhuḥ surabhirnir-
hareti.

Ye cārvato māṁsabhikṣāmupāsata uto teṣāmabhigūrtirna
invatu (i). //35//

Yannīkṣaṇam māṁspacanyā ukhāyā yā pātrāṇi yūṣṇa
āsecanāni.

Ūṣmaṇyāpidhānā caruṇānāṅkāḥ sūnāḥ pari bhūṣantya-
śvam (i). //36//

Mā tvā'gnirdhvanayīddhūmagandhirmokhā bhrājantyabhi
vikta jaghriḥ.

Iṣṭam vītamabhigūrtam vaṣatkr̥tam tam devāsaḥ prati
gr̥bhṇantyaśvam (i). //37//

Nikramaṇam niśadanam vivartanam yacca paḍvīśamar-
vataḥ.

Yacca papau yacca ghāsim jaghāsa sarvā tā te api
deveṣvastu (i). //38//

34. Any portions of the operated body, which drop to the ground during the surgical operation, are carefully picked up and consigned to fire and dispersed in atmosphere. (1)
35. The horse is fed with a well-cooked meal of cereals of several kinds, giving out such odours, so fragrant, that even the passers-by are tempted to say, "It is fragrant, therefore give us some." (1)
36. The stick that is dipped into the cauldron in which the meal is boiled, the vessels that distribute the broth, the covers of dishes, the skewers, the knives, all do honour (to the horse). (1)
37. O victory horse, the smoke coming out of the kitchen may not cause irritation to you. The heat of the glowing cauldron, with its fragrant contents, may not terrify you. O horse, you have been declared victorious and the ceremony is in your honour and every one present in the distinguished gallery is honouring you with slogans of loud praise. (1)
38. O victory horse, the way you trot, the way you sit, you roll on the ground, the actions of your nimble feet, and also all that you drink, and the grass that you eat — all these sights are enchanting to the distinguished visitors. (1)

यदम्बाय वासं उपस्तुणन्त्यधीवासं या हिरण्यान्यस्मै ।

सुन्दानमवन्तं पद्वीशं प्रिया देवेष्वा यामयन्ति ॥ ३९ ॥

यत्ते सादे महसा शूकृतस्य पाण्यी वा कशया वा तुतोद ।

सुचेव ता हविषो अध्वरेषु सर्वा ता ते ब्रह्मणा सूदयामि ॥ ४० ॥

चतुर्त्रिंशद्वाजिनो देवबन्धोर्वङ्करीरश्वस्य स्वधितिः समेति ।

अच्छिद्रा गात्रा वयुना कृणोत परुषपरुनुघुष्या विशस्ते ॥ ४१ ॥

एकस्त्वद्वुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ ऋतुः ।

या ते गात्राणामृतथा कृणोमि ता-ता पिण्डानां प्र जुहोम्यग्नी ॥ ४२ ॥

मा त्वा तपस्त्रिय आत्माऽपियन्तं मा स्वधितिस्तन्व आ तिष्ठिपते ।

मा ते गृध्नुरविशस्ताऽतिहार्य छिद्रा गात्राण्यसिना मिथू कः ॥ ४३ ॥

Yadaśvāya vāsa uapastrṇantyaadhīvāsaṁ yā hiraṇyānya-smai.

Sandānamarvantaṁ paḍvīśaṁ priyā deveṣvā yāmayanti (i).
//39//

Yatte sāde mahasā śūkṛtasya pārṣṇyā vā kaśayā vā tutoda.
Sruceva tā haviṣo adhvareṣu sarvā tā te brahmaṇā sūdayāmi
(i). //40//

Catustrimśadvājino devabandhorvaṅkrīraśvasya svadhitiḥ
sameti.

Acchidrā gātrā vayunā kṛṇota paruṣparuranughuṣyā viśasta
(i). //41//

Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhavatastatha ṛtuḥ.
Yā te gātrāṇāmṛtuthā kṛṇomi tā tā piṇḍānām pra juhomya-
gnau (i). //42//

Mā tvā tapatpriya ātmā' piyantaṁ mā svadhitistanva ā
tiṣṭhipatte.

Mā te gṛdhnuraviśastā'tihāya chidrā gātrāṇyasina mithū
kaḥ (i). //43//

39. The victory horse is covered with highly attractive cloth, worthy of appreciation, with golden trappings and decorations. And the horse is provided with special head-robcs and foot-robcs. No wonder the distinguished visitors are impressed. (1)
40. O victory horse, whilst on the battle-field you have been goaded forward, either with heals or with whips, and you have borne a good deal of hardship all through. Now you will enjoy rest and relax at this ceremony of welcome. For bringing you relief, the priests are offering oblations to the fire with prayers to the divine. (1)
41. The victory horse has thirty-four ribs on the sides, which are exposed to attack during battle. O surgeons, dress up all these wounds with skill; so that the limbs may regain their vigour and dress up every joint, one by one, with care. (1)
42. There is only one immolator, which can kill the radiant horse, that is the Time—killer of all. Whilst there are two to take care of him (the horse himself and his master rider), such of the limbs of the horse I take care of according to the seasons, (to give protection from heat and cold) and to heal up its wounds, hot fomentations are given to the swollen tumours. (1)
43. Let not your precious body grieve you, O victory horse, for you will be healthy very soon. Let not the fear of surgical knives linger in your body. May you not be treated by greedy and unskilled surgeons, giving undue pain to your limbs with their knives. (1)

न वा उ एतन्म्रियसे न रिष्यसि देवाँर इदेपि पृथिभिः सुगेभिः ।
 हरीं ते युञ्जा पृषती अभूतामुपास्थाद्वाजी धुरि रासंभस्ये ॥ ४४ ॥
 सुगव्यं नो वाजी स्वश्व्यं पुथंसः पुत्राँर उत विश्वापुषंश्च रुयिम ।
 अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो वनतांश्च हविष्मान् ॥ ४५ ॥
 इमा नु कं भुवना सीपधामेन्द्रश्च विश्वे च देवाः ।
 आदित्यैरिन्द्रः सगणो मरुद्भिर्ऋस्मभ्यं भेषजा करतु ।
 यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह सीपधाति ॥ ४६ ॥
 अग्रे त्वं नो अन्तम उत ज्ञाता शिवो भवा वरुह्युः ।
 वसुरग्निरवसुश्रवा अच्छा नक्षि द्युमत्तमंश्च रुयि दाः ।
 तं त्वां शोचिष्ठ दीदिवः सुन्नायं नूनमीमहे सखिभ्यः ॥ ४७ ॥

Na vā u etanmriyase na riṣyasi devāñ ideṣi pathibhiḥ sugebhiḥ.

Harī te yuñja pṛṣatī abhutāmupāsthādvājī dhuri rāsabhasya (i). //44//

Sugavyaṁ no vājī svaśvyāṁ puṁsaḥ putrāñ uta viśvāpuṣaṁ rayim.

Anāgāstvaṁ no aditiḥ kṛṇotu kṣatram no aśvo vanatām haviṣmān (i). //45//

Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ (i).
 Ādityairindraḥ sagaṇo marudbhirasmabhyaṁ bheṣajā karat (ii).

Yajñam ca nastanvaṁ ca prajāṁ cādityairindraḥ saha sīṣadhātī (iii). //46//

Agne tvaṁ no antama uta trātā śivo bhavā varūthyah.
 Vasuragnirvasuśravā acchā nakṣi dyumattamaṁ rayim dāḥ (i).

Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ (ii). //47//

44. O horse, injured you may be, but we will not allow you to die. No more tortures for you, for you have served us nobly in an auspicious cause. You will be fit again to join the battles with redoubled valour, speed of the deer and the roar of the horse-chariot wheels. (1)
45. May this victory horse bring to us all-sustaining wealth, cows and excellent horses of male offspring. May the spirited steed cure us of wickedness. May this horse, honoured in ceremony, procure for us bodily vigour. (1)
46. May we bring all these worlds under our subjugation with the help of the resplendent Lord and all the bounties of Nature. (1) May the resplendent Lord, along with the old sages (expert physicians) and his bands of men provide remedies for the cure of our life. (2) May the resplendent Lord, with the help of the old sages, bring our sacrifice, our bodies and our progeny to fruition. (3)
47. O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth splendidly renowned. (1) O most bright and resplendent adorable Lord, we earnestly solicit you for happiness of ourselves and our friends. (2)

NOTES

by

Udaya Vir Viraj

Chapters 11—25

अध्यायाः ११—२५

NOTES

Chapter XI

Now these eight Chapters XI-XVIII are, according to the ritualists, concerning the *agnicayana*, i.e. the construction of altars, *vedis* and *yajñakunḍas* for different types of the sacrificial fires. Most important of these is the *uttara vedī*, i.e. the High altar, which represents the universe and is identified with Agni. This *vedī* is constructed with ten thousand and eight hundred bricks in the shape of an eagle, with its wings outspread. This *agnicayana* ceremony takes a year for its complete performance and is considered very important part of the big sacrifices such as the *Rājsūya* and the *Aśvamedha*.

Dayānanda, however, is of opinion that no such *vinīyoga* (use of the mantras for ritualistic purposes) can be deduced from the wordings of the mantras.

1. **Yuñjānaḥ manaḥ**, concentrating the mind. योगश्चित्त-वृत्ति निरोधः ; yoga-is to prevent the mind from wandering hither and thither, i.e. to concentrate it on one point.

Savitā, a devotee; the one, who seeks inspiration. Uvāṭa has translated it as *Prajāpati*.

Nicāyya, उपलभ्य, having obtained.

Svaḥ ābharat, filled with light; illuminated.

2. **Savitā**, the inspirer Lord. Not only He has impelled

the universe to be created, He also inspires the seeker to seek the truth or the ultimate reality.

Svargyāya, for a thing belonging to *svarga*, heaven; heavenly qualities.

Save, at the impulsion of; **सवे प्रसवे**, (Uvaṭa.)

3. **Svaryataḥ**, those who strive to achieve heaven.

Dhiyā, with thoughts; with actions, **धीः बुद्धिः कर्म वा** (Uvaṭa)

Prasuvāti, प्रेरयति, urges forth.

4. **Savituḥ**, of the creator Lord. **सविता प्रसविता**, one who creates.

Viprāḥ, intellectuals. **विशेषेण प्राप्तिं पूरयति फलं इति विप्रः।**

Vayunāvit, cognizant of all deeds. **वयुनं वेत्तेर्कान्तिर्वा प्रज्ञा वा** (Nirukta, V.14). According to Yāska *vayunāni* is *dhiḥ*, thought or intention; one who knows thoughts and intentions of all.

Pariṣṭutiḥ, स्तुतिः, praise, glory.

This mantra is taken from Ṛgveda V. 5.81.

5. Taken from Ṛgveda V. 10.13.

According to Mahīdhara this mantra is addressed to the sacrificer and his wife. Dayānanda thinks it is addressed to teacher and disciple.

Yuje vām, I unite both of you.

Brahma, knowledge; God supreme; prayer.

According to Mahīdhara, *brahma* here means *prānāḥ*, i.e. vital airs, which are called seven *ṛsis* also.

Śloka, fame. **Sūreḥ**, पण्डितस्य, of the learned one.

Amṛtasya putrāḥ, sons of the immortal one, the supreme God; sons of Prajāpati, the immortal one. (Mahādhara).

6. Taken from Rgveda V.81.3.

Prayāṇam, progress, movement.

Anu yayuḥ, have followed.

Etaśaḥ, एतज्जगत्त्रयं स्थावरजंगमं प्राणभावेन शेते व्याप्नोति यः सः, one who pervades all the three worlds, all the immovable as well as moving beings as their soul.

Pārthivāni rajāṁsi, लोकाः रजांस्युच्यन्ते (Nirukta, IV.19), the worlds are called *rajāṁsi*. Material worlds; also the worlds, earth etc.

Vimame, has measured; also, measures.

7. Same as Yajur. IX. 1, differing only in the word वाचं instead of वाजम् ।

Gandharvaḥ, गां धारयति इति गन्धर्वः । गो शब्देन पृथ्वी वाक् चाप्युच्यते । The word *go* means a bullock, the earth, as well as the speech. One who holds or supports these is *gandharva*, a cow, a farm owner, the sun, or a learned person.

Ketapūḥ, केतं पर चित्ते वर्तमानं ज्ञानं तत्पुनाति शोधयति यः सः । The knowledge or thoughts existing in other person's mind are called *keta*; one who purifies those thoughts is *ketapūḥ*. *Keta* is *annam*, food also.

Vācaspatiḥ, the Lord of speech.

Purification of thoughts and sweetness of speech are emphasized here.

8. **Devāvyam**, pleasing to gods or the enlightened, or the learned ones.

Stoma, praise verse.

Rathantara, one of the most important Sāmans, consisting of verses 22 and 23 of Ṛgveda VII.32, which are the same as Sāmaveda, II. 1.1.11.

Bṛhat, one of the most important Sāmans consisting of hymns of Sāmaveda II. 1.12.12, which are the same as Ṛgveda VI. 46.1.2.

Gāyatra, is also a Sāman.

9. According to the ritualists this *mantra* is addressed to *abhri* i.e. a spade, used for digging earth and clay for the construction of the altar. In the next *mantra* *abhri* is directly mentioned.

Puriṣyam, पुरीषसम्बन्धिनं, made up with dung of cattle; cow-dung fire. Also, पशवो वै पुरीष, the cattle are called *puriṣa*; a thing beneficial for cattle is *puriṣya*.

Ābhara, आहर; ह is changed to भ । ह्यग्रहोर्भश्छन्दसि (पाणिनि, VII. 2.32. वा० 1).

Āngirasvat, अङ्गिरोभिस्तुल्यं, like *āngiras*, i.e. burning charcoal; brilliant, glowing. Or, in the same manner as Āngirasa ṛṣis had taken you out.

10. **Nārī**, a lady, a female; also, न विद्यते अरिः शत्रुर्यस्याः सा नारी, one who has got no enemy (Mahādhara).

According to the ritualists this *mantra* is addressed to the spade, but Dayānanda, who rejects the *vinīyoga* theory, thinks that the *mantra* exhorts the technicians to dig out electricity etc. from the earth.

11. **Hiraṇyayīm abhrim**, spade made of gold.

12. According to traditionalists, a horse, an ass and a he goat are addressed to in this and the following mantras. These animals have been posted looking eastward. First of all, the horse, representing the *āditya* in the sky, *vāyu* in the mid-space and *agni* on earth is addressed. Dayānanda is not convinced with this explanation. We have translated '*vājin*' as mighty one, the sun. To translate it as horse seems improper here.

Anu saṁvatam, सम्यक् विभक्तां, properly divided. Most extended (Griffith).

The sun stays in the sky, in the mid-space and on earth in different forms.

13. Again, *rāsabham* could not be translated as an ass. It will not be compatible with the wordings of the mantra. But Uvaṭa and Mahīdhara have mentioned it as *gardabha devatā gāyatrī*.

Rāsabham, derived from *rabhas*; quick-moving (fire).

Vṛṣaṇvasū, showerers of wealth. Uvaṭa has translated it as वृषा सेक्ता गर्दभः, स ययोर्वसु धनं तौ, impregnator ass is whose wealth, such both of you, the priest and the sacrificer. This interpretation has not appealed to us at all.

Asmayum, that which fulfils us or favours us.

14. According to the ritualists, this *mantra*, taken from R̥gveda I. 30.7, is addressed to a he-goat. But there is nothing in the text of the mantra to suggest any such conclusion.

Tavastaram, बलवत्तरम्, mightier than the mighty.

Yoga, action. **Vāja**, conflict, battle.

15. According to Uvaṭa and Mahīdhara this mantra is recited while driving the horse and the ass eastward without touch-

ing them. There is not a single word in the mantra to suggest such an interpretation. This is a nice prayer mantra.

Pratūrvan, making haste. **Āśastīh**, imprecations.

Mayobhūh, bestower of happiness.

16. **Purīṣyam**, यः सुखं पृणाति स पुरीषस्तत्र साधुम्, bestower of happiness, (Dayānanda). पशव्य, beneficial for cattle (Mahīdhara).

17. **Anu akhyat**, अनुक्रमेण प्रकाशितवान्, illuminates one after the other.

First He illumines the pre-dawns, then the days and then whole of the sky and earth.

Purutrā, बहुधा, in various ways.

18. **Vāji**, वेगवान् अश्वः, fast running horse; courser (sun).

Mṛdhaḥ, संग्रामान्, पाप्मनः, भ्रमान्; battles; evils; illusions.

Mahati sadhasthe, on the mighty seat; on the high place.

19. According to Dayānanda, there is an exhortation for research in the science of fire (energy) here.

Vṛtvāya, from √वृ वर्तने, to exist, to be present. But 'क्त्वो यक्' (Aṣṭādhyāyī ; VII. 1.47), suffix *yak* is added to *ktivā*, making it mean to touch.

20. This mantra is addressed to the king (Dayā.); to the horse (Uvāṭa).

Prṭanyataḥ, पृतनां संग्रामं कर्तुमिच्छतः, those who want to make war (upon us).

Pr̥tanā means hostile army also. In later times, a small army or a division of 243 elephants, as many chariots, 729 horse and 1215 foot soldiers, that is equivalent to 3 *vāhinis*. पृतन्यतः means hostile invaders.

Abhi tiṣṭha, face them, resist them, destroy them.

21. **Saubhagāya**, भग शब्द ऐश्वर्यवाची । *Bhaga* means prosperity or riches; for good fortune.

Draviṇodā, द्रविणं धनं ददाति यः सः, one who bestows wealth; √word is द्रविणस् ।

22. **Arvā**, अरणशीलः, fond of racing or running.

Akaḥ, अकरोत्, has done or has made.

Supratikam, शोभनं प्रतीकं मुखं यस्य तं, one whose face is beautiful.

Svaḥ, the world of light. स्वर्ग, heaven (Mahīdhara). सुखम्, happiness (Dayā.).

Nākam, न विद्यते अकं दुःखं यत्र तत्, where there is no sorrow; sorrowless world.

23. This and the next mantra are taken from Ṛgveda II. 10.4 and II. 10.5.

Jigharmi, घृ क्षरणदीप्त्योः, to pour upon or to make shine. I pour upon you, or I enkindle you.

Pratikṣiyantam, निवसन्तम्, residing. Viśvā, all.

Vyaciṣṭham, व्यचनं अवकाशः, space or capacity. The suffix इष्ठन् denotes superlative. Having utmost capacity.

Vayasā, धूमेन, with the smoke (Uvāṭa). जीवनेन, with vitality (Dayā). आयुषा, with the life-span, i.e. time.

24. **Arakṣasā manasā**, with a friendly mind.

Jarbhurāṇaḥ, जभिर्जृभी गात्रविनामे, waxing; increasing in intensity.

Maryaśriḥ, मनुष्यैराश्रयणीयः, whose shelter men should seek. With a bridegroom's face (Griffith).

25. This and next two mantras are taken from Ṛgveda IV. 15.3; X. 87.22 and II. 1.1.

26. **Bhaṅgurāvatām**, भङ्गुराः कुत्सिताः प्रवृत्तयो येषां, whose tendencies are evil. Or fickle-minded.

27. **Dyubhiḥ**, with the days.

Āśusukṣaṇiḥ, आशु शुचा दीप्त्या क्षिणोति हन्ति तमः सनोति संभजते वा, one that quickly kills the darkness.

The fire is produced from waters (of the sky, clouds), from stones, from forests (by friction of dry branches) and from herbs.

29. According to the ritualists, a lotus leaf is addressed to here. A lump of clay freshly dug up is placed on this leaf. Dayānanda thinks that this mantra concerns the generation of electricity.

Puṣkare, in the mid-space. पुष्कर इति मेघनामसु पठितम् (Nigh. I.3); in the clouds.

30. According to Dayānanda this mantra is addressed to man and woman. He interprets अग्नि as विद्युत्, electricity.

Purīṣyam, beneficial for animals.

31. **Saīm vasāthām**, cover it well (both of you); keep it burning; do not let it be extinguished.

32. **Atharvā**, an ancient seer, who first obtained fire and instituted *Agnipūjā*, Fire-worship; fire technician.

‘आपो वै पुष्करं प्राणोऽथर्वा’ (शतपथ, VI. 4.2.2), *puṣkara* is the waters and *atharvā* is the vital force.

Vāghataḥ, the wise; वाघ इति मेधाविनाम (Nigh. 3.15); *vāgha* means wise.

Niramanthata, has churned out; produced by friction or attrition.

33. **Dadhyañ**, name of a seer, son of Atharvan.

Vṛtrahaṇam, slayer of *vṛtra*, the evil.

34. **Pāthyah**, सन्मार्गवर्ती, one who follows the righteous path.

35. **Cikityān**, विज्ञानयुक्तः (Dayā.), proficient in science. स्वाधिकारं जानन्, knowing his authority well.

36. **Tveṣaḥ**, from √त्विष दीप्तौ, shining, radiant.

Adabdhavrataḥ, अदब्धं अनुपहतं व्रतं कर्म यस्य, one, whose actions are unobstructed.

Śucijihvaḥ, शुद्धा जिह्वा यस्य, pure of tongue.

37. **Aruṣam**, अरुषं इति रूपनाम (Nigh. III.7), शोभनस्वरूपम्, having a beautiful form. अरुषं अरोचनं, unpleasant.

38. **Supippalaḥ**, having nice berries or fruits.

39. **Saīmdadhātu**, सम्यक् करोतु, join it; heal it; fill it.

Vaṣat, a sacrificial exclamation, just like *svāhā*.

Prāṇathena, प्राणभावेन, like vital breath.

41. **Suśukvaniḥ**, सुशुचा सन्दीप्तः, radiant with bright rays.

42. **Añjibhiḥ**, व्यक्तिकारकैः किरणैः, with illuminating rays.
(Dayā.). Expressing.

43. **Rodasyoḥ**, of heaven and earth.

Oṣadhiṣu, in the plants.

Aktūn, अक्तूनि, (neuter gender changed to masculine),
darknesses.

Gāḥ, गच्छ, go.

44. **Puriṣavāhanaḥ**, *puriṣa* is fodder, beneficial for cattle;
one that carries that fodder.

45. **Mā abhi śociḥ**, do not scorch, or overheat them.

46. **Mā pādi**, may you not expire.

Patvā, पतनशीलः, fast moving.

Kanikradat, neighing. **Nānadat**, braying.

Samudriyam, pertaining to the ocean.

Vṛṣā, showerer; impregnator; virile.

47. **Anirāḥ**, ईतीः, calamities. **Amīvāḥ**, व्याधीन्, diseases.

Ṛtam, eternal law. *Agni* alongwith the sun is the symbol of
law and truth.

48. **Rtviyaḥ**, ऋतुकालीनः, one whose due season has arrived, or which comes in due season.

Pratnam, पुरातनं, ancient. **Sadhastham**, place or home.

49. **Pājasā**, बलेन, with force, power. पाज इति बल नाम (Nigh. II.9).

Rakṣasaḥ, evil forces.

Praṇītau, अभ्यनुज्ञायायां, under the guidance and grace.

50. **Raṇāya**, रमणीयाय, for the beautiful or pleasing.

Cakṣase, for vision.

51. **Uśātiḥ**, from √वश कान्तौ, to shine, to desire, to love; full of affection. In other contexts, also full of desire (as जायेव पत्युरुशती सुवासा).

52. **Kṣayāya**, क्षयः निवासः, shelter, home, the whole world.

53. **Mitraḥ**, the sun. **Prthivīm**, पृथिवी शब्दो द्युलोकान्तरिक्षवाची, the word *prthivī* denotes sky and the mid-space. (Mahīdhara).

54. **Rudrāḥ**, vital forces. **Marutaḥ**, sons of Rudra, the storm-God.

Bhānuḥ, दीप्तिः, glow, light.

55. **Sinivalī**, the presiding goddess of the day of New Moon, associated with child-birth (Griffith). प्रेमबद्धा कन्या, a young girl bound with affection. (Dayā).

Vasubhiḥ, **Rudraiḥ**, by young and adult sages or workers.

56. **Sukapardā**, कपर्दी केशबन्धविशेषः, a certain style of hair dressing, a braid; a girl with a fine braid.

Sukurīrā, कुरीरो मुकुटः, शोभनमुकुटा, a girl with a beautiful crest.

Svaupaśā, a lady with good locks; a lady well-versed in cooking; a lady skilled in love-making.

57. **Ukhā**, cauldron; a sort of sauce pan; cooking pot; a boiler.

Makhasya śiraḥ, apex of the sacrifice. Makha is a certain mythical being also.

Aditi, Eternity. In legend Aditi is the mother of Ādityas who are prominent gods.

58. **Āngirasvat kṛṇvantu**, make you shine like burning coals. Like Āngiras (Mahīdhara). **Dhanañjaya**, vital breath (Dayā.).

Vasavaḥ, according to legend, a group of deities, eight in number, associated with Indra and in the later texts with Agni. But Dayānanda interprets them as young sages, aged upto 24 years.

Rudrāḥ, a group of deities, eleven in number, sons of Rudra. Adult sages, aged upto 36 years. (Dayā.).

Ādityāḥ, a group of deities, twelve in number, sons of Aditi; Varuṇa is chief among them. Mature sages aged upto 48 years (Dayā.).

Gaupatyam, गोपतित्वं, ownership of cattle. **Sajātān**, kinsmen.

A prayer has been made to Earth, Mid-space, Heaven and the Regions for progeny, wealth and prosperity, plenty of cattle, virility and kinsmen.

59. **Rāsnā**, रशना, a girdle.

61. According to legend, Aditi, Devānām patnīḥ, Dhiṣaṇāḥ, Varūtrīḥ, Gnāḥ, Janayaḥ, are the mother of gods, consorts of gods, goddesses of wealth and riches, protecting goddesses (days and nights), celestial ladies (deities of the sacred metres), and presiding deities of stars respectively.

63. **Supānīḥ**, **svaṅguriḥ**, **subāhuḥ**, the Lord with graceful hands, fingers and arms.

65. **Ācchṛdantu**, उच्छृदिर्दीप्तिदेवनयोः, to enkindle or to play; may enkindle you.

66. **Ākūtim**, to determination. उत्साहकारिणीं क्रियां, enthusiastic action (Dayā.). **Medhām**, to wisdom. **Vijñātam**, to realization. **Vidhṛtim**, to expression.

67. **Dyumnam**, अन्नं, food; also, glory.

69. **Āsurī māyā**, असूनां प्राणानां इयं आसुरी, pertaining to life; a living model.

70. **Drvannaḥ**, one whose food is wood, i.e. fire. **Pratno hotā**, ancient invoker.

Sahasasputraḥ, son of strength.

71. **Saṁvataḥ adhi**, संवत् इति संग्राम नाम, in the battle.

Parasyāḥ, शत्रुसम्बन्धिन्याः, of the enemies.

74. **Upajihvikā**, उपदीपिका, termite, white ant.

Vamraḥ, emmets.

76. **Nābhā prthivyāḥ**, navel of Earth; the place where sacrificial fire is enkindled is the navel (central place) of Earth.

Irammadam, इरया अन्नेन माद्यति यः तम्, to him who is pleased with food.

Sāsahim, सोढारं शत्रूणामभिभवितारम्, to overwheeler of enemies.

77. **Abhītvārīḥ**, अभियायिन्यः, अभियन्ति अस्मान् याः ताः, those who come against us or invade us.

Āvyādhiṇīḥ, आसमन्तात् विध्यन्ति याः ताः, who inflict injuries from all round.

Ugaṇāḥ, उदूर्णगणाः, (पृषोदरादिपाठान्मध्यमपदलोपः; the middle word dropped) equipped with weapons.

78. **Malimlūn**, मलिनाः भूत्वा म्लोचन्ति जने वने वा अदृश्याः भवन्ति ये ते, those who hide in crowds or in forests with evil intentions; snatchers.

Taskarān, robbers. **Stenān**, thieves.

79. **Aghāyavaḥ**, (plural), अघं परस्य इच्छन्ति ये ते, those who wish ill for others. **अघेन पापेन आयुरिच्छवः**, those who wish to live on sins; habitual criminals.

80. **Dhipsāt**, दम्भितुमिच्छति, जिघांसति, one who wants to kill or injure us.

Bhasmasā kuru, burn him to ashes. In some texts, **Masmasā kuru**, crush him into fine powder.

83. **Catuṣpade**, for quadrupeds, i.e. cattle.

CHAPTER XII

According to the ritualists the mantras in this chapter relate mainly to the treatment of cauldron fire (*ukhya agni*) and the preparation of the *āhavanīya agni vediḥ*.

1. The sacrificer puts on his neck a circular piece of gold with twenty one knobs sewn in a black buck's skin and hanging down to his navel in a hempen string of three strands. The gold piece is the symbol of the sun, which is Agni also. The twenty-one knobs symbolize 12 months, six seasons and three worlds (*bhūmi*, *antarikṣa* and *dyauḥ*). The mantra is from Ṛgveda, X. 45.8.

Uvaṭa and Mahīdhara have interpreted this mantra as praise of gold in the name of Agni or the sun. But it is distorting the meaning as the mantra is in the praise of Agni. Interpretation of Agni may be different by different commentators.

Rukma, from रुच् दीप्तौ, to shine. That which shines or is radiant; gold; a certain ornament made of gold; a gold chain. Also, lustrous, radiant.

Rucānaḥ, attractive, beautiful.

Durmarṣam, दुःखेन मर्षितुं योग्यम्, difficult to oppose or dominate; indomitable.

Vayobhiḥ, by vital powers; वयोभिरन्नैः, with food. (Mahīdhara).

Interpretations of Uvaṭa and Mahīdhara tend to incline towards food and victuals, much desired by priests.

Suretāḥ, vigorous; prolific; one with semen of good quality.

2. **Śiśum ekam**, one child, i.e. Agni in the form of the sun.

Virūpe samanasā, different in form, but of one mind. Night is dark; dawn is bright. Uṣā denotes the day.

Dyāvā kṣāmā, heaven and earth.

Draviṇodāḥ, द्रविणं धनं ददति प्रयच्छन्ति ये ते, those who bestow wealth. प्राणा वै देवाः द्रविणोदाः (Taittirīya Upa.), vital breaths are the wealth-bestowing gods (bounties of Nature).

3. **Rupāṇi pratimuñcate**, exposes the forms (of all the things). With the light of the sun, things become visible.

Kaviḥ, क्रान्तदर्शनः, one who can see beyond normal limits of time and space; omnivisioned.

4. According to the ritualists, *suparnaḥ garutmān*, goodly-winged eagle relates to the fire-altar, which is constructed in the shape of an outspread eagle. But in other mantras the sun has been described as an eagle.

Gāyatra, Br̥hat, Rathantara, Vāmadevya, Yajñāyajñiya are the names of various *sāmans*.

5. **Viṣṇoḥ kramah**, stride of Viṣṇu, representing the course of the sun. First stride is *sapatnahā*, second *abhimātiḥ*, third *arātīyato hantā*, and fourth *śatrūyato hantā*.

According to Mahīdhara *ukhya agni* is Viṣṇu. यज्ञो वै विष्णुः, the sacrifice is also called Viṣṇu. Thus these four strides may be explained as four phases of the sacrifice.

6. **Stanayanniva dyauḥ**, resounding the sky with thunder, as if.

Rerihat, from √लिह आस्वादने, to lick, to taste; licking (the earth).

Samañjan, व्याप्नुवन्, pervading, engulfing.

Rodasī antaḥ vibhāti, shines with glamour between the earth and the sky.

7. **Abhyāvartin**, अस्मदभिमुखागमनशील, inclined to come towards us.

Sanyā, इष्टलाभेन, desired gifts. Dayānanda interprets it as सर्वासां विद्यानां संविभागकर्त्र्या, discriminating the various disciplines of knowledge, and makes it an adjective of मेधया, the intellect.

8. **Āvṛtaḥ upāvṛtaḥ**, comings and returns. Come to us; even if you go, return to us.

Āngirah, अङ्गिनां प्राणिनां रसभूतः, life-sap of living beings.

9. **Iṣā**, with (nourishing) food.

Āmhasaḥ, पापात्, from sin.

10. **Viśvapsnyā**, from √प्सा भक्षणे to eat. विश्वं सर्वं वस्तु प्सायते भक्ष्यते यया, that which eats everything; or विश्वैः प्सायते, which is eaten by all; which feeds all.

11. **Āhārṣam**, I have brought you.

Antaḥ abhūḥ, you have entered inside.

Avicācaliḥ, सर्वथा निश्चलः, unremovable. According to Dayānanda, a newly appointed king is addressed to here; according to the ritualists, the *ukhya agni*.

Viśaḥ, प्रजाः, people; अन्नं वा, food. May all the foods be available to you.

12. **Varuṇa**, शत्रूणां बन्धक, arrester of enemies. In legend, Varuṇa carries a lot of nooses with which he binds the offenders. Enforcer of law. Moral Governor of the World.

Vi śrathaya, विश्रथय विच्छेदय, cut off; विमोचय, loose.

Uttamam, madhyamam, adhamam, उत्तमाङ्गे शिरसि, मध्य प्रदेशे, अधमाङ्गे पादप्रदेशे स्थितं, bonds put on our head, middle of the body and lower parts, i.e. feet. Three types of bonds of sins (Dayā.).

Aditaye, अदीनतायै, for freedom from destitution. Also, for eternity.

13. In praise of Agni, whose soul is the sun. Dayānanda interprets it as an instruction to the king.

Agre, before; earlier; in the beginning.

Svaṅgaḥ, शोभनानि अङ्गानि यस्य सः, whose parts of the body are fine; having a handsome form.

Ā aprāḥ, आपूरितवान्, has filled.

Viśvā sadmāni, सर्वाणि स्थानानि, सर्वान् लोकान्, all the places; all the worlds. इमे वै लोकाः विश्वा सद्मानि (Śatapatha, VI. 7.3.17).

14. Same as Yv. X. 24.

Śuciṣat, seated in cleanliness. **Duroṇasat**, seated in the house. **Nṛṣat**, seated in men. **Ṛtasat**, seated in righteousness. **Abjā**, creator of waters; also born from waters.

15. **Viśvāni vayunāni**, सर्वाणि प्रज्ञानानि, all that is worth knowing.

Arciṣā, ज्वालाया, with your flame. **Tapasā**, with heat.

Śukrajyotiḥ, one having bright light.

16. **Ukhā**, fire-place, hearth. Spiritually, it can be inter-

preted as the lower self, where the fire divine resides and inspires the seeker to realize the Higher Self.

18. First the fire was created in the sky in the form of the sun; then it was produced by men on the earth; then it came to exist in the ocean in the form of *vaḍavānala*, fire of the sea.

19. **Tredhā trayāṇi**, three existing in three places; Agni, Vayu and Āditya, or Aditya, Agni and Vadavānala.

Guhā, गोपनीयं, गुहायां स्थितं गुप्तं, secret.

Ājagantha, आगतवान् असि, you have come.

20. **Nṛmaṇāḥ**, नृषु मनो यस्य सः, whose mind is devoted to men, i.e. प्रजापतिः, the creator Lord.

Nṛcakṣāḥ, नृषु मनुष्येषु चक्षो दर्शनं यस्य सः, one who over-
sees men; also प्रजापतिः।

Samudre, Apsvantaḥ, Divo ūdhan, in the ocean, in the waters of the mid-space, in the breast of heaven. *Ūdhas* literally is the udder of any female; in women it is breast.

Mahiṣāḥ, महान्तः प्राणाः, mighty vital breaths; mighty Maruts (Griffith).

22. **Udāraḥ**, अत्यर्थं दाता, liberal in giving.

Dharuṇaḥ, धारयिता, holder.

Prārpaṇaḥ, प्रापयिता, अर्पयिता, bestower.

Idhānaḥ, from √इन्धी दीप्तौ; दीप्यमानः, radiant, shining.

23. **Pañcajanāḥ**, five sorts of men, i.e. Brāhmaṇa (intellectuals), Kṣatriya (warrior-administrators), Vaiśyas (wealth-

producers, industrialists, farmers and traders), Śūdras (labourers) and Niṣādas. Four priests and the sacrificer (Mahīdhara). पंच प्राणाः, five vital breaths (Dayā.).

Vīḍum cit, वीडु शब्दो दृढार्थः, hard or firm. चित् अप्यर्थः, *cit* means also or even.

Adrim, अदारयितव्यं, that which cannot be cleft; rock, mountain; also cloud.

Aruṣam, irritating, unpleasant; red. Also, causing no trouble to eyes.

Ut iyarti, उद्गिरति, throws up, sends up.

Martyeṣu amṛto nidhāyi, this immortal one has been set within the mortals.

Inakṣan, व्याप्नुवन्, fills, or covers (the sky).

26. **Apūpam**, पुरोडाशं, a cake; a kind of fine bread cooked with purified butter.

Devabhaktam, देवैः सेवितं, enjoyed by gods, or by the enlightened ones.

27. **Ukthe**, literally at the praise-song, but meaning at the sacrifice, where praise-songs are recited.

Priyaḥ sūrye priyo agnau, यजमानः प्रियः सूर्यस्य भवति प्रियश्चाग्नेर्भवति, the sacrificer is dear to the sun as well as dear to the fire.

Jātena, with him that has been born, i.e. the son.

Janitvaiḥ, with those that are yet to be born in future, i.e. grandsons etc.

28. **Vāryāṇi**, वरणीयानि, worth desiring.

Anu dyūn, अहनि अहनि, every day.

Gomantam vrajam, Griffith has translated it as a cow-stall full of cows, meaning plenty of wealth. But Uvāṭa interprets it as, *devayāna*, the path of gods. गावो रश्मय आदित्यसम्बन्धिनः तैः संयुक्तम्; *gāvaḥ* means sun's rays, pertaining to those is *gomantam*; the path that runs through the sun's orb, i.e. path of gods. We have interpreted it as path of the enlightened ones.

Uṣik, wise man.

29. **Astāvi**, स्तुतः, praised.

Soma, a legendary plant, which was crushed, its juice pressed out, strained and drunk as a gladdening beverage; also, bliss; moon also.

Suvīram, *vīra* means brave; also son. With brave sons.

30. According to the ritualists this and the next four verses are called *Vanīvāhanam*, i.e. driving of *agni* hither and thither.

This verse is repeated from Yaj. III. 1.

33. Same as Yaj. XII. 6.

34. **Pra pra ayam**, प्र prefix here, though repeated twice, has no meaning.

Bharatasya, भरतस्य प्रजापतेः of the Lord of creatures (Uvāṭa), of the sacrificer. यजमानस्य (Mahīdhara).

Sūryo na, like sun.

Didāya, दीप्यते, shines; or may shine.

Pūru, one of the five tribes of Āryans, who opposed the Bharatas (another tribe of Āryans). (Griffith). Name of a *rākṣasa*, (Mahīdhara). पूर्णबलं, mighty (Dayā.).

Atithiḥ, guest; the guest here is the sacrificial fire, or God, whose symbol the fire is.

35. This and the next nine verses are called *bhasmābhyavaharaṇam*, भस्माभ्यवहरणं, by the ritualists. The sacrificer takes the ashes from the fire-pan and carrying them in a tray made of *palāśa*, or banyan leaves and throws them in the water of some river or pond.

Supatniḥ janayaḥ, good wives, bearers of children. 'आपः वरुणस्य पत्न्य आसन्', the waters are the wives of Varuṇa. Let these waters accept these ashes, which symbolize *agni*, just as good wives accept their husbands, and may those hold this fire (ashes) within them, just as a mother holds her child in her womb.

36. The idea is that originally the fire resides in water. From there it enters into plants, herbs and trees and from them it appears in the form of fire. Having been extinguished and turned into ashes it is consigned to waters, whence it will return again following the same cycle.

40. A prayer for the return of fire, which is giver of energy, food and long life. He also saves us from sin. This and the next verse are the same as Yaj. XII. 9 and 10.

42. **Pīyati**, पीयतिराक्रोशकर्मा, abuses, hates, defies.

Anuḡṛṇāti, स्तौति, praises.

43. **Yuyodhi**, वियोजय, drive away. Or fight against.

Dveṣāmsi, animosities, or enemies. दौर्भाग्यानि, miseries (Mahīdhara).

44. **Satyāḥ santu yajamānasya kāmāḥ**, may the sacrificer's desires, with which he is performing this sacrifice, be fulfilled.

45. These are the formulas for the construction of a hearth for the Gārhapatya agni, i.e. the fire place of the householder's fire, which is different from the Āhavanīya agni. The Adhvaryu sweeps the ground where the fire place is to be constructed with a branch of *palāśa* tree. He sweeps each side reciting the verse beginning with the east. According to Sāyaṇa, this mantra, which is a part of the Antyeṣṭi sūkta, is addressed to the *piśācas* and other evil spirits that haunt the place of cremation (श्मशान). According to Mahīdhara, the verse is addressed to the executives of Yama, the paramount Lord of whole of the ground. (Griffith).

Avasānam, स्थानं, place, shelter.

46. **Bhasma**, from √भस भर्त्सनदीप्त्योः, to rebuke; to shine; to glow.

Purīṣam, mould.

47. **Sutam somam**, the pressed out Soma juice; bliss extracted from the fire divine.

Atyam na saptim, like a fast running courser.

Sahasriyam, सहस्रसंख्याकेन धनेन संमितं, worth the thousands.

Sasavān, from √षणु दाने; दत्तवान्, has given.

48. **Varcaḥ**, दीप्तिः, lustre.

Arṇavaḥ, अरणवान् गमनवान् प्रसरणशीलः, fast moving; extending.

49. **Arṇam**, उदकम्, water.

Parastāt and **avastāt**, beyond and on this side; above and below.

Dhiṣṇyāḥ, धियो बुद्धीरिन्द्रियाणि इष्णन्ति प्रेरयन्ति ये ते धिष्ण्याः प्राणरूपाः देवाः, vital breaths which urge or inspire the intellect and activate sense-organs. प्राणाः वै देवा धिष्ण्यास्ते सर्वा धिय इष्णन्ति (Śatapatha, VII. 1.1.24).

50. **Puriṣyāsaḥ agnayaḥ**, respected and learned leading persons. Mahīdhara interprets it as the fires, beneficial for cattle.

Adruhaḥ, free from malice.

51. **Iḍām**, स्तोतुमर्हं वाचं, speech worthy of praise, Mahīdhara interprets *Iḍā* as cattle. पशवो वा इडा (Śatapatha, VII.1.1.27)

Śaśvattamaṁ goḥ sanim, lasting competence of sense-organs. **Goḥ**, sense-organs.

Sūnuḥ tanayaḥ, son and grandson; one's own son, not the adopted son (औरसः पुत्रः) (Mahīdhara).

Vijāvā, विविधं जायते पुत्रादिद्वारा, one who multiplies through sons etc., i.e. having a long line of descendants.

52. Same as Yaju. III 14.

53. According to the ritualists this and the next verse are addressed to the bricks, which are being laid in construction of the fire place, but Dayānanda has interpreted these as being addressed to newly married girl who has settled in her husband's home.

54. Indra, Agni and Brhaspati are the names of the same Lord according to His different aspects, Resplendent Lord, Ador-

able Lord and the Lord Supreme respectively. But the difficulty in such an interpretation arises when two of such aspects of the Lord are mentioned jointly, e.g. *Indrāgnī* or *Mitrāvaruṇā*.

Yonau, स्थाने, in this place; in this abode.

According to the ritualists, *lokamprnā* are three particular bricks, which are laid to fill the space or gap.

55. **Sūdadohasaḥ**, आपो वै सूदोऽन्नं दोहः, waters are verily *sūda* and food is *doha*. यज्ञो वै विशः, *viśaḥ* are verily the sacrifice. (Śatapatha, VIII.7.3.21); also, प्रजाः people.

सूद = सु + उद, good water; also milk. *Sūdadohasaḥ* will mean streaming with milk. This verse is also called सूददोहस ।

Ā śrīṇanti, पक्वं कुर्वन्ति, make ripe; enrich; cook.

Janman devānām, संवत्सरो वै देवानां जन्म, the year is verily the birth of gods (Śatapatha, VIII.7.3.21); every year.

56. **Samudravyacasam**, समुद्रमिव विविधायनं, नानागतिं अक्षोभ्यबलं वा, vast as ocean; having various movements; one of undisturbable strength like ocean.

Vājānām, of the battle. Also अन्नानां, of foods, (Mahīdhara). Strangely, Uvata and Mahīdhara have translated *vāja* as food, though the context of *rathītāmam* clearly indicates the battle. One cannot avoid the impression that these two commentators, though very learned, were usually inclined towards good food for which the Brāhmaṇas became notorious.

Satpatim, सतां पातारं, protector of virtuous people.

57. According to the ritualists, two fires, *citya agni* and *ukhya agni*, are addressed to here. But Dayānanda thinks that the verse is addressed to married couples, which seems to be more appropriate.

Samitam, from √इष् गतौ, to move; सं + इत्, संगच्छतम्, move about together, or unite with each other.

Saṁ kalpethām, एकसंकल्पौ भवतम्, both of you be of one resolve, of one thinking.

Saṁvasānau, both of you residing together.

58. **Adhipā**, पालकः, अधिपतिः, protector, sovereign.

Purīṣya, पशवो वै पुरीषं, तेभ्यो हितं, beneficial to cattle; benevolent to creatures.

Saṁ vratā, व्रतानि कर्माणि, actions; of accordant actions.

Manāṁsi, minds, thoughts. Normally it should have been *manasī*, two minds of two persons, i.e. dual number, but plural *manāṁsi* denotes मनोबुद्ध्यहकारान्, minds, intellects, and feelings of self (ego or identity) all combined.

59. **Iṣam ūrjam**, इष is food and ऊर्ज is vigour. But the ritualists have typically interpreted इषं as अन्नं food, and ऊर्जं तदुपसेचनं घृतादि (दध्यादि), that is something that makes food more palatable, such as purified butter or curd etc.

60. The word *jātavedasau* may be an excuse to interpret this verse as addressed to the two fires (*citya* and *ukhya*), but Dayānanda has interpreted it as addressed to a married couple.

Jātavedasau, उत्पन्नाखिलविज्ञानौ, well-versed in all the sciences (or knowledge); knowers of all.

Arepasau, निष्पापौ, free from sin.

61. **Abhārukhā**, अभार्षीत्, धारितवती, has born; held.

Saṁvidānaḥ, accordant with.

Viśvakarmā, विश्वं सृष्टिरूपं कर्म यस्य सः, this whole universe is whose creation. Also, skilled in all sorts of work. Supreme creator, builder, moulder.

Prajāpatih, Lord of creatures.

62. Formulas for averting *nirṛti*, the goddess of destruction and misery. Nirṛti is also a name given to certain bricks baked in fire made with rice-husk. In rituals, the sacrificer lays three such bricks reciting this and the following three verses.

Nirṛti, distress divine. Calamity and misery also urge people to divine virtues.

Stenaḥ, गुप्तचौरः, one who steals secretly; a thief.

Taskaraḥ, प्रकट चौरः, one who snatches openly; a robber.

Ityām anvihī, follow the movements or the ways of.

Seek those who do not press out Soma and do not perform sacrifices. Do not come to us, who are virtuous and God-fearing.

63. **Tigmatejaḥ**, तिग्मं तीक्ष्णं तेजो यस्याः सा, तस्या सम्बोधने, one whose fiery energy or vital power is unbearable (vocative case).

Ayasmayam, made of iron or copper; strong, firm or fast.

Vicr̥tā, विचृत has become विचृता in the Veda. (संहितायां दीर्घः). From चृती ग्रन्थे, to bind. विचृत, unbound or cut off.

Yamena, अग्निना, with the fire divine.

64. **Ghora asan**, घोरे आसनि, in the terrible mouth. *Ghore* may be vocative case also, qualifying Nirṛti.

Bandhānām avasarjanāya, unloosening of binding fetters.

यजमानस्य स्वर्गप्राप्तिप्रतिबन्धकानां पापानामवसर्जनाय, unloosening the bonds of sins, that hinder the attainment of heaven by the sacrificer (Mahīdhara). दुःखकारकत्वेन निरोधकानां, that obstruct by causing sorrow and pain.

Pramandate, स्तौति, praises, hails. From √मदिङ् स्वप्ने जाड्ये मदे मोदे स्तुतौ गतौ, to sleep, to be insensible, or inactive, to be intoxicated, to be happy, to praise and to move.

Bhūmih, पृथिवी, the earth. प्रतिष्ठा भूतानां जनयित्री मातेव या बिभर्ति इत्यादिभिर्गुणैर्युक्ता, which is the support of all beings, and which nourishes them like a mother (Uvāṭa).

65. **Viṣyāmi**, मुञ्चामि, unloose, cut off.

Avicṛtyam, that cannot loosened or cut off; unbreakable.

Ayuṣo na madhyāt, as if from the middle of your life span. Uvāṭa, quoting from Śatapatha, has interpreted it as 'from the middle of the fire.' अग्निर्वा आयुस्तस्यैतन्मध्यं तच्चितो गार्हपत्यो भवत्यचित आहवनीयः *agni* is verily *āyuh*; this is the middle of it; when in the built up hearth, it is *gārhapatya agni*, when in unbuilt hearth, it is *āhavanīya*.

Pitum, अन्नं, food.

This verse appears to be addressed to a person convalescing from a very serious disease.

Prasūtaḥ, अनुज्ञातः, being permitted.

66. **Niveśanaḥ**, निवेशयति स्थापयति यजमानं यः सः, one that establishes the sacrificer (in his house or in his kingdom). निविशन्ते अस्मिन् इति निवेशनः, in whom the riches reside or enter (Uvāṭa). Dayānanda interprets this verse as pertaining to man and woman, and translates निवेशनः as 'one who enters in a woman.'

Saṅgamaṇaḥ, संगमयति प्रापयतीति संगमनः, one who

fetches wealth for the sacrificer. सम्यग् गन्ता, one who approaches a woman properly (Dayā.).

Satyadharmā, true to law. धर्म is duty, or law of universe.

Pathinām, परिपन्थिनां, enemies or adversaries. पथिकानां, travellers (Dayā.). Pathways (Griffith).

67. According to the ritualists, Adhvaryu addresses the plough, to which bullocks are being yoked.

Deveṣu sumnayā, सुम्नं सुखं, देवानां सुखं कर्तुं, with the purpose of making the enlightened ones happy.

The rhyme of सीरा and धीरा is noticeable.

Sīrā, सीराणि हलानि, ploughs.

Kavayah, wise persons; seers. कविरिति मेधाविनाम (Nigh. III.15).

68. **Yonau**, literally vagina or womb, where a man deposits his semen; here the furrow, where the seed is to be sown.

Kṛte yonau, having made the furrow.

Śruṣṭiḥ, वाग्वै गीरन्नं श्रुष्टिः (Śatapatha. VII. 2.2.5), अन्नजातिः, crop of food grains, wheat etc. (Uvāṭa). Hearing, (Griffith). श्रुष्टिरिति क्षिप्रं नामाशु अष्टीति (Nigh. VI.12), quickly (Dayā.).

Sṛṇyah nedīyah, near the sickle.

69. **Śunam**, शुनं इति सुखनाम, सुखं यथा स्यात् तथा, in the manner which may bring joy; with ease; pleasingly.

Kīnāśāḥ, हलिनः, ploughmen. Hindi word किसान (Kisāna) is derived from this Vedic word by transposition of consonants.

Śunāsīrau, शुनो वायुः सीर आदित्यः । 'शुनो वायुः सरत्यन्तरिक्षे सीर आदित्यः सरणात्' (Nirukta. IX. 40). *Śuna* is as it moves in the mid-space, and *sīra* is the sun, as it crawls (in the sky).

Oṣadhīḥ, plants of wheat, barley, paddy etc.; crops. All the plants, that die with the ripening of their fruit are called *oṣadhi*.

Supippalā, पिप्पलं फलं, having good fruit.

70. **Sītā**, furrow, a straight line made with a ploughshare. This furrow was personified and worshipped as a goddess presiding over agriculture or the fruits of the earth. In Rāmāyaṇa, Sītā was found as a new-born baby lying in a fresh furrow. In the Hindu legend Sītā is the most honoured female entity.

Madhunā ghr̥tena, मधुरेण उदकेन, with sweet water; not with saline water (Uvāṭa). But more peotie interpretation will be : with delicious purified butter. May the furrows be filled with sweetened ghee.

Payasā, with water; with milk, with milk and ghee etc.

71. **Pavīravat**, पविर्धारास्यास्तीति पवीरं, sharp-edged share.

Tsaru, त्सरति भूमिं खनतीति त्सरुः, a spade.

Prapharvyam, प्रकर्षेण फर्वति गच्छति इति प्रफर्वी, one that runs smartly.

Prasthāvad, प्रस्था गतिरस्यास्तीति, one that has speed, fast moving.

72. **Mitra, Varuṇa, Indra**, two Aśvins, and **Pūṣā**, are gods in legend. But we have interpreted them according to the etymological meanings.

73. **Aghnyāḥ**, अहन्त्याः, that deserve no violence; bullocks; also cows.

Tamasah, of darkness. Darkness denotes sorrow, misery or ignorance. Uvaṭa interprets it as sorrow caused by hunger and thirst. Similarly, light denotes joy, bliss and knowledge.

Āpāma, प्राप्तवन्तः, attained; reached.

74. **Sajūh**, जोषणं जुट् प्रीतिः, सह जुषा वर्तते, समाना जुट् वा यस्य स सजूः; *jut* means affection or attachment; attached to each other.

Yavāḥ and **ayavāḥ**, half months and months.

Damsobhiḥ, कर्मभिः, with actions (of treatments).

Sūrah, सूर्यः, the sun; also शूरः a warrior, or hero.

Idā, इडा शब्देन गौर्वाग्नं चोच्यते, the word *idā* denotes the earth, speech and food.

75. According to the ritualists, the sacrificer pours fifteen jars of water in the field around the altar and sows the seeds of various plants and herbs.

Triyugam purā, three ages earlier; three periods earlier. Or previously; in all the three ages, i.e. past, present and future; in all the times. Or, three periods of Vasanta, Varṣā and Śarad, the sowing seasons.

Manai, मन्ये, जानामि, I know.

Babhrūṇām, भरणसमर्थानां, of those that are capable of supporting or sustaining. Also, बभ्रुवर्णानां, of brown-coloured (due to ripening).

Oṣadhīḥ, annual plants in general and medicinal plants in particular.

Śataṁ dhāmāni sapta ca, hundred and seven places, which

may mean so many habitats of herbs. This particular number may not have any significance, and just denote numerous habitats. But Uvāṭa and Mahīdhara have interpreted it as hundred years of life of a man plus mouth, two nostrils, two eyes and two ears. According to Dayānanda, there are one hundred and seven important points in a human body, which can be influenced by these medicinal plants.

76. Now onwards the verses sound more the speech of a physician rather than of a sacrificer. These verses 76-96 are taken from the Ṛgveda. These might have been recited by physicians to comfort their patients.

Vīrudhaḥ, creepers, सोमलतादि, Soma etc. Or, विविधं रुन्धन्ति निवारयन्ति व्याधिं इति वीरुधः, that prevent or remove diseases in various ways.

Pārayiṣṇavaḥ, capable of leading us across the distress.

78. **Ātmānam**, a healthy self, or body.

79. **Aśvattha** and **palāśa** are mentioned as having medicinal qualities as they are the shelter and residence of all the herbs.

80. **Rakṣohā**, slayer of evil malignancies; dispeller of evils.

Amīva cātanaḥ, अमीवान् रोगान् नाशयतीति, one that destroys diseases.

81. **Aśvāvatīm**, वाजीकरणी, aphrodisiac.

Somāvatīm, bringing peace; tranquilizer.

82. **Śuṣmāḥ**, powers (of healing).

83. **Iṣkr̥tiḥ**, निष्कृतिः, 'n' of the prefix 'ni' is dropped; निष्करोति नाशयति व्याधिं इति निष्कृतिः, that destroys disease.

Sirāḥ, सह इरया अन्नेन वर्तन्ते इति सीराः, that grow with food grains. Or, सीराः क्षुधादीनां अपसारयित्र्यः, dispellers of hunger etc.

Patatṛiṇī, प्रसरणशीलाः, that spread all around.

85. **Yakṣmasya**, of the wasting disease, tuberculosis.

Jīvagr̥bhaḥ, जीवन् सन् एव यो हिंसार्थं गृह्यते, one that is grabbed for killing; a creature condemned to death.

86. **Madhyamaśīḥ**, देहस्य मध्यमं भागं शृणाति हिनस्ति यः सः मध्यमशीः, one that hits the central (vital) part of the body; a skilled sharpshooter.

87. **Vātasya dhrājyā**, with the impetuous speed of wind. Or, alongwith with rhumatic pain.

Nihākayā, कया रुजा निहतोऽस्मि हा कष्टमिति शब्दं करोति यया, 'Oh, with what disease have I been struck! how awful!' the pain that makes a patient lament thus; severe pain all over the body.

89. **Aimhasaḥ**, पापात् रोगरूपात्, from sin that is in the form of disease.

90. **Paḍvīśāt**, बन्धनात्, from bond, fetters.

Three types of sins are mentioned here : breaking one's own vow; violation of laws of the government; and violation of the rules propounded by the enlightened ones.

92. **Somarājñī**, सोमो राजा यासां ताः, the herbs whose king is Soma. Or soma is joy, gladness; the herbs that have gladdening effect.

Śatavicaḥṣaṇāḥ, बहुवीर्याः, potent; having hundreds of virtues. Or, those who have hundreds of admirers.

93. **Vīryam**, strength; power; virtue.

94. **Brāhmaṇaḥ**, a learned and righteous person.

97. **Balāsa**, बलमस्यति निक्षिपतीति बलासः क्षयः, tuberculosis. **Arśas**, haemorrhoids, **Upacit**, pathological growths, such as goitre, elephantiasis, etc. **Pākāru**, ulcers in mouth, stomach or duodenum etc.; Or पाकोऽन्नपाकस्तस्य अरुः व्यथा, pain due to indigestion.

98. **Gandharvāḥ**, expert physicians or botanists.

Indraḥ, affluent prince. **Brhaspatiḥ**, influential prince.

Somaḥ, luxurious prince.

99. **Sahasva**, throw back; defeat; put down.

Pr̥tanāyataḥ, पृतनाः संग्रामाः तान् कामयन्ते ये ते, those who desire war; who invade (us or others).

100. **Śatavalśa**, वत्स शब्दोऽङ्कुर वचनः, *valśa* means a shoot, so, having hundreds of shoots.

101. **Upastiḥ**, subordinate; attendant.

Abhidāsati, अभिहन्ति, causes injury to us; attacks us; harms us.

102. An important verse, as it is suggested to be recited with many other verses also.

Pr̥thivyāḥ janitā, creator of Earth.

Divam vyānat, created Heaven.

Candrāḥ, आह्लादिकाः, joy-giving, pleasing. 'मनुष्या वा आपश्चन्द्राः' (Śatapatha, VII. 3.1.20), men are called *āpaścandrāḥ*; men.

103. **Abhyāvartasva**, come towards us, i.e., be benign to us.

Vapām, त्वचं, skin.

104. **Śukram**, शुक्लं, सारं वा, brilliant, or essence.

Candram, आल्लादकं, blissful.

105. **Ādam**, आददे, I have taken; I have eaten.

Goṣu, इन्द्रियेषु, in sense-organs.

Tanūsu, in the bodies; पुत्रपौत्रादिकासु, in sons and grandsons (Uvaṭa).

Anirām, due to lack of food-grains.

Sedim, अवसादं, despondency; distress.

106. **Śravaḥ**, glory. **Vayaḥ**, life-activity.

Dadhāsi, ददासि, give, bestow.

Dāśuṣe, to the philanthropic (sacrificer).

107. **Pāvakavarcā**, whose glow is purifier; glowing like fire. **Anūnavarcā**, whose glow never decreases.

Bhānuḥ, glow, brilliance.

Udiarṣi, उत् इयर्षि उद्गच्छसि, you go up; rise upwards.

Upāvasi, पालयसि, support; help.

Prṇakṣi, पूरयसि, fill up. धूमेन दिवं, वृष्ट्या पृथिवीं, you fill the heaven with the smoke of burnt oblations and the earth with rain.

108. **Ūrjo napāt**, ऊर्जं बलं न पातयतीति ऊर्जो नपात्, maintainer of strength. Or, ऊर्क् शब्देन आप उच्यन्ते नपात् शब्देन च पौत्रः, ūrk is water and napāt is grandson; fire is considered to be the grandson of waters, because waters produce vegetation (wood) and vegetation produces fire. (Uvāṭa).

Jātavedaḥ, जातं जातं वेत्ति इति जातवेदः, one that knows everything born or created; जातः वेदः अस्य वा, जात-प्रज्ञानः, one who has got knowledge (of reality); omniscient.

Dhātibhiḥ, कर्मभिः, with (good) actions.

Bhūrivarpasaḥ, वर्ष इति रूपनाम, of various forms or kinds.

Citrotayaḥ, that protect in wonderful ways.

Vāmajātāḥ, वामं संभजनीयं जन्म येषां, those which have been produced in a praiseworthy way, i.e. of fine strain.

109. **Iraḥ**, दीप्यमानः, blazing, shining.

Sānasim, चिरन्तनं, long lasting, permanent, eternal. Also, conquering, victorious.

Kratum, संकल्पं, resolve or determination. Action, deed.

Darśatasya, दर्शनीयस्य, of beautiful. दर्शितस्य वपुषो is to be understood as दर्शनीयेन वपुषा ।

110. **Iṣkartāram**, निष्कर्तारं, निश्चयेन कर्तारं, संसाधकं, one who is keen to perform (a sacrifice).

Rādhaso mahāḥ, महतो राधसः, of great wealth or vast finances.

Rātim, दानं, gift, donation. **Mahīm**, महतीं, large, huge.

Sānasim rayim, eternal wealth. Also, old hidden wealth, that has been forgotten (Mahīdhara).

111. **Rtāvānam**, ऋतं is the eternal law; initiator of eternal law. Also, upholder of truth.

Mahiṣam, महान्तं, great, grand.

Viśvadarśatam, seer of all learning and knowledge (Dayā.). All beautiful. Exposer of all things.

Sumnāya, सुखाय, for their weal. यज्ञाय, for sacrifice.

Śrutkarṇam, शृणोति आह्वानं श्रुत्वा चानुतिष्ठति, one who listens to prayers and acts thereupon; responsive to prayers.

Yugā, for ages; in all the ages.

112. **Saṅgathe**, संगमने, at the meeting point. संग्रामे, in the battle.

Vāja, Uvaṭa and Mahīdhara interpret mostly vāja as food, but we prefer it as strength or battle.

113. **Payāmsi**, waters; milks, juicy drinks; beverages.

Vṛṣṇyāni, giving manly vigour.

Abhimātiṣāhaḥ, येऽभिमातीनभिमानयुक्तान् शत्रून् सहन्ते निवारयन्ति, those who subdue arrogant enemies. पाप्मनो अभिभवितारः, conquerors of sin.

Śravāmsi, glories. Also अन्नानि, food.

Amṛtāya, to gain immortality. अमरणधर्मिण्यै प्रजात्यै, for the unending chain of descendants. (Mahīdhara).

114. **Madintama**, most gladdening.

Aimśubhiḥ, with the rays. Also सूक्ष्मांशैः, with droplets.

Saprathastama, अत्यन्तं सप्रथाः सकीर्तिः, most glorious. Or, encouraging utmost.

Vṛdhe, वर्धनाय, to make us prosper.

115. **Te Vatsaḥ**, your child; the sacrificer here is mentioned as child of the fire divine.

Mano āyamat, draws or attracts your mind.

Kāmayā girā, with prayer full of yearning for you.

116. **Yemire**, नियम्यन्ते, are directed towards you.

Āngirastama, most radiant.

Kāmāya, to get their desires fulfilled.

117. **Bhūtasya bhavyasya**, of all that ever was and all that ever will be.

Eko samrāt, the unique sovereign; the only king.

CHAPTER XIII

Chapter XII contained, according to the ritualists, *mantras* for *ukhādhāraṇa*, *gārhapatya cayana*, *kṣetrakarṣaṇa*, and *oṣadhiṇapana*, i.e. treatment of the fire of the fire-pan, preparation of household fire, ploughing of field, and sowing of plants. This Chapter XIII contains *mantras* for laying down the lotus-leaf and setting of various bricks for the construction of the *āhavanīya* fire-altar.

1. **Agre**, first of all.

Agniṁ mayi grhṇāmi, I take the fire in myself. This ex-

pression may be interpreted in several ways. I accumulate energy within myself; or I arouse enthusiasm within me, etc.

Rāyaspoṣāya, धनस्य पोषाय, for plenty of riches.

Suprajāstvāya, so that my progeny may be good.

Māmu, मां उ; *u* here means also. *Devatās* also favour me.

2. With this mantra the *adhvaryu* priest lays down a lotus-leaf. Repeated from Yaju. XI.29.

3. **Jajñānam**, विज्ञातृ, knower of all.

Vi āvaḥ, व्यावृणोत्, exposes; illuminates.

Surucaḥ, सुष्ठु रोचन्ते शोभन्ते तान्, that look beautiful.

Brahma, the Supreme Lord; greatest of all (Dayā.). ब्रह्म बृहत् रुक्मरूपोज्यमादित्यः, sun in the form of a large *rukma*, a piece of gold hung round the neck as an ornament.

Venaḥ, कान्तः beautiful; loving one; the rising morning sun (Griffith).

Sīmataḥ, from the summit, i.e. the highest point.

Budhnyāḥ, बुध्नमन्तरिक्षं, तत्र भवा दिशो बुध्न्याः, regions, because these are in the mid-space (अन्तरिक्ष = बुध्न): East, South, West and North; the quarters.

Upamāḥ, उपमीयन्ते आसु स्थितानि भूतानि इति उपमाः दिशः, mid-regions, residing where-in all the beings are measured, or compared; Vāyavya, Nairṛtya, Āgneya and Īśāna.

Viṣṭhāḥ, विशेषेण तिष्ठन्ति इति विष्ठाः, the worlds, that exist in the regions and in the mid-regions.

Sat and **asat**, existing and non-existing. Also, good and evil. मूर्तस्य अमूर्तस्य च, that which has a definite shape such as a tree or a mountain, and that which does not have any shape, such as air etc. (Uvaṭa).

4. **Hiraṇyagarbhaḥ**, the Lord who holds all the bright constellations in His womb as if. Also the golden foetus. According to legend, in the beginning, waters were created and on those waters seed of Brahma (Supreme God) was laid, which took the shape of a golden egg. From that egg Brahmā, (quite distinct from Brahma) the Creator, was born. That golden foetus is mentioned as हिरण्यगर्भः। Also, हिरण्यपुरुषरूपे ब्रह्माण्डे गर्भरूपेण अवस्थितः प्रजापतिः, the Lord Supreme of all creatures, that resides in this universe as its womb.

Pr̥thivīm, the earth. But Uvaṭa and Mahīdhara suggest, पृथिवी भूः भूरित्यादेरन्तरिक्षनामसु पठितं, *pr̥thivī* means *antarikṣa* also. Thus, earth, mid-space, and heaven all the three are included.

Kasmai, for whom. Or, तस्मै, to that Lord. Also *ka* is the name of Prajāpati, so it may mean : to that Lord of all creatures. Or, *ka* means happiness; then it will mean : to that Lord, the bestower of happiness.

5. **Drapsaḥ**, the showerer Lord. आदित्यः, the sun (Uvaṭa). हर्षं, pleasure, joy (Dayā.). The Drop, meaning the sun. (Griffith).

Pr̥thivīm and **dyām**, the earth and the sky.

Imam yonim yaśca pūrvah, this place and the place which was prior to it; this world and the yonder world.

Sapta hotrā, seven priests; five vital breaths (पंच प्राणाः) and mind and the soul are the seven priests. असौ वा आदित्यो द्रप्सो दिशः सप्त होत्रा, the sun is *drapsa* and the seven regions are the seven priests (Śatapatha VII. 4.1.20). East, South, West, North, Above, Below and Middle are the seven regions.

6. **Sarpebhyah**, to the crawling creatures; to the serpents. Or, इमे वै लोकाः सर्पाः, these worlds (stars and planets) are *sarpas* (Śatapatha, VII. 4.1.25) as they crawl (in the sky).

Namah, homage, obeisance. नमः इति अन्ननामसु पठितम् (Nighantū, II. 7), food.

7. **Yātudhāna**, यातुं यातनां दुःखं दधति ये ते, those who inflict pain; torturers. In legend, *rākṣasas*, *piśacas* are called *yātudhānas*.

Iṣavaḥ, बाणाः, arrows, missiles.

Avateṣu, बिलेषु, in the holes. Or, अपरिभाषितेषु मार्गेषु, unfrequented paths (Dayā.).

8. **Rocane divo**, shine in the sky. Or, those who dwell in the high sky, रोचनो ह नामैष लोको यत्रैष एतत्तपति, *rochana* is the name of the region where the sun blazes.

Sadaḥ, स्थानं, dwelling place. Also, सधः ।

9. **Pājah**, पाजः इति बलनाम, vigour; strength. Same as वाजः ।

Prasitim, प्रकर्षेण सीयन्ते बध्यन्ते पक्षिणो यया सा प्रसितिः ताम्, with which birds are caught, a net or a snare. प्रसितिः प्रसयनात् तन्तुर्वा जालं वा (Nir. VI. 12), a thread, or a net.

Pr̥thvīm, विशालां, large; capacious.

Amavān, अमात्यवान्, सहायवान्, accompanied by attendants or ministers.

Tr̥ṣvīm prasitim, तृष्या प्रसित्या, (case is to be changed), with fast moving snare.

Astā, शत्रूणां क्षेप्ता, scatterer of foes.

Drūṇānaḥ, शत्रून् मारयन्, killing the enemies.

Tapiṣṭhaiḥ, तापकतमैः आयुधैः, with darts that cause extreme burning.

Rakṣasaḥ, राक्षसान्, राक्षसस्वभावान् दुष्टान्, miscreants; evil enemies.

Dayānanda has interpreted this and the following two verses as if these are addressed to the commander of the army. It seems appropriate.

10. **Bhramāsaḥ**, भ्रमणा वातोद्धृता ज्वालासमूहाः, flames, sent up by the whirlwind. Fast-moving soldiers (Dayā.).

Pataṅgān, पतन्तो सन्तः गच्छन्तीति पतङ्गाः पिशाचाः तान्, those who go falling downwards; those who lead their lives to downfall. Or, पतङ्ग इति अश्वनाम (Nigh. I. 14), horses; also horse-men (Dayā.).

Asanditaḥ, अखण्डितः, unscattered; undivided.

Ulkāḥ, ज्वालाः, flames; sparks; fire-brands. विद्युत्पाताः, sparks of lightning (Dayā.).

11. **Spaśo visrja**, send spies. स्पशः, स्पशयन्ति बध्नन्ति इति स्पशः, those who bind rivals; spies; reconnoitring units.

Tūrṇitamah, quickest in your movements.

Pāyuh, पालयिता, supporter; sustainer.

Vyathiḥ, व्यथयति इति व्यथिः शत्रुः, one that causes distress, i.e. enemy.

Ma ādadharṣiṭ, may not become an arrogant rival to you; may not challenge your authority.

Yo dūre yo anti, one that is distant and one that is near.

Kiṇ, कश्चित्, any one.

Aghaśamśaḥ, पापस्य उत्कीर्तको दुर्जनः, an evil person, who praises evil. Or, अघं पापं शंसति इच्छति इति अघशंसः अस्मद्द्रोही, one who wishes ill for us; a wicked enemy.

12. **Pratyātānuṣva**, विस्तारय, extend, spread (your flames).

Ni Oṣatāt, निर्दह, burn to ashes.

Amitrān, शत्रून्, enemies; miscreants.

Tigmahete, whose weapons are sharp. (Vocative case).

Arātim cakre, acts as enemy towards us. Also, who does not pay our dues.

Atasaṁ na śuṣkam, अतसो वृक्षः, a tree; *na* means like; like a dry tree.

Dhakṣi, from √दह भस्मीकरणे, निर्दह, burn (him) to ashes.

13. **Ūrdhvo bhava**, be above others; reach higher than others. Be superior.

Adhyasmat, those who are above us; those who lord it over us, i.e. our enemies.

Yātūjūnām, यातुधानानां, of those who are cause of pain and distress to others; wicked persons or enemies.

Jāmim ajāmim, closely related or unrelated strangers. *Jāmi* means a brother or a sister and relatives of brothers and sisters. *Uvaṭa* gives another meaning to these words : जामिशब्दः पुनरुक्तवचनः, पुनरुक्तं अपुनरुक्तं कृत्वा, *Jāmi*, means repetition, making

the repeated as unrepeatd, i.e. hitting again and again and still counting him as unhit. Dayānanda gives quite different meaning : भोजनयुक्तं स्थानं and भोजनरहितं स्थानं, a place well provided with food and a place with no food.

Tvā, Mahīdhara suggests that a wooden spoon is addressed to here.

14. Same as Yaju. III.12.

15. **Bhuvah**, of this world; of Earth. भुवः भवसि, you become. (Mahīdhara).

Rajasah, अन्तरिक्षस्य, of the mid-space. रजसः उदकस्य यज्ञपरिणामभूतस्य, of rain water caused by the sacrifice. (यज्ञात् भवति पर्जन्यः, clouds are formed due to the sacrifice performed).

Niyudbhih, with the teams of horses; with mares; with vāyu (wind). नियुतो नाम वायोरश्वाः, niyuts are the mares of the wind (in legend).

Svarṣām, सुखानि सनन्ति भजन्ति यया ताम्, with which the pleasures are enjoyed; pleasure-seeking.

Jihvā, tongue; flames are the tongues of fire as if.

16. According to the ritualists, the sacrificer lays on the golden man a svayamātrṇṇā brick, i.e. a naturally porous brick, which is made of grit, gravel and sand. Dayānanda interprets this mantra as addressed to the wife of the king.

Dhruvā, स्थिरा, firm. **Dharuṇā**, अन्येषां धारयित्री, supporter of others.

Samudra, 'रुक्मो वै समुद्रः पुरुषः सुपर्णः' (Śatapatha, VII. 4.2.5), samudra is gold indeed and suparna is man. मुद्रया सहितः समुद्रः, a man with money.

Suparṇaḥ, शोभनानि पर्णानि पालितान्यङ्गानि यस्य सः, a man of well developed and handsome physique (Dayā.). *Parṇa* means a leaf; also wing of a bird. In the context of a man, it may mean fine features or dress.

This may be a good advice to any lady of the house.

17. **Samudrasya eman**, एमन् एमनि अवस्थाने, in the place of gold; for acquisition of gold.

Apām, कर्मणां, (at the helm) of affairs.

Prthivī, wide; extending; feminine of *prthu*, wide.

18. **Bhūḥ**, सुखानां भावयित्री, harbinger of happiness.

Bhūmih, ground; base; support.

Aditiḥ, eternity; undivided. In legend Aditi is the mother of gods, Ādityas, twelve in number.

Viśvadhāyā, विश्वं दधाति पुष्पाति या सा, one that nourishes the whole universe.

Yaccha, नियतां कुरु, make it disciplined; keep it under control.

19. **Viśvasmai**, सर्वस्मै, for all.

Prāṇa, **apāṇa**, **vyāṇa**, **udāṇa**, are various types of vital breath, that keep the body going. *Prāṇa* is vital breath in general and in-breath in particular; *apāṇa*, is out-breath; sometimes it denotes flatus; *vyāṇa* is through-breath and *udāṇa* is up-breath. For proper functioning of these vital breaths. When these vital breaths fail to function properly, many physical and mental ailments take place.

Mahyā, महत्या, great; ample.

Śantamena chardiṣā, with a most pleasing or the secur-
est home or shelter.

20. In the rituals, the sacrificer places a *dūrvā* brick on the *svayamātrññā* brick. *Dūrvā* is panic grass (*dūba*), *Panicum Dactylon*. Dayānanda has interpreted this mantra in the context of a housewife.

Kāṇḍa, भूमौ संबद्धं जटाभिः पर्व काण्डमित्युच्यते, असम्बद्धं परुः, joints fixed in the earth with fine roots are called *kāṇḍa*; those not so fixed in the earth are called *paru*, the knots.

Like grass, may you grow into hundreds and thousands of sons, grandsons, great grandsons etc.

21. **Iṣṭakā**, a brick. Also, इष्टकारिणी, इष्टानां पूरयित्री वा, fulfiller of our desires. Also, object of our desires.

22. **Janāya**, जनं पुत्रादिकं, sons and grandsons etc.; progeny. Make over progeny lustrous.

23. Lustres of the sun, of cows and of horses are mentioned in one breath.

24. In the ritual, the sacrificer lays two bricks, called *retahsic*, i.e. seed-pouring, with this mantra.

Virāt, विराडयं लोकः, this world is called *virāt*. Also, विशेषेण राजते इति विराट्, the great refulgent.

Svarāt, असौ वै लोकः स्वराट्, the yonder world is called *svarāt*. Also, self-refulgent.

25. The sacrificer lays down the *ṛtavyā* i.e. seasonal bricks with this mantra.

Madhu, honey. Also vedic name for *caitra* month (mid-

March to mid-April). **Mādhava**, full of honey; honey-like. Also, *vaiśakha* month (mid-April to mid-May).

Antaḥ śleṣaḥ, अन्तः मध्ये व्यवस्थितः श्लेषः संयोजकः, internal cementing force.

Kalpantām, स्वोचितमुपकारं सम्पादयताम्, may they do good to me that they should properly do; may they help.

Savratāḥ, समानं व्रतं कर्म येषां ते, with unity in their actions.

Samanasaḥ, समानमनस्काः, of one mind.

Jyaiṣṭhyāya, ज्येष्ठत्वाय उत्कर्षाय, for my superiority; precedence.

Āngirasvat, like blazing coals; shining bright.

26. **Aṣādhā**, शत्रून् न सहते इति अषाढा, one that does not tolerate enemies. शत्रुभिरसह्यमाना वा, whom enemies cannot tolerate or face.

Sahamānā, अभिभवनशीला, conquering by nature.

Sahasva, अभिभव, defeat; conquer; vanquish.

Jinva, प्रीणीहि, be pleased with us; favour us.

27. **Rtāyate**, for one who follows the eternal law. Also, for one who performs sacrifices. Or, according to their own law; on their own.

Sindhavaḥ, नद्यः, rivers; streams.

Mādhvīḥ, full of sweetness. **Oṣadhiḥ**, plants.

28. **Pārthivaṁ rajaḥ**, पृथ्वी लोकः, this world on the Earth. Also, dust of this Earth.

Dyauh, heaven; sky; celestial region.

29. **Gāvaḥ**, पशवः रश्मयो वा, cattle, cows; rays of the sun.

Madhumān, रसवान्, रसो वै मधु (Śatapatha, VII. 5.1.4.), pleasing, enjoyable.

30. **Apām gambhan**, जलानां गम्भीरे प्रदेशे, in the depth of waters.

Vaiśvānaraḥ, विश्वहितोज्जिः, fire which exists everywhere. Also, विश्वेभ्यो नरेभ्यो हितः हितकारी, beneficial for all people.

Acchinnapatrāḥ, अनवखण्डिताः अवयवाः यासां ताः, those whose parts are not injured or mutilated.

31. **Iṣṭakānām**, इज्यन्ते संगम्यन्ते कामाः यैः पदार्थैः तेषाम्, of the things with which the desires are fulfilled; desired or desirable things.

Vṛṣabhaḥ, वर्षिता, showerer.

Trīn samudrān, three oceans. समुद्रान् लोकान्, three worlds, स्वर्ग, भूमि, पाताल, or पृथ्वी, अन्तरिक्ष and द्यौः।

Svargān, स्वः द्युलोकं गच्छन्ति प्राप्नुवन्ति ये तान्, those that reach upto the sky; that touch the sky.

Sukṛtasya puriṣaṁ vasānaḥ, clad in the fine vesture of virtues.

Tatra gaccha, go there. Or, follow the same path; go along that path.

32. Same as Yajuh. VIII. 32.

33. Repeated from Yajuh. VI.4. The sacrificer places an

ulūkhalā and *musalā*, a mortar and pestle made of *udumbara* wood. At some places, these two symbolize the reproductive organs of the female and the male.

34. A housewife, or the queen is addressed to here.

Dhruvā and dharuṇā, firm and sustainer of the family. Not fickle-minded.

Yonibhyaḥ, from these wombs.

Gāyatrī, triṣṭup, and **anuṣṭup** are the names of metres used in verses of the Vedas. It will make better sense if these words are translated etymologically to mean pleasing songs, praising others thrice, i.e. frequently, and appreciating and praising others sincerely, respectively.

35. **Iṣe**, in food. **Rāye**, in wealth, riches.

Sahase, बलाय, for power. **Dyumne**, द्युम्नं द्योततेर्यशो वा अन्नं वा, from √द्युत, to shine; glory, or food. (Nir. V.5).

Sārasvatau utsau, सरस्वती सम्बन्धिनौ उत्सौ प्रवाहौ, two springs of *sarasvatī*; मनश्च वाक् च, mind and speech. 'मनो वै सरस्वान्, वाक् सरस्वती इत्येतौ सारस्वतावुत्सौ' इति श्रुतिः।

36. **Sādhavaḥ**, दान्ताः, well-trained; obedient. प्रशस्ताः, of good breed.

Aśvāsaḥ, horses; steeds. Also, vital breaths.

Manyave, यज्ञाय, to the sacrifice. Also, to the desired ends. शत्रूणामुपरि क्रोधाय, to anger with the enemies. (Dayā.).

37. **Devahūtamān**, देवान् आह्वयन्तीति देवहुवः, अतिशयेन देवहुवो देवहूतमाः, best invokers of gods or of the bounties of Nature or of the enlightened ones.

Pūrvyaḥ, पूर्वभवः, पुरातनः, prior one; the ancient one.

Ni sadah, नि षीद, sit down; be seated,

38. **Dhenāḥ**, धेना इति वाङ् नाम, speech; verses of praise. (Nigh. I.11). Uvaṭa translates धेनाः as अन्नं food, quoting 'अन्नं वै धेना' इति श्रुतेः। It seems too crude and materialistic.

Antarhṛdā, आभ्यन्तरेण हृदयेन, with the interior of heart; lying inside the heart.

Manasā, with the mind. अन्तर्हृदा मनसा will mean: with a mind unruffled by worldly objects; with a mind full of faith.

Vetasah, reed. हिरण्ययः वेतसः, the golden reed. वेतसः पुरुषः, the Man. वेतसः वेगवत्यः, fast-running (Dayā.).

I see the streams of melted butter flowing towards the golden man in the midst of fire. (Mahīdhara). I look upon the flowing streams of butter : the golden reed is in the midst of Agni. (Griffith).

Abhicākaśīmi, चाकशीतिः पश्यतिकर्मा, पश्यामि, I see; I look at.

39. **Rk**, sacred speech; praise-verses. **Ruc**, lustre, brilliance. **Bhāḥ**, glamour. **Jyotiḥ**, light. Uvaṭa and Mahīdhara have tried to add *śrotram* to this mantra with a far-fetched and unconvincing logic. इदं श्रोत्रं विश्वस्य सर्वस्य भुवनस्य भूतजातस्य वैश्वानरस्य विश्वेभ्यः सर्वेभ्यः नरेभ्यो हितस्याग्नेश्च वाजिनं वाचो ज्ञातृ अभूतु सर्वप्रा शब्दा वहेश्च शब्दोऽपि श्रोत्रेणैव ज्ञायते, i.e. the ear is the conveyer of all the sounds including those made by the fire. The glaring fact is that there is no mention of *śrotra* at all in the mantra.

40. **Rukmaḥ**, सुवर्ण, gold. Also, रोचमानोऽग्निः, shining fire.

41. **Garbham**, unborn baby. (Griffith). गुह्माति पशून् इति गर्भः, one that grabs animals. (Uvaṭa). गर्भं स्तुतिविषयं, praiseworthy. Offspring of the sky, i.e. fogs and vapours drawn up by the

rays of the sun during eight months and sent down as rain in rainy season. Interior part (of the sun); burning sun.

Pratimām, image; equal.

Viśvarūpam, सर्वरूपं, having all forms. Or, giver of forms to all. It is the sun's light that gives form to everything, which is invisible in the darkness.

Harasā, सर्ववीर्यापहारकं अग्नेज्योतिः हरः तेन, debilitating heat and flame of fire is called *haraḥ*, by that.

Parivṛṇgdhi, परिवर्जय, spare; keep away.

Mā abhimamsthāḥ, अभिपूर्वो मन्यतिर्हिसार्थः, the verb *manyati* with prefix *abhi* means to injure, to kill. मा हिंसी, do not injure; do no harm. Also, do not be arrogant.

42. **Jūtim**, वेगं, speed. **Nābhim**, navel; centre. **Aśvam**, horse. **Jājñānam**, जायमानं, born. **Sarirasya**, उदकस्य, of water.

‘अप्सुयोनिर्वा अश्वः’ इति श्रुतिः। In legend, horse is born from waters. He is called the child of rivers.

Harim, हरितवर्णं, yellowish coloured. Or, आरूढं नरं हरति इति हरिः, that carries the rider.

Adribudhnam, अद्रिः गिरिः बुध्नं मूलं यासां ता अद्रिबुध्ना आपः तज्जातं, the waters, whose source is mountain, are *adribudhnā*; one born from those waters. Or, अद्रेः बुध्नं, the base of a mountain.

Parame vyoman, in the highest heaven. Or, इमे वै लोकाः परमं व्योम, these worlds are verily the *paramam vyoma* (Śatapatha, VII. 5.2.18); in this world.

43. **Ajasram**, continuous, perpetual; never-exhausting.

Indum, इदि परमैश्वर्ये, most luxurious. Also, bliss-bestow-

ing; pleasing. From √उन्दी क्लेदे, उन्नति; क्लेदयति जनमनांसि इति इन्दुः, that which drenches the hearts of people (with pleasure).

Aruṣam, रोषरहितं, never hostile. Or, अरोचनं, unpleasant.

Bhuraṇyum, भर्तारं, सर्वेषां पोष्टारं, one that supports or nourishes all.

Pūrvacittim, पूर्वैर्महर्षिभिः चेतयं, realized by ancient seers.

Parvabhiḥ, on auspicious occasions,

Rtuśaḥ, in appropriate seasons.

Aditim, अखंडितां अदीनां वा, uninjured, or, not in a poor shape; also, unbound.

Virājam, विविधं राजमानां, glorious in various ways.

Gām, cow; also Earth.

44. **Avim**, sheep. **Tvaṣṭur varūtrīm**, which is dear to *tvaṣṭr*, the Supreme Architect.

Varuṇasya nābhim, navel of the waters.

Asurasya, असवः प्राणा विद्यन्ते यस्य सोऽसुरः, one that has got life is *asura*; any living being.

Māyā, प्रज्ञा, wisdom.

Sāhasrīm, सहस्रोपकारक्षमां, capable of bestowing thousands of benefits.

45. This mantra is considered to be referring to a goat, though there is no word to denote it. In the previous three mantras *aśva*, *gauḥ*, and *aviḥ* have been mentioned, therefore *aja*,

goat may be imagined to be referred to here.

Agniḥ, the fire; अग्निरूपोज्जः, goat in the form of fire. The fire, born out of fire.

Prthivyāḥ śokāt uta va divaḥ, शोक is heat as well as distress or sorrow; from the heat of the Earth or from the heat of the sky.

Viśvakarmā, प्रजापतिः, the creator God; the Lord who is expert in all the jobs; the Supreme Mechanic.

Heḍaḥ, क्रोधः, anger, displeasure.

46. Same as Yajuḥ, VII. 42.

47. In this and the next four mantras a prayer has been made to save some animals and offering their substitutes to fire.

Dvipādaṁ paśum, द्विपादा एष पशुर्यत्पुरुषः, man is verily the biped animal.

Medhaya, यज्ञाय, for the sacrifice.

Cīyamānaḥ, वर्धमानः, being built up; being fuelled.

Mayum, 'किम्पुरुषो वै मयुः', *kimpuruṣa is mayu*. (Śatapatha, VII. 5.2.32). किमयमपि पुरुषः इति भ्रान्तिः यस्मिन् सः किम्पुरुषः, about whom there is doubt whether this also is man; an animal resembling man very much, perhaps an ape; precursor of man.

Tanvaḥ, तनूः ज्वालारूपाः, your bodies in the form of flames.

Śuk, शोकः संतापो वा, flame or heat; sorrow.

Yam dviṣmaḥ, whom we hate.

48. **Ekaśapham**, an animal with one hoof or solid hoof.

‘एकशफो वा एष पशुर्यदश्वः’, the horse is verily the solid-hoofed animal. (Śatapatha, VII. 5.2.33).

Vājinaṁ vājineṣu, वेगवत्सु वेगवन्तं, speedy among the speedy ones.

Gauram āraṇyam, wild *gaura* (Bos Gaurus), a species of wild ox.

49. No word for cow is there in this mantra, yet it refers to cow. Some adjectives are in masculine gender, while some in feminine. Both cow and bull can be included.

Sāhasram, सहस्रमूल्याहं, worth thousands of rupees. Or, serving a thousand purposes.

Śatadhāram utsam, a spring spouting hundreds of streams.

Sarirasya madhye, एषु लोकेषु, in these worlds; in this world. इमे वै लोकाः सरिरम्, these worlds verily are *sariram* (Śatapatha, VII. 5.2.34).

Janāya, सर्वलोकाय, for all the people.

Aditiṁ, अखण्डितां, continuous; never-exhausting.

Gavaya, blue bull (Bos Gavaeus).

50. **Ūrṇāyum**, ऊर्णावन्तं, wooly animal.

Tvacam, त्वग्रक्षकं, protector of skin.

Tvaṣṭuḥ, प्रजापतेः, of the creator Lord.

Prathamam janitram, first creation.

Uṣtram āraṇyam, wild buffalo; or wild camel, precursor of sheep.

51. **Agneḥ śokāt**, from the heat of the fire. Or, from the heat of the Prajāpati, the creator.

Janitāram, जनयितारं, creator; procreator.

Devatām, देवभावं, godliness; godhead.

Roham, रोहणीयं स्वर्गं, heaven worth ascending to.

Medhyāsah, मेध्या यज्ञयोग्या यजमानाः, sacrificers worthy of performing sacrifices.

52. **Yaviṣṭha**, O most youthful!

Daśuṣah, दानशीलान्, those who donate liberally.

Girah, स्तुतिवाचः, words of praises.

Tokam, तनयं, the son. **Tmanā**, आत्मानं, himself.

53. In ritual, the sacrificer lays twenty *apasyā* bricks, five in each quarter.

Eman, एमनि, in the passage of. वायुर्वा अपां एमन्, the wind is the passage of the waters.

Odman, ओद्मनि, in the swelling of. ओषधयो वा अपां ओद्म, plants are the swelling of the waters.

Bhasman, भस्मनि, in the ashes of. अभ्रं वा अपां भस्म, cloud is the ash of the waters.

Jyotiṣi, in the light of. विद्युद् वा अपां ज्योतिः, lightning is the light of the waters.

Ayane, in the path way. इयं पृथ्वी अपामयनं, the Earth is the path way of the waters.

Arṇave sadane, in the flood, the resting place of. प्राणो वै अर्णवः, the in-breath, or the vital breath.

Samudre sadane, in the ocean, the resting place of. मनो वै समुद्रः, the mind.

Sarire sadane, in the stream, the resting place of. वाग्वै सरिरं, the speech.

Kṣaye, in the habitation of. क्षयो निवासः, चक्षुर्वा अपां क्षयः, the vision is the habitation of the waters.

Sadhiṣi, in the resting place of. श्रोत्रं वा अपां सधिः, the audition.

Sadane, in the station of. द्यौर्वा अपां सदनं, in the sky.

Sadhasthe, in the meeting place of. अन्तरिक्षं वा अपां सधस्थं, in the mid-space.

Apām yonau, in the birth place (womb) of the waters. समुद्रो वा अपां योनिः, in the sea.

Purīṣe, in the excreta of. सिकता वा अपां पुरीषं, the sands are the excreta of the waters.

Pāthasi, in the residence of. अन्नं वा अपां पाथः, in the food.

54. In ritual, the sacrificer lays fifty *prāṇabhṛt* bricks, two at a time with a formula for each set and ten for each *kaṇḍikā*.

Puraḥ, in front of. Also, in the East.

Bhuvah, भवति सर्वरूपेण इति भवत्यस्मात् सर्वं इति वा भुवः, that exists in every form, or each and everything is born of it, i.e. *agni*, the fire.

Bhauvāyanah, भुवस्य अपत्यं, the offspring of *bhuvah*.

Prāṇāyanah, प्राणस्य अपत्यं, the offspring of *prāṇa*, the vital breath.

Upāṁśu, उपांशु ग्रहः, the first ladleful of Soma juice pressed out with low voiced recitations.

In this and the following four *kaṇḍikās*, a region is mentioned, e.g. East, South, West, North and Above. Then as its offspring some season is mentioned. The offspring of that season is some metre, e.g. *Gāyatrī* etc. The offspring of that metre is some *sāman*, such as *gāyatram* etc. From that *sāman* is born some *graha*, a measure of Soma juice, e.g. *upāṁśu*. From that *graha* is born some *stoma*, a praise-song, such as *trivṛt stoma*. From that *stoma* is born a *prṣṭham*, a particular arrangement of *sāmans*, e.g. *rathantaram prṣṭham*. After this a *ṛṣi*, seer is mentioned. He is not born from the preceding *prṣṭham*, but he is merely mentioned. Thereafter some faculty is mentioned which the sacrificer prays to obtain from all this assembly of regions. seasons, metres etc. such as *prāṇam*, *manah*, etc. Logic of all this arrangement is difficult to understand and still more difficult to make others understand though the Śatapatha and the commentators have tried hard to put up some convincing explanation. Even the names of the *ṛṣis* have been interpreted etymologically. Vasiṣṭha, Bharadvāja, Jamadagni, Viśvāmitra and Viśvakarmā have been analyzed etymologically.

Vasiṣṭhaḥ, वसति अधितिष्ठति सर्वजन्तून् इति वस्ता, अतिशयेन वस्ता वसिष्ठः, सर्वाधारः, that which resides in all the living beings; best among them; the support and sustainer of all. प्राणौ वै वसिष्ठः, vital breath is verily *vasiṣṭha*.

55. **Viśvakarmā**, विश्वं करोति सर्वं सृजति इति विश्वकर्मा वायुः, one that creates all; the omnific wind.

Bharadvājaḥ, बिभर्ति वाजोऽन्नं विज्ञानं बलं वा यः स भरद्वाजः,

one that has got food-grains, knowledge, or vigour.

Antaryāmaḥ, name of a *graha*, i.e. a measure of Soma juice.

Manah, mind.

56. **Viśvavyacāḥ**, विश्वं विचति उदितः सन् प्रकाशयति यः सः, one that illuminates all the things when it rises; the sun.

Paścāt, behind. Also, west.

Śukra graha, a certain measure of Soma juice.

Jamadagniḥ, जगत् पश्यन् अङ्गति सर्वत्र गच्छति, one that moves everywhere looking at the world, that is the eye. चक्षुर्वै जमदग्नियदिनेन जगत् पश्यति अथो मनुते; vision indeed is Jamadagni, as one looks at the world with it and then thinks about it.

57. **Cakṣuh**, vision; eye.

Svaḥ, स्वर्गो लोकः heaven; sky.

Śrotram, audition; ear.

Manthī, name of a *graha*, i.e. a measure of Soma juice.

Viśvāmitraḥ, विश्वं सर्वं मित्रं येन, one with whom all are friendly. 'मित्रे चर्षौ' (Pāṇini, VI. 3.130.) while used in the name of a ṛṣi, 'अ' in विश्व will be elongated; instead of विश्वमित्र it will be विश्वामित्र ।

58. **Matih**, मतिः, मन्यते ज्ञायते यया सा मतिः, intellect. Mahīdhara interprets *matih* as वाक्, the speech, and उपरि as चन्द्रमा, the moon.

Āgrayaṇah, name of a *graha*, a measure for Soma juice.

Viśvakarmā, विश्वं सर्वं करोति यः सः, that which does everything. वाग्वै विश्वकर्मा ऋषिः वाचा हि इदं सर्वं कृतं, the speech indeed is Viśvakarmā ṛṣi; all this is done with the speech.

CHAPTER XIV

According to the traditionalists, Chapter XIII contained the mantras for laying the first layer of bricks, representing the terrestrial world. In Chapter XIV, a second layer of bricks, representing the space between the earth and the mid-space (अन्तरिक्ष) is laid. To us, first five verses of this Chapter appear addressed to the lady of the house.

1. **Dhruvakṣitiḥ**, ध्रुवा स्थिरा क्षितिः निवासो यस्याः सा, whose residence is fixed; firmly based.

Dhruvayoniḥ, योनिः place or birth place; one whose birth place is firm.

Sādhuyā, properly. Also, with your good manners. Mahīdhara interprets it as an objective of *yonim*, साधुं योनिं, good place.

Ukhyasya, अग्नेः, of the fire (sacrificial).

Aśvinau adhvaryū, two *aśvins* who are the priests of gods. Also, two *aśvins*, i.e. the healers, (may be physicians and surgeons) and the two priests. *Aśvins*, in legend, are the healers of gods.

2. This mantra is clearly addressed to a noble house-wife.

Kulāyini, belonging to a noble family; coming to a noble family. Or, as Uvaṭa suggests, कुलायो नीडं गृहं अस्या अस्ति सा, one who has got or made a nest or home for herself.

Gṛtavatī, dripping butter, i.e. rich in affection.

Purandhiḥ, पुरुणि बहूनि दधाति या सा, one who supports, looks after, or nourishes many people. Bountiful, liberal. Also, prolific; not barren.

Syonam, full of comfort; auspicious.

Syone, सुखकारिके, delighting. Vocative case.

Rudrāḥ vasavaḥ, Rudras and Vasus, implying all the gods. Also, मध्याः विद्वांसः, आदिमा विपश्चितश्च, Adult and young sages. (Dayā.).

Saubhagāya, सौभाग्याय, for great good fortune.

Brahma, prayers. विद्याधनं, knowledge.

Pīpihi, प्राप्नुहि, obtain. Or, आप्यायस्व, वर्धय, fulfil.

3. **Dakṣaiḥ**, दक्ष शब्दोऽत्र वीर्यार्थः, वीर्यैः बलैः, with your strength or vigour. Or, with your skilful attendants.

Dakṣapitā, envigoured; strengthened.

Sumne, सुम्नाय सुखाय, for pleasure; for comfort.

Raṇāya, रमणीयाय, for happiness. Also, संग्रामाय, for battle.

Pitā iva sūnave, just as a father to his son.

Suśevā, सुखेन आविशति या, who enters easily. Also, who is entered easily; easy of approach, or access. Or, full of good impulses.

Tanvā, with your body.

4. **Purīṣam**, पृणाति पूरयति रिक्तं स्थानं इति पुरीषं, that which fills the empty space; filler.

Apsaḥ, अपः सनोति ददाति इति अप्सः, that which gives water; juice; sap. अप्स इति रस पर्यायः, *apsaḥ* is a synonym of *rasaḥ*. Also, रूप, form.

Abhigr̥nantu, सर्वतः स्तुवन्तु, may praise (you) in every respect.

Stomapr̥sthā, स्तोमाः स्तुतयः पृष्ठे यस्याः, one who has got praises on her back; loaded with praises. Also, स्तोमैः पृष्ठैश्च युक्ताः, adored with *stomas* (praise-verses) and *pr̥sthas* (praise-hymns). Also, eager for praises.

Prajāvat draviṇā yajasva, fetch for us riches along with children. यजतिर्दानार्थः 'yaja' here means to give.

Ghṛtavatī, घृतं स्नेहस्य उपलक्षणं, *ghṛta* implies affection; full of affection; liberal in affection.

5. **Aditiḥ**, भूमिः, the Earth.

Pr̥sthe, उपरिभागे, on the top of; on the surface of.

Antarikṣasya dhartrīm, one who is the support of the mid-space. Also, one who has got knowledge of the psychology (अन्तःकरण विज्ञानम्). (Dayā.).

Diśām viṣṭambhanīm, one that supports the quarters (East, West etc.) just as pillars support a building.

Adhipatnīm bhuvanānām, overlording queen of all the living creatures. भुवनानां भूतजातानां, of living beings. Also, प्राणिनां निवासानां, of the residences of living creatures. Also, overlord of all these worlds.

Ūrmiḥ, कल्लोलं wave. **Drapsaḥ**, रसः, sap; drop also.

Viśvakarmā, प्रजापतिः, Creator Lord. Also, one who is expert in every work.

6. In the ritual, the sacrificer lays two *ṛtavyā* bricks with this mantra.

Śukrah śuciḥ, *jyeṣṭha* and *āṣāḍha*, (mid-May to mid-June, and mid-June to mid-July) two months of summer.

Rest of the mantra is same as Yajuḥ XIII.25.

7. **Sajūḥ**, सजुष, समाना जूः प्रीतिर्यस्या सा, she who has equal attachment to; attached to, or associated with; the companion of; in accord with. जुषी प्रीतिसेवनयोः; *juṣī* means to be attached to or associated with.

Rtubhiḥ, with seasons. **Vidhābhiḥ**, विदधन्ति सृजन्ति जगत् इति विधा आपः, ताभिः, with the waters that create all moving things, i.e. the world.

Devaiḥ, bounties of Nature; or enlightened persons. Or, दीप्यमानैः, brilliant; shining.

Vayonādhaiḥ, वयः बाल्ययौवनजरादि नह्यन्ति बध्नन्ति ये ते वयोनाधाः प्राणाः, vital breaths that control the age. 'प्राणाः वै वयोनाधाः प्राणैर्हीदं सर्वं वयुनं नद्धम्' (Śatapatha VIII. 2.2.8), vital breaths are verily *vayonādhāḥ*; by the vital breaths all this is tied up, i.e. controlled or regulated.

Agnaye vaiśvānarāya, for the adorable Lord, who is gracious to all men. विश्वेभ्यो नरेभ्यो हितम्, benefactor of all men.

Vasubhiḥ, with the young sages. **Rudraiḥ**, with the adult sages. **Ādityaiḥ**, with the mature or old sages. **Viśvaiḥ devaiḥ**, with all the bounties of Nature. In the legend, *vasus*, *rudras* and *ādityas* are particular type of gods, eight, eleven and twelve in number respectively.

8. In the ritual, with this verse *Prāṇabhṛt* bricks are laid by the sacrificer.

Prāṇa, in-breath. (Also vital breath). **Apānam**, out-breath. (Also downward passing wind). **Vyānam**, through- breath.

Urvyā, far and wide.

9. In the ritual, with this and the following verse nineteen *vayasyā* (vital-vigour) bricks are laid by the sacrificer.

Mūrdhā, शिरः, the head (of the society), i.e. the *brāhmaṇa*, the intellectuals.

Vayaḥ, शरीरावस्था, age; a category.

Kṣatram, ruling and administrative power.

Chandaḥ, स्वभावः, nature.

Viṣṭambhaḥ, supporting power of the society i.e. *vaiśya*.

Viśvakarmā, doing all and sundry work, i.e. working class, *śūdra*.

Parameṣṭhī, परमे चरमे तिष्ठति, one that goes to the extremes.

Vastaḥ, अजः, goat. Well-behaved (Dayā.).

Vibalam, विविधं बलं, energy of various types, i.e. smartness.

Uvāṭa and Mahīdhara have interpreted वस्तः, वृष्णिः, पुरुष, व्याघ्र, सिंह, पष्ठवाट्, उक्षा and ऋषभ as animals, goat, ram, man, tiger, lion, beast of burden, ox and steer respectively. Dayānanda has translated all of them etymologically and making these adjectives instead of nouns. But Uvāṭa and Mahīdhara have tried to associate all these with various metres (छन्दस्). While ककुप्, बृहती and सतोबृहती metres are mentioned in the mantra, विबल, विशालं, तन्द्रं, अनाधृष्टं and छदिः have been interpreted as एकपदाख्यं छन्दः, द्विपदा, पंक्तिः, विराट्, and अतिच्छन्दस् respectively. A tiresome exercise. But the interpretations of Dayānanda also are not more convincing. We have tried to follow a way in the mid between, which is also not very satisfactory.

10. In this *kaṇḍikā* the names of the metres are conspicuous. So we have interpreted these as proper nouns. It is for the readers to make some meaning out of it.

Anaḍvān, बलीवर्दः, bullock.

Dhenuḥ, नवप्रसूता सवत्सा गौः, newly delivered cow with a calf.

Tryaviḥ, षण्मासात्मको कालोजविः, a period of six months is called *aviḥ*. तिस्रोऽवयः यस्य सः त्र्यविः, eighteen months old calf.

Dityavāt, दितिं धान्यं वहति, one that carries grain. Mahīdhara presents another explanation, दितिं खण्डनमर्हति, fit for slaughter. यद्वा द्विवर्षः पशुः, two years old steer.

Pañcāviḥ, two and a half years old.

Trivatsaḥ, त्रिवत्सरः, three years old.

Turyavāt, four years old animal.

What is the importance of associating these animals with these metres is not clear, even with explanations of the Śatapatha.

11. In this *kaṇḍikā* the word इष्टका is mentioned. The ritualists interpret it as a brick, while there can be another equally satisfactory meaning, इष्टा एव इष्टका, the desired lady of the house; housewife. Dayānanda has interpreted it as इष्टं कर्म यस्यास्तां, the lady whose actions are desirable to us.

Avyathamānām, व्यथारहितां, undistressed. भंगरहितां, unbroken; अचलन्ती, unmoving.

Indrāgni, इन्द्रश्चाग्निश्च, the resplendent Lord and the adorable Lord.

Vibādhase, अभिभवसि, overwhelm.

Dyāvā pṛthivī antarikṣam ca, the sky, the earth and the mid-space, i.e. whole of the universe.

12. Please refer to Yajuh XIII. 17-19. Parts of those verses have been taken and *antarikṣa* is substituted for *pṛthivī* and *vāyuh* for *agni*. Rest of the wording is nearly the same.

13. In the ritual, the sacrificer lays down five *diśyā* (pertaining to different quarters) bricks associating them with the five quarters. Still the verse can be better interpreted in the context of the lady of the house, as Dayānanda has preferred.

Five quarters have been associated with the five regal aspects of the housewife.

Bṛhatī dik, ऊर्ध्वा दिक्, above; zenith.

14. Compare with the verse XIV. 12. There it was प्रथस्वती, here it is ज्योतिष्मतीम्, full of light or radiating light.

Vāyuh te adhipatiḥ, the wind or the elemental air is your lord.

Jyotiḥ yaccha, ज्योतिः प्रयच्छ, give light Also, control or regulate.

15. Compare from Yajuh XIII.25.

Nabha and **nabhasya**, *śrāvaṇa* and *bhādrapada* months, (mid-July to mid-August and mid-August to mid-September).

16. See XIV.15.

Iṣaśca ūrjaśca, *āśvina* and *kārttika* months (mid-September to mid-October and mid-October to mid-November).

17. **Pāhi**, रक्ष, protect ; preserve.

Prāṇa, apāna and vyāna, three types of vital breaths, essential for proper functioning of the body.

Cakṣuḥ, śrotram, vācam, vision, (eye sight), audition, (power of hearing), and speech, the most important functions of the body for a life with dignity (अदीनं जीवनम्).

Pinva, सिञ्च, irrigate. सुशिक्षया सिञ्च, cultivate with good education. Also, strengthen; make firm, so that speech may be clear and effective.

Mano me jinva, प्रीणय, delight, please or gladden my mind. For the mind delight or pleasure is the best condition which is opposite to sorrow or distress.

Jyotirme yaccha, show me the light, so that I may not get astray in the darkness. Dayānanda interprets *jyotiḥ* as knowledge of science or of the real self.

18. In this verse there is an enumeration of various metres, but awkwardly, मा, प्रमा, प्रतिमा and अस्त्रीवयः are not normally known as metres. These have been explained by the commentators with much effort and with help of the Śatapatha, still not much convincing. We have interpreted these as measured, well-measured, counter-measured and pleasing respectively and translated '*chandah*' as metre, uniformly. In the context of latter eight regular metres, it had to be translated as metre.

The commentators have interpreted *mā*, as this world, i.e. the earth; *pramā* as the mid-space; *pratimā* as the heaven; and *asrīvayaḥ* as अन्न, food, that sustains all these three worlds.

19. In this verse *pr̥thivī* etc. are mentioned as *chandas*. The commentators have interpreted : छादयति इति छन्दः छादनात्, that one which covers or protects. छद् also means to please, to delight. We have preferred this meaning in this verse. Dayānanda has translated छन्दः as स्वच्छन्दः, unfettered.

Samāh, संवत्सराः, years.

20. **Devatā**, god; deity; divinity.

Vasavaḥ, a group of eight gods whose chief is *agni*; sometimes *indra* and later *viṣṇu* is also mentioned as their chief. In the *Viṣṇu Purāṇa*, *vasus* are enumerated : 1. आपः (waters), 2. ध्रुव (Pole star), 3. सोम (the moon), 4. ध्रुव or धर 5. अनिल (wind), 6. अनल or पावक (Fire), 7. प्रत्यूष (the Dawn) and 8. प्रभास (Light). In some other texts आपः is substituted by अहन् (the Day). According to Dayānanda the *vasus* are : *agni*, *pr̥thivī*, *vāyu*, *antarikṣa*, *dyauḥ*, *āditya*, *candramā* and *nakṣatra*.

Rudras, a group of new class of beings, eleven in number. In the *Vāyu Purāṇa* their names are mentioned : 1. Aja Ekapād, 2. Ahirbudhnya, 3. Hara, 4. Nirṛta, 5. Īśvara, 6. Bhuvana, 7. Āṅgāraka, 8. Ardhaketu, 9. Mr̥tyu, 10. Sarpa, 11. Kapālin.

According to Dayānanda eleven rudras are : प्राणादय एकादश देवाः, the eleven gods *Prāṇa* etc. These are : *prāṇa*, *apāna*, *udāna*, *samāna*, *vyāna*, *devadatta*, *dhanañjaya*, *kṛkala*, *nāga*, *kūrma*, and *ātmā*. दशमे पुरुषे प्राणा आत्मैकादश एते यदस्मात् मर्त्यात् शरीरादुत्क्रामन्त्यथ रोदयन्ति तद् यद् रोदयन्ति तस्माद्भुद्रा इति, these ten alongwith the *ātman*, become eleven; when these quit this mortal body, they make people weep; therefore they are called *rudras*, those who cause others to weep. (Śatapatha, XI. 6.3.7).

Ādityāḥ, sons of Aditi. They are : Varuṇa, Mitra, Aryaman, Bhaga, Dakṣa, Aṁśa, Sūrya or Savitr, and Viṣṇu. Sometimes they are eight in number, but later in Paurāṇic times their number increased to twelve, representing the twelve phases of the sun in the months of a year.

Marutaḥ, in the legend, they are the sons of Rudra and Pṛṣṇi. The storm gods (companions of Indra), they are described as armed with golden weapons, i.e. the lightning and thunderbolts, having iron teeth and roaring like lions, residing in the north

and as riding in the golden cars drawn by ruddy horses. They are considered to be a hundred and eighty in number (3×60). In later literature they are shown as the children of Diti, the other wife of Kāśyapa (the first being Aditi) and seven, and sometimes seven times seven ($7 \times 7 = 49$) in number. Mātariśvan is their leader.

Viśvedevāḥ, all the gods, deities, divinities, bounties of Nature.

In the legend, however, they are a particular class of gods, forming one of the nine *gaṇas*, enumerated under *gaṇa-devatā*. According to Viṣṇu Purāṇa, they were sons of Viśvā, a daughter of Dakṣa. Their names are : 1. Vasu, 2. Satya, 3. Kratu, 4. Dakṣa, 5. Kāla, 6. Kāma, 7. Dhṛti, 8. Kuru, 9. Pururavas, 10. Madravas, 11. Rocaka, 12. Dhvaniḥ and 13. Dhūri. They are particularly worshipped at *śrāddhas* and *vaiśvadevya* sacrifices. Sometimes it is difficult to decide whether the expression *viśve devāḥ* refers to all the gods or to the particular troop of deities. (Monier Williams).

Brhaspati, in the legend, name of a deity in whom Piety and Religion are personified. He is the chief offerer of prayers and sacrifices and therefore represented as the type of priestly order, and the *purohita* (priest) of gods, with whom he intercedes for men. In the later times he is the god of wisdom and eloquence.

Now *agni* is the presiding deity of the Earth, *vāta* of mid-space, *sūrya* of the sky, *candramas* of the night, *indra* of clouds and *varuṇa* of oceans.

21. This verse is addressed to the lady of the house.

Mūrdhā, शिरोभूता, head; apex.

Rāt, या राजते सा, one that shines; or one that rules.

Dharuṇā, **dhartrī** and **dharaṇī**, have more or less the same meaning being derived from the same verb root धृ to support.

Kṛṣṣyai, सस्यनिष्पत्तये, for producing food grains; for farming.

Tvā, त्वां, परिगृह्णामि इति शेषः, (I accept) you. 'I accept' is to be understood.

The wording of this and the following verse shows that it has nothing to do with the bricks of any type.

22. **Yantrī**, नियमोपेता, following rules and regulations. Also, controller.

Yamanī, नियमकारिणी, controller; one who makes others to follow the rules.

Dharitrī, धरणी, supporter; sustainer; the earth.

Iṣe, अन्नाय, for food. **Ūrje**, बलाय, for vigour.

Rayyai, धनाय, for wealth; for riches. **Poṣaya**, for nourishment.

23. In this verse there is an enumeration of various *stomas*, i.e. hymns of praise. *Trivṛt*, *pañcadaśa*, *ekaviṃśa* etc. are the names of *stomas*. Here some sort of description is given to each stoma, e.g. आशुस्त्रिवृत्, quick is the *trivṛt*, and so on. The commentators have suggested that 'you are' is to be added to every section of the *kaṇḍikā*, meaning : 'O brick, you are *trivṛt*, the omnipresent.' *Āśuḥ* has been translated as, that which is present everywhere, derived from the √अशूङ् व्याप्तौ, to pervade. Now that which pervades every place is *vāyuh*, therefore आशुः means *vāyuh*. Following this style, far-fetched explanations have been made for each and every *stoma*.

Trivṛt, triple praise-hymn, or a nine-verse hymn.

Pañcadaśa, **saptadaśa** etc. are the praise-hymns of so many verses, (number indicated by the name itself).

Bhāntaḥ, चन्द्रमा वज्रो वा, the moon, or the thunderbolt.

Vyomā, आकाशः, the space. व्योमा संवत्सरः, the year.

Now a justification is sought for seventeen, by adding twelve months and the five seasons (while seasons are six). Such tire-some effort has been made for every section of this lengthy verse, but we do not find the effort rewarding enough.

Dharuṇa, supporter, i.e. āditya, the Sun.

Pratūrṭiḥ, extreme quickness. प्रतूर्तिः संवत्सरः, the year.

Tapah, austerity; संवत्सरस्तपः, the year.

Abhivartah, अभिवर्त्यते आवर्त्यते इति अभीवर्तः, the cycle of the year; संवत्सरः।

Varcaḥ, तेजः, lustre. वर्चः इति संवत्सरः, the year.

Sambharanaḥ, maintenance, or maintainer. सम्भरणः, संवत्सरः, the year.

Yoniḥ, womb. **Garbhāḥ**, embryos. **Ojaḥ**, vigour. **Kratuḥ**, कर्म, action. **Pratiṣṭhā**, स्थितिहेतुः, base or basis of existence.

Bradhnasya viṣṭapam, ब्रध्नः सूर्यः, तस्य विष्टपं स्थानं लोको वा, Sun's station. **Nākaḥ**, the sorrowless world, i.e. heaven. **Vivarttaḥ**, the revolving world; or the revolving one, the intercalary month. Strangely, all of these have been interpreted as संवत्सरः, the year, by the commentators, and stranger justifications have been offered for each and every number of the stoma's name. It shows that there is nothing which cannot be justified this way or that way.

Dhartram, धारकः, one that holds, or supports. वायुर्वै धर्त्रं जगदाधारत्वात्, the elemental air.

Catuṣṭomah, four-fold praise hymn.

24. In this and the next two verses, there are ten *mantras* (sections of the *kaṇḍikā*). In each *mantra*, there is one deity, one overlordship, one thing which is preserved and one praise-hymn. There are ten such sets in these three verses.

Deity	Overlord	What is (preserved)	stoma
Agni	Dīkṣā	Brahma	Trivṛt
Indra	Viṣṇu	Kṣatram	Pañcadaśa
Nṛcakṣas	Dhātṛ	Janitram	Saptadaśa
Mitra	Varuṇa	Divo vṛṣṭirvāta	Ekviṃśa
Vasus	Rudras	Chatuṣpāt	Chaturviṃśa
Ādityāḥ	Maruts	Garbhāḥ	Pañcaviṃśa
Aditiḥ	Puṣan	Ojaḥ	Triṇava
Savitṛ	Bṛhaspatiḥ	Samīcīrdisaḥ	Chatuṣṭoma
Yavas	Ayavas	Prajāḥ	Chatvāriṃśa
R̥bhus	Viśve devāḥ	Bhūtam	Trayastrīṃsa

27. Compare from Yajuh. XIII. 25, and XIV. 15-16.

Sahas and **sahasya**, *mārgaśīrṣā* and *pauṣa*, (mid-November to mid-December and mid-December to mid-January).

28. **Ekayā**, वाग् एका, तया, the speech is one, with that.

Tisṛbhiḥ, with three त्रयो वै प्राणाः, प्राणोदानव्यानाः, with in-breath, up-breath and through-breath.

Pañcabhiḥ, पञ्चभिः प्राणैः, with five vital breaths; *prāṇa*, *apāna*, *udāna*, *vyāna* and *samāna*.

Saptabhiḥ, सप्तभिः श्रोत्रचक्षुर्नासावागूषैः, with seven, two ears, two eyes, two nostrils and the speech.

Navabhiḥ, सप्त शिरः प्राणाः द्वावधः इति नव प्राणैः, with nine, seven vital breaths of head and two below, i.e. nine vital breaths. 'नव वै प्राणाः सप्तशीर्षन्नवाञ्चौ द्वौ तैः' (Śatapatha, VIII. 4.3.7).

Ekādaśabhiḥ, दश प्राणाः आत्मैकादशः, ten vital breaths and the eleventh the Self. (Ibid. VIII. 4.3.8)

Trayodaśabhiḥ, दश प्राणाः द्वे प्रतिष्ठे आत्मा त्रयोदशः, ten vital breaths, two feet and thirteenth the Self. (Ibid, VIII. 4.3.9)

Pañcadaśabhiḥ, दशहस्त्या अङ्गुलयः चत्वारि दोर्बाह्वाणि यदूर्ध्वं नाभेस्तत् पञ्चदशम्, ten fingers of two hands, two forearms, two upper arms, and fifteenth the part above the navel. (Ibid, VIII. 4.3.10).

Saptadaśabhiḥ, दश पाद्या अङ्गुलयश्चत्वार्यूर्वष्ठीवानि, द्वे प्रतिष्ठे, यदवाङ्नाभेस्तत् सप्तदशम्, ten toes of two feet, two thighs, two knees, two feet, and seventeenth the part below the navel. (Ibid, VIII. 4.3.11).

30. **Navadaśabhiḥ**, with nineteen, दश हस्ताङ्गुलयः, ऊर्ध्वाधःस्थछिद्ररूपा नव प्राणास्तैः, ten fingers of hands, and nine vital breaths existing as holes above and below. (Ibid, VIII. 4.3.12).

Ekavimśatyā, with twenty-one, ten fingers, ten toes and the self. दश हस्त्या अङ्गुलयो दश पाद्या आत्मैकविंशः। (Ibid. VIII. 4.3.13).

Trayovimśatyā, दश हस्त्या अङ्गुलयो दश पाद्या द्वे प्रतिष्ठे आत्मा त्रयोविंश, ten fingers, ten toes, two feet, and twenty-third the Self. (Ibid, VIII. 4.3.14).

Pañcavimśatyā, with twenty five, दश हस्त्या अङ्गुलयो दश पाद्याश्चत्वार्यङ्गान्यात्मा पञ्चविंशः, ten fingers, ten toes, two hands, two feet and twenty-fifth the Self. (Ibid VIII. 4.3.15).

Saptavimśatyā, दश हस्त्या अङ्गुलयो दश पाद्याश्चत्वार्यङ्गानि

द्वे प्रतिष्ठे आत्मा सप्तविंशः, ten fingers, ten toes, two arms, two thighs, two feet and twenty-seventh the Self. (Ibid VIII. 4.3.16).

31. **Navaviṁśatyā**, with twenty nine, दश हस्त्या अङ्गुलयो दश पाद्या नव प्राणाः, ten fingers, ten toes and nine vital breaths. (Ibid VIII. 4.3.17).

Ekatriṁśatā, with thirty-one, दश हस्त्या अङ्गुलयो दश पाद्या दश प्राणा आत्मा एकत्रिंशः, ten fingers, ten toes; ten vital breaths and thirty-first the Self. (Ibid VIII. 4.3.18).

Trayastrīṁśata, with thirty-three, दश हस्त्या अङ्गुलयो दश पाद्या दश प्राणा द्वे प्रतिष्ठे आत्मा त्रयस्त्रिंशः, ten fingers, ten toes, ten vital breaths, two feet and thirty-third the Self. (Ibid, VIII. 4.3.19).

It requires much faith to assimilate these explanations.

The figure thirty-three coincides with the number of Devas. According to Dayānanda, these thirty three *devas* are: eight Vasus, eleven Rudras, twelve Ādityas, Indra (the self) and Prajāpati (God supreme).

CHAPTER XV

According to the ritualists the verses here refer to various sorts of *iṣṭakās*, the bricks, such as *asapatnās*, *virāj*, *pañcacūḍās* etc. We are inclined to interpret *iṣṭakā* as the desired lady of the house, and *asapatnā* etc. are the adjectives for the lady only.

1. **Sapatnān**, समानपतित्वदर्शिनः, शत्रून्, the enemies, who try to be the husbands of one's own wife; the cause of enmity being the seduction of wife. There are many words for enemy in the Veda, अरिः, अरातिः, शत्रुः etc. according to the cause of enmity. *Sapatna* is one that tries to seduce or abduct one's wife.

Jātān ajātān, already born and those who are not yet born. Also, who have become and those who have not become our en-

emies due to this cause.

Praṇuda and **pratinuda**, drive away and prevent from coming.

Ahedan, अक्रुध्यन्, not being angered.

Udbhau, in the rich and prosperous; द्विपदचतुष्पद-धनधान्यादिभिः समृध्यते इति उद्भिः, तस्मिन्, rich with men, cattle, money and food grains.

Śarman, शर्मणि, गृहे, in the house.

Trivarūthe, वरूथं सुखं, गृहं वा, full of three types of pleasures; thrice guarding. Also may be three-storeyed.

2. **Sahasā**, बलेन, with vigour. Also, all of a sudden.

Vayaṁ syāma, वयं अधिकाः, स्याम, may we have an upper hand. वयं सुमनस्यमानाः स्याम, may we be friendly. Also, may we remain alive.

3. **Ṣoḍaśī stoma ojo draviṇam**, if one recites the sixteen-versed praise hymn, the reward is vigour.

Varcaḥ, तेजः, lustre; brilliance.

Purīṣam, पूरयित्री, filler. Or, complement; best content. Compare Yajuh, XIV. 4.

Apsaḥ, रसः, juice; sap.

4. **Chandaḥ**, आनन्दं, joy, happiness. Also, life-giving.

Evaḥ, एति गच्छति सर्वो जन्तुसमूहो यस्मिन् इति एवः पृथिवी लोकाः, this Earth, or this world.

Varivaḥ, प्रभामण्डलेन आव्रियते इति वरिवः अन्तरिक्षं, one that is filled with radiance, i.e. the mid-space.

Śambhūḥ, शं सुखं भवति इति शंभूः द्युलोकः, which is peace and happiness, i.e. the sky.

Paribhūḥ, परितो व्याप्य भवति वर्तते इति परिभूः दिग्वाचकः, which exists surrounding us, or encompasses us — the quarters.

Ācchat, आच्छादयति शरीरं स्वरसेन, that fills the body with its sap, i.e. food.

Manaḥ, प्रजापतिर्वै मनः, the creator Lord.

Vyacaḥ, विचति व्याप्नोति सर्वं जगत् इति व्यचः, आदित्यः, that expands all over the world, the Sun.

Sindhuḥ, स्यन्दति नाडीभिः शरीरं व्याप्नोति इति सिन्धुः, प्राणवायुः, that pervades the whole body through the nerves, i.e. vital breath. Also, river.

Sariram, सलिलं; सरति वदनगह्वरात् निर्गच्छति इति सरिरं वाक्, that flows out of mouth, the speech. Also, water.

Samudraḥ, मनो वै समुद्रः, the mind.

Kakup, कं सुखं कोपयति दीपयति इति ककुप्, प्राणः, that enhances the happiness, i.e. the in-breath.

Trikakup, उदानो वै त्रिककुप्, *udāna*, i.e. up-breath is *trikakup*.

Kāvyaṃ, त्रयी विद्या काव्यं छन्दः, the three vedas.

Āṅkupam, आपो वा अङ्गुपं छन्दः, waters.

Akṣarapañktiḥ, अक्षरा नाशरहिता पंक्तिः आवलिः यस्याः सा, whose line is indestructible, the yonder-world. Or, the heaven. असौ वै लोकोऽक्षरपंक्तिः ।

Padapañktiḥ, पदपंक्तिर्भूलोकः, this world.

Viṣṭārapāṅktiḥ, दिशो वै विष्टारपंक्तिश्छन्दः, the intermediate quarters.

Kṣurobhrajaḥ, क्षुरः तीव्रः भ्राजते इति भ्रजः, that shines fiercely, the Sun. असौ वा आदित्यो क्षुरोभ्रजश्छन्दः (Śatapatha, VIII. 5.2.4).

5. Like previous *kaṇḍikā*, this also contains twenty two items that have been mentioned as *chandas* and these have to be interpreted with the help of the Śatapatha.

Ācchat, अन्नं वा आच्छच्छन्दः, the food.

Sāmyat, संयच्छति व्यापारान् इति संयत् रात्रिः, puts a halt to the activities, i.e. the night.

Viyat, अहर्वै वियत् छन्दः, the day.

Brhat, विस्तीर्ण, the vast yonder world.

Rathantaram, रथैः तीर्यते गम्यते यत्र तत् भूमण्डलं, where one travels by chariots, i.e. this world.

Nikāyaḥ, नितरां कायति शब्दं करोति, that makes much noise; वायुर्वै निकायश्छन्दः, the wind.

Vivadhah, अन्तरिक्षं वै विवधः, the mid-space.

Girah, गीर्यते भक्ष्यते यत्, that which is swallowed; अन्नं वै गिरः, the food.

Bhrajaḥ, भ्राजते दीप्यते यः सोऽग्निः, that which blazes, the fire.

Saṁstup and anuṣṭup, वागेव संस्तुप् छन्दो वागनुष्टुप् छन्दः, both of these are the speech.

For **evaḥ** and **varivaḥ**, see the preceding verse.

Vayaḥ, the age, the life. Also, food. अन्नं वै वयश्छन्दः।

Vayaskṛt, अग्निर्वै वयस्कृच्छन्दः, the fire of digestion (जठराग्निः)।

Viṣpardhāḥ, असौ वा लोको विषर्धाः, स्वर्गः, the yonder world; heaven; celestial world.

Viśālam, विशालं भूतलं; अयं वै लोको विशालं छन्दः, this Earth.

Chadiḥ, अन्तरिक्षं वै छदिः, the mid-space.

Dūrohaṇam, दुःखेन रोढुं आरोहणं कर्तुं शक्यम्; असौ वा आदित्यो दूरोहणं छन्दः; one very difficult to ascend to, the Sun.

Tandram, तन्द्रि सादे मोहे, to be fatigued or exhausted and to lose consciousness; the sleep.

Aṅkāṅkam, आपो वा अङ्काङ्कं छन्दः, the waters.

The commentators have not tried to show any sequence or continuity in the various sections (*mantras*) of this verse (*kaṇḍikā*). It appears to be a mere enumeration, with a few repetitions. Interpretations of the Śatapatha at some places are a bit arbitrary. The word *sariram*, *sindhuḥ*, and *samudram* have been given meanings quite different from those generally prevailing.

6. **Raṣminā**, with the ray or light.

Pretinā, प्रकृष्टविज्ञानयुक्तेन, with well considered duty.

Anvityā, अन्वेषणेन, with continuous search or research.

Sandhinā, with that which supports all.

Viṣṭambhena, with that which sustains the life.

Pravayā, कान्तिमता, with that which is brilliant.

Anuyā, या अनुयाति तया, with that which follows (the day).

Uṣijā, कामयमानेन, with full of desire for.

Praketena, with the knowledge.

Ādityān, the months; the phases of sun in different months.

It is astonishing that the commentators have interpreted all these above mentioned words as अन्नं, the food.

7. **Tantunā**, तन्यते विस्तार्यते इति तन्तुः तेन, that which is extended or increased; by increment.

Sāmsarpeṇa, सम्यक् प्रापणेन, by imparting properly.

Śrutam, अधीतं, that which is heard or learned.

Aiḍena, इडायाः अन्नस्य संस्कारेण, by improving the quality of plants; by cultivation.

Oṣadhiḥ, plants, crops.

Uttamena, by being the best; by excellence.

Vayodhasā, वयो दीर्घायुष्यं दधाति पुष्पाति इति वयोधाः आरोग्यं, that which promotes a long life, i.e. good health or freedom from disease. Or, the long age itself.

Abhijitā, by conquest. **Tejaḥ**, lustre; influence; majesty.

8. From sixth to nineteenth verses appear addressed to the desirable lady of the house, *iṣṭākā*.

Pratipad, प्राप्यते या सा, प्राप्तुं योग्या वा, that which is obtained, or which is desired to be obtained; the wealth covetable.

Anupad, that which must be followed to obtain; wealth to be acquired.

Sampad, सम्यक् रीत्या प्राप्ता, acquired in a proper way; wealth acquired properly.

Tejas, spiritual or moral influence; splendour; majesty; lustre.

9. **Trivṛt**, त्रिभिर्गुणैर्वृता युक्ता, endowed with three qualities. Or त्रिः आवृता, thrice protected.

Ākramah, aggression. Also, endeavour.

Adhipatinā ūrjā, with the overlording energy or vigour.

11. In this and the following four verses the wife of the sacrificer is addressed and praised as the queen, the empress etc. of the five quarters. In each quarter there are different overlords, different warders off of hostile weapons, different praise hymns, *ukthas* and *sāmans*.

Quarter	Status	Overlord	Protector	Stoma	Uktha	Sāman
Prācī	Queen	Vasus	Agni	Trivṛt	Ājyam	Rathantara
Dakṣinā	Virāṭ	Rudras	Indra	Pañcadaśa	Prauga	Br̥hat
Pratīcī	Samrāṭ	Ādityas	Varuṇa	Saptadaśa	Marutvatīyam	Vairūpam
Udīcī	Svarāṭ	Maruts	Soma	Ekviṃśa	Niṣkevalyam	Vairājam
Br̥hatī	Adhipatinī	Viśvedevāḥ	Br̥haspatiḥ	Triṇava	Vaiśvadeva	Śākvara
(Ūrdhvā)				and	and	and
				Trayastrīṃśa	agnimāruta	raivata

15. In this and the following four verses, again there are five quarters, with one deity, his army commander and civil administrator, his executives (*apsaras*), his weapons and extraordinary weapons, and with a prayer for destruction of enemies.

Quarter	Puraḥ (East)	Dakṣiṇā (South)	Paścāt (West)	Uttarā (North)	Upāri (Above)
Deity	Agniḥ	Viśvakarman	Viśvavyacāḥ	Saṁyadvasuḥ	Arvāgvasuḥ
Army	Rathgrtsa	Rathasvana	Rathaprotāḥ	Tārṣya	Senajit
Commander					
Civil administrator	Rathaujāḥ	Rathecitraḥ	Asamarathaḥ	Ariṣṭanemiḥ	Suṣeṇa
Executives	Puñjikasthalā and Kratusthalā	Menakā and Sahajanyā	Pramlocanti and Anumlocanti	Viśvācī and Ghṛtācī	Urvaśī and Pūrvacittiḥ
Weapons	Stinging Creatures	Gems	Vyaghrāḥ	Āpaḥ	Parjanyaḥ (Cloud)
Extra-ordinary weapons	Execution of men.	Viruses	Sarpāḥ	Vātaḥ	Vidyut (lightning)

20. Repeated from III.12.

21. **Kaviḥ**, क्रान्तदर्शनः, omnivisioned.

Mūrdhā rayiṇām, सर्वधनानां प्रधानं धनं, apex of the riches, most precious of all wealths.

22. and 23. Repeated from XI. 32 and XIII.15

24. **Abodhi**, प्रतिबुध्यते, is aroused or awakened.

Uṣāsam prati, towards dawns.

Agni, *uṣās* and *sūrya* have more than material connotations in the veda. *Uṣās*, the dawn is the first light in the darkness, indicating the end of the night. It may be some hope, or some opening for a successful adventure. *Agni* is the fire, the energy and vigour and a yearning to achieve some noble goal. Invocation of *agni* at sacrifices is symbolic of awakening of that inner Fire.

Dhenum iva āyatīm, coming like a cow. Just as a calf is awakened at the approach of its coming mother even so the fire is aroused at the approach of dawns.

Samidhā janānām, with the fuel offered by men. What fuel? अयं त इध्म आत्मा; this myself is your fuel, O Fire. This fuel has to be offered by men; only then the awakening of Fire can be expected.

Mahīdhara has translated it as : यद्वा महान्तो जातपक्षाः पक्षिणो वयां वृक्षशाखां प्रोज्झाना प्रोद्गच्छन्तो नाकं आकाशं प्रसरन्ति तद्वत्, just as grown up birds, leaving the branch of a tree soar up high in the sky, even so the rays or flames of fire rise towards heaven.

Vayām, वृक्षशाखां, branch of a tree.

Bhānavah, अर्चीषि, flames, or rays.

25. **Vandāru vaco avocāma**, we speak the words of adoration; we sing the praises.

Vṛṣabhāya, श्रेष्ठाय, to the best of all; the mightiest.

Vṛṣṇe, सेवत्रे, to the showerer of benefits.

Gaviṣṭhiraḥ, गवि वाचि कर्मणि वा स्थिरः, disciplined and firm in speech or action.

Namasā, with reverence. Also, with food.

Rukmam, रोचनीयं आदित्यं, to beautiful, shining sun.

Aśret, आसंजयिष्यति, will offer, or offers.

26. Repeated from III. 15.

27. **Janasya gopāḥ**, protector of men.

Jāgrviḥ, जागरणशीलः, ever alert or vigilant.

Sudakṣaḥ, शोभनो दक्षः उत्साहो यस्य, अतिकुशलो वा, very enthusiastic or skilled, or expert.

Suvitāya, सुप्रभूताय कर्मणे, for a great enterprize.

Navyase, नवतराय, comparatively a newer one.

Ghr̥tapratikaḥ, घृतं प्रतीके मुखे यस्य सः, one whose mouth is full of purified butter. Or, pleased with devotion.

Bharatebhyah, ऋषिभ्यः, ऋत्विग्भ्यः, भरन्ति पालयन्ति अन्यान् ये तेभ्यः, for the sages, for the priests, or for liberal donors.

28. **Āngirasaḥ**, विद्वांसः, earnest seekers.

Guhā hitam, hidden in a cave. There is a legend, that once Agni quarelled with gods and then went into hiding in the waters.

Śísriāṇam, अवस्थितं, seeking shelter in.

Vane vane, नाना वनस्पतिषु, in various trees, or plants; wood of different types.

Mahat sahaḥ, great heat, blaze, or glory.

Sahasasputram, soh of strength; or source of strength.

Mathyamānaḥ, produced by attrition of woods, i.e. two *araṇīs*.

29. **Samyañcam**, समीचीनं, proper, best.

Iṣam stomaṁ ca, offerings of food (or homage) and praise.

Varṣiṣṭhāya, श्रेष्ठाय वृद्धतमाय, for best or eldest.

Kṣitīnām, मनुष्याणां, क्षियन्ति निवसन्ति भूमौ ये ते क्षितयः, नराः, those who reside on this earth; men.

Ūrjo naptre, for the son of strength; also, जलस्य पौत्राय,

grandson of waters. अद्भ्यः वनस्पतयो जायन्ते, तेभ्योऽग्निः इति अपां पौत्रोऽग्निः, plants grow from water, from plants (wood) is born fire, thus fire is a grandson of waters.

30. **Vṛṣan**, हे वर्षयितः, O showerer (of benefits).

Viśvāni saṃyuvase, सर्वान् संयौषि, संगमयसि, you bring all together; unite all.

Arya, स्वामिन्, O Master. 'अर्यः स्वामिवैश्ययोः' (Pāṇini, III. 1. 103). अर्य means master, as well as a *vaiśya*, a trader.

Iḍaspade, इडः इडायाः पृथिव्याः पदे स्थाने, at the place of the earth, i.e. the altar of the sacrifice. Also, at the place of praise-worthy actions. यज्ञस्थाने ।

31. **Citraśravastama**, चित्रं नानारूपं श्रवो धनं यशः वा अतिशयेन यस्य, one whose wealth or glory is of various types; one with achievements in several fields. Also, bestower of wondrous wealth.

Vikṣu, प्रजासु, among people. **Jantavaḥ**, जनाः, men.

Śociśkeśam, शोचन्ति दीप्यन्ते केशाः केशसंस्थानीयाः ज्वालाः यस्य तं, one that has got flaming hair. Or, lord of splendours.

Purupriya, loved or adored by multitude.

Voḍhave, वोढुं, वहनाय, for carrying.

32. **Ūrjo napātam**, ऊर्जा न पातयति यः सः, one that does not allow his vigour to be wasted. Or, son of vigour. Also, grandson of waters. Compare अपां नपात् ।

Enā, अनेन, with this.

Namasā, with the hymn of homage. Also, अन्नेन, with sacrificial food.

Cetiṣṭham, अतिशयेन चेतनायुक्तं, wisest; most alert.
चेतयितारं वा, one that awakens or warns.

Aratim, अलं मतिं, पर्याप्तबुद्धिं, one who has got abundant wisdom. Also, रतिः उपरमः तद् रहित, unobstructed; ever-active.
Also रतिश्चैतन्यं अहंकारः, तेन रहितं, free from arrogance.

Svadhvaram, शोभनाः अध्वराः यज्ञाः यस्य तं, for whom the sacrifices are pleasant; well-served at the sacrifices.

Viśvasya dūtam amṛtam, सर्वस्य जगतः दूतवत् कार्यकारिणं,
one who acts as an immortal messenger for all the people.

33. **Yojate**, युनक्ति, harnesses; or unites.

Aruṣā, अरुषौ, रोषरहितौ, benign; not mischievous. Also, red; brilliant.

Viśvabhojasā, विश्वं भुञ्जते तौ, विश्वं भोजयतः तौ, who consume all, or who feed all.

Svāhutah, शोभनेन प्रकारेण हुतः आहूतः, when invoked in a nice way, i.e. earnestly.

Dudravat, द्रवति गच्छति, goes; is attained.

34. **Janānām radhaḥ**, राधः धनं, wealth or the offerings of the people.

Subrahmā, शोभनं ब्रह्म ज्ञानं यस्य, endowed with good knowledge.

Suśamī, शमी इति कर्म नाम, engaged in good works.

Vasūnām devam, bestower of food.

35. **Īśānaḥ**, ईश्वरः, master; ruler; lord.

Vājasya, बलस्य, अन्नस्य वा, of strength, vigour; or of food.

Gomataḥ, गोभिः संयुक्तस्य, इन्द्रियसम्बन्धिनो वा, along with cows. Or, pertaining to sense-organs or limbs.

Sahasah, बलस्य, of power. **Yahoḥ**, पुत्रस्य, of son.

Māhi śravaḥ, श्रवः कीर्तिः, great glory. Also, अन्नं, plenty of food or sustenance.

36. **Idhānaḥ**, दीप्यमानः, being kindled or fuelled.

Vasuḥ, वासयिता, granter of dwellings, or one who settles us in this world.

Kaviḥ, क्रान्तदर्शनः, wise; foreseer.

Girā īdenyah, वाचा ईडितुं योग्यः, स्तुत्यः, one who deserves to be praised with hymns.

Purvaṇika, पुरु बहु अनीकं सैन्यं, मुखं वा यस्य, one that has got a large army, or many mouths or forms. Flames are mouths or forms of fire.

Dīdhi, दीप्यस्व, प्रकाशय, shine radiantly; or illuminate.

Revat, रयिमात्, full of riches, food and wealth.

37. **Vastoḥ**, रात्रिसम्बन्धिनः, belonging to night; of night.

Uśasaḥ, of dawn; in the morning.

Tigmajambha, तिग्मा तीक्ष्णा जम्भा दंष्ट्रा यस्य, one with sharp teeth. Or, तिग्म इति वज्रनाम; वज्रदंष्ट्र; one with hard and terrible teeth.

Rakṣasaḥ prati, towards the Rākṣasas; against the germs and the pollutants.

Kṣapaḥ, क्षपयिता, destroyer.

38. **Rātiḥ**, दानं, donations.

Praśastayaḥ, कीर्तयः, praises, glories.

39. **Vṛtratūrye**, वृत्रः पापं, तस्य तूर्ये नाशाय, for destruction of sin or devilish tendencies.

Samatsu, संग्रामेषु, in the battles; in the struggle.

Sāsahaḥ, अभिभवसि शत्रून्, subdue (the enemies).

40. **Śardhatām**, बलं कुर्वतां, those who want to use force (against us), i.e. enemies.

Sthirāḥ, कठिनाः, stretched (bows); firm (hopes).

Ava tanuhi, अवतारय, ज्यारहितानि कुरु, make unstretched; loosen the strings of bows. Deflate (the hopes).

Abhiṣṭibhiḥ, प्रोत्साहनैः, with encouragements; with aid.

Vanema, जयेम, may we win. Also, सेवेमहि, may enjoy (the wealth).

41. **Manye**, जाने, I know; I respect or praise or glorify; I recognize or consider.

Vasuḥ, धनं वासयिता वा, wealth, or one who provides house or shelter.

Astam, गृहं, to the house.

Dhenavaḥ, दुग्धवती गौः धेनुः, milch kine.

Arvantaḥ, horses. **Vājinaḥ**, coursers.

42. **Raghudruvaḥ**, लघु क्षिप्रं द्रुवन्ति गच्छन्ति ये ते, those who run fast; fleet-footed.

Sujātāḥ, शोभनं जातं जन्म येषां ते, well-born; belonging to reputed families.

43. **Suścandra**, सुचन्द्र, शोभनं चन्द्रं धनं आह्लादो वा यस्य, one that has got plenty of wealth, gold or happiness. Also bestower of bliss.

Ubhe darvī, two ladle-fuls (of ghee).

Āsani, आस्ये मुखे, in the mouth.

Śavasaspate, बलस्य पते स्वामिन्, O Lord of strength.

Uktheṣu, यज्ञेषु, at the sacrifices. **Iṣam**, food, nourishment.

44. **Aśvaṁ na**, like a horse. **Stomaiḥ**, with hymns.

Ohaiḥ, वहन्ति फलं प्रापयन्ति ये तैः, with those that bring us fruit (of our actions); fruitful.

Ṛdhyāma, समर्धयाम, we accomplish; we bring to you.

Hṛdisprśam, touching the heart; full of affection.

Kratum, यज्ञं संकल्पं वा, the sacrifice, or resolve.

45. **Rathī**, सारथिः, charioteer. **Adhā**, अथ, now.

Babhūtha, भव, be, become.

Kratoḥ, of this determination or resolve. Also, of this sacrifice.

Bhadraḥ, कल्याणकरः, beneficial. **Dakṣaḥ**, बलयुक्तः, pow-

erful. **Sādhuḥ**, सन्मार्गे वर्तमानः, good-intentioned. **Rtam**, lawful or truthful. **Bṛhat**, large-hearted; benevolent.

46. **Arkaiḥ**, अर्चनीयैः मन्त्रैः, hymns of praise.

Arvān naḥ, अस्मान् अभिमुखाञ्चनः, inclined towards us. **Bhavā**, भव, be; become.

Svarṇajyotiḥ, glittering like gold. Also, स्वः न ज्योतिः, brilliant as the sun.

Anikaiḥ, मुखैः सैन्यैः वा, with your (all) mouths or armies (hosts).

47. **Dāsvantam**, from दासृ दाने, to give; दानवन्तः, to the donor.

Hotāram, जुहोति इति होता, तं, to him who performs sacrifices; or inspirer of pious works.

Sahasāḥ sūnum, बलस्य पुत्रं, the fire (vigour or yearning) is born from strength. Also, the fire of sacrifice is produced by attrition, that requires much strength. Also, the source of strength.

Jātavedasam, जातं जातं वेत्ति यः तं, one who knows everything that is born; जात प्रज्ञानं वा, one who has attained the knowledge of Reality.

Devah, divine.

Devācyā kṛpā, देवान् प्रति अञ्चति या, तया कृपा समर्थया, with the actions that are capable to lead us to divinity.

Sarpiṣaḥ, घृतस्य, of melted butter.

Śochiḥ, ज्वाला, blaze. **Ghṛtasya**, जलस्य, of water.

Vibhrāṣṭim, विभ्रंशपातं, fall; rain.

48. Repeated from III. 25 and 26 (in part).

49. **Satram**, यज्ञं, session of the sacrifice.

Svaḥ ābharantaḥ, obtaining the world of light.

Nāke, नाकः स्वर्गो लोकः, heaven; न अकः दुःखं यत्र, the world where there is no sorrow.

Manavaḥ, मननशीलाः विद्वांसः, discerning sages.

Stīrṇabarhiṣam, आच्छादितं बर्हिः यत्र तं, यज्ञसाधनसहितं, where all the provisions required for the sacrifice have been arranged. Also, सर्वयज्ञसाधनैः सम्पादितसुखं, where all the comforts have been provided by the sacrifice.

50. **Devāḥ**, O bounties of Nature; O divinities; O gods.

Anugacchema, may we follow (him, the fire that has been placed in heaven).

Patnībhiḥ, putraiḥ, bhrātṛbhiḥ, hiraṇyairḥ, alongwith wives (Note the plural number), sons, brothers and treasures of gold.

Gṛbhnānāḥ, गृह्णानाः, attaining; reaching.

Sukṛtasya loke, in the world which is earned by virtuous deeds.

Divāḥ rocane tṛtīye pṛsthe, on the luminous third plane of the sky, as if.

51. **Vāco madhyam**, centre of the speech; heart of the prayer. Also, एतद्ध वाचो मध्यं यत्रैष एतच्चीयते, चयनस्थानं, the part of the pile in which he (the fire) is established.

Bhuraṇyuh, जगद्भर्ता, sustainer of the universe.

Satpatiḥ, सतां पालकः, protector of the virtuous.

Cekitānaḥ, चेतयमानः, awakener of all.

Pr̥tanyavaḥ, पृतनां सेनां युद्धं वा इच्छन्ति ये ते, those who assemble the army or want war; invaders.

Davidyutat, दीप्यमानः, shines brightly.

Adhaspadaṁ kṛṇutām, पादयोरधः करोतु, cast them under foot; subdue.

52. **Vayodhāḥ**, वयः बलं आयुर्वा दधाति यः सः, one who bestows strength or long life.

Sahasriyaḥ, one that can face a thousand opponents. Also, that gives thousands.

Aprayucchan, कर्मणि अप्रमाद्यन्, never negligent in his duties; unfailing.

Sarirasya madhye, लोकत्रयान्तः, in all these three worlds. 'इमे वै लोकाः सरिरं', these worlds are called *sariram*, (Śatapatha, VIII. 6.3.21).

Divyāni dhāma, स्वर्गं लोकं, heaven; divine abodes.

53. **Saṁpracyavdhvam**, प्रत्यागच्छत, move forward to welcome (him).

Upa Saṁprayāta, from all sides come to meet (him).

Patho devayānān kṛṇudhvam, make the paths fit for the enlightened once to travel along.

Pitarā yuvānā, the parents rejuvenated. Or, पूर्ण-युवावस्थास्थौ, the parents in their prime of youth. 'वाक् चैव मनश्च

पितरा युवाना', the speech and the mind are the young parents (Śatapatha, VIII. 6.3.22).

Anvātāmsī, अतानिषुः अनुक्रमेण विस्तारितवन्तः, spread (this thread); spin out.

Etaṁ tantum, सूत्रं, this thread; यज्ञं, this sacrifice.

54. **Prati jāgrhi**, प्रतिदिनं यजमानं जागरूकं कुरु, keep (us, or the sacrificer) ever-alert.

Iṣṭāpūrte, इष्टं च आपूर्तं, श्रौतस्मार्ते कर्मणी, the duties prescribed by *śruti* and *smṛtis* respectively. पुण्य कर्म and वैदिक कर्म। The pious actions, performed for one's own spiritual advancement, such as sacrifices, are *iṣṭa*; and other good deeds performed for the benefit of society, such as construction of wells, rest houses for travellers, planting of trees, are *āpūrtā*.

Saṁsrjethām, सम्यक् निष्पादयेताम्, perform properly.

Uttarsmin sadhasthe, in the higher realm. 'द्यौर्वा उत्तरं सधस्थं', the heaven is *uttaram sadhastham* (Śatapatha, VIII. 6.3.23).

May the sacrificer stay in heaven along with all the deities.

55. **Yena**, wherewith; येन सामर्थ्येन, the capacity, or strength with which.

Sarvavedasam, सर्वधनम्, all the wealth.

Deveṣu naya svaḥ gantave, carry it to the bounties of Nature (*devas*), so that we may reach heaven.

56. Repeated from III. 14 and XII. 52.

57. Compare Yajuh XIV. 15-16.

Tapah and tapasyaḥ, *māgha* and *phālguna* months (mid-January to mid-February and mid-February to mid-March)

58. Repeated from XIV.56

59-61. Repeated from XII. 54-56.

62. **Prothad aśvaḥ na**, प्रोथत् प्रोथयति शब्दायते, like a neighing horse.

Yavase aviṣyan, घासं ग्रसिष्यन्, about to feed on grass or forage.

Mahaḥ Sāmvaraṇāt, सन्नियते अस्मिन् इति संवरणं, in which something is enclosed; an enclosure. Also, enclosing wood or forest. From a large enclosure or forest.

Araṇiḥ, sticks out of which the fire is produced by attrition (Uvata).

Vyasthāt, वितिष्ठते प्रकाशीभवति, comes out; appears; lights up.

Vātaḥ asya anu vāti, the wind blows following it. Whenever there is a big fire, the wind starts blowing fast.

Te, एतस्य, of it. **Vrajanam**, गमन मार्ग, the path of journeys; the path on which it travels.

Kṛṣṇam asti, श्यामं भवति, turns black. 'कृष्णवर्त्मा हुताशनः', the path of fire is black, so goes the saying.

63. **Āyoh**, आयोः आदित्यस्य; of the sun. Or, आयुष्मतः, of one, who is destined to live long.

Avataḥ, जगत् पालयितुः, of the protector (of the world).

Samudrasya hṛdaye, in the middle of the ocean. Or, in the heart of delightful surroundings. Also, समुद्रस्य, मुद्राभिः सहितस्य हृदये, in the heart of a moneyed person.

Yā dyām prthivīm urvantarikṣaīm ā bhāsi, द्यु लोकं, पृथ्वी लोकं, उरु विस्तीर्णं अन्तरिक्षलोकं च आभासि प्रकाशयसि, who illuminates the sky, the earth and the vast mid-space.

64. Repeated from XIV. 12 and XV. 58 in parts.

65. **Pramā**, प्रमाणं, measure.

Pratimā, प्रतिमानं, symbol; representative; statue.

Unmā, तुलामानं, weigher. Or, equivalent.

Sāhasraḥ, सहस्रार्हः, worth the thousands.

Sahasrāya, for the sake of thousands. अनन्त फलप्राप्त्यै, to obtain the eternal gain (Mahīdhara). To achieve numberless ends (Dayā.).

CHAPTER XVI

This Chapter consists of *Śatarudriya homa*, a litany with four hundred and twenty five oblations, addressed to the hundred *rudras*, or to the hundred forms and powers of Rudra, a representative of Life and Nature in their rather terrible aspects. Agni, that is, the Fire-altar, has on completion become Rudra, and this ceremony is performed to avert his wrath and secure his favour. This chapter is called *Rudrādhyāyī* also.

1. **Rudra**, रुद्रं दुःखं द्रावयति अपसारयति यः सः, one that drives away the distress. Or, रवणं रुद्रं ज्ञानं राति ददाति यः सः, one that imparts knowledge. Or, पापिनः दुःखभोगेन रोदयति यः सः, one that makes evil men cry inflicting sufferings on them. He is the Lord Supreme in His harsh and terrible forms. Dayānand has interpreted Rudra as the king, the teacher, the physician, the army commander etc.

Manyave, सात्त्विकाय रोषाय, to the righteous wrath. Also,

to ardour, to zeal.

Iṣave, बाणाय, to the arrow; missile.

Namaḥ, to bow in reverence; to pay homage; obeisance.

Dayānanda has translated *namaḥ* as वज्र, a thunderbolt and as अन्नं, food, also. He has interpreted the verse in the context of a king.

2. **Tanūḥ**, शरीरं, body; form. **Śivā**, auspicious.

God has two forms, one terrific and the other benign and auspicious.

Aghorā, अविषमा, सौम्या, not terrific; benign; gentle.

Apāpakāśinī, which is pleasing to behold. पापं असुखं प्रकाशयति या सा पापकाशिनी; न पापकाशिनी अपापकाशिनी, that which brings unpleasantness on seeing is *pāpakāśinī*; opposite to that.

Giriśanta, गिरौ शेते, अमति गच्छति जानाति वा यः, one that sleeps, travels in and knows the mountains.

Śantamayā, अत्यन्तं सुखदायिन्या, with the most pleasing.

Abhicākśiḥi, चाकशीतिः पश्यतिकर्मा, to see; to look at. Look at us. Also, appear before us so that we may see.

3. **Astave**, असितुं क्षेप्तुं, to throw; to shoot.

Śivām, कल्याणकारिणी, auspicious; benign. **Giritra**, protector of the mountain; protector in the mountains.

Puruṣaṁ jagat, man and other animals that move, cattle. Also, a man that moves, i.e. is alive. Do not kill a living person.

4. **Giriśa**, गिरीणां ईश, O Lord of mountains.

Acchāvadāmasi, अभिवदामः, we bow to you in reverence. 'अच्छाभेराप्तुमिति शाकपूणिः' (Nirukta, V. 28), *acchā* and *abhi* mean to approach or to obtain.

Jagat, जङ्गमं नराः पश्वादि, all that moves, such as men, cattle etc.

Ayakṣmam, नीरोगं, free from disease. **Sumanā**, शोभनमनस्कं, hail and hearty; friendly; delightful.

Asat, भूयात्, may it be.

5. **Adhivaktā**, सर्वेषामुपरि अधिष्ठातृत्वेन वर्तमानः, who stands as an ordainer above all; the first ordainer.

Prathamah, सर्वेषां मुख्यः, first, chief. This will qualify *adhivaktā* and *bhiṣak*, both.

Adhyavocat, has instructed.

Ahīn, सर्पान्, serpents. **Yātudhānyaḥ**, penetrating germs. Also, राक्षस्यः, sorceresses, or female goblins. Also, रोगकारिण्यो व्यभिचारिण्यश्च स्त्रियः, women of bad character, who spread diseases.

Adharāchīḥ, अधराचीः कृत्वा, subdueing them. Or, अधोऽधोगमनशीलाः, those who are inclined to go downwards and downwards; delinquent.

6. **Rudrāḥ**, tormentors, who cause suffering and pain.

Asau, that one. **Tāmrāḥ**, of coppery hue; copper-coloured. **Arunāḥ**, reddish.

Babhrūḥ, brownish. These appear to refer to various types of snakes. However, the commentators have interpreted it as referring to *ādityā*, the sun.

Heḍa īmahe, क्रोधं निवारयामः, we deprecate the wrath (of the *rudras*).

7. To us this verse appears referring to a snake. But the commentators have interpreted it like the preceding one, as referring to *rudra*, i.e. Śiva, in the form of *āḍitya*.

Avasarpati, crawls, or glides.

Nīlagrīvaḥ, whose neck is black.

Vilohitaḥ, whose body is red in colour.

Gopāḥ, गोपालाः, cowherds. **Udahāryaḥ**, women who fetch water from the well or the river. कुम्भदास्यः ।

Mṛḍayāti, मृडयतु; be kind to us.

With reference to the sun, the commentators point out, it looks azure coloured at the time of sun-set and red at sun-rise. The cow-herds see it in the morning and the water-carrying maids in the evening.

Śiva, in legend, is called Nīlagrīva, because at the time of churning of the ocean by the gods and the demons, when *kālakūta* poison came out of the sea, all were confused. No One knew what to do with it. Then, it is said, Śiva drank it, but did not allow it to go below his throat. Thus the strong poison could not kill him, as it did not reach his stomach and was not absorbed in the body, but the throat and the neck of Śiva turned black. So he is called Nīlagrīva.

8. **Sahasrākṣāya**, to the Lord who has got a thousand eyes, as if.

Mīḍhuṣe, from √मिह सेचने, to the showerer Lord; the bountiful Lord.

Satvānaḥ, literally, powerful; those who hold powers under Him. Also, the creatures serving under Him.

9. **Bhagavaḥ**, भगवन्, भगं षड्विधं ऐश्वर्यं यस्य अस्ति सः, one who has got all the six types of wealth.

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः, ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा'; all sorts of material wealth, dutifulness, fame, reputation, knowledge (realization) and detachment, these six things are called *bhaga*. One endowed with these is *bhagavān*.

Ārtnyoḥ, कोट्योः, from two ends of the bow.

Jyām, प्रत्यज्वां, the string of the bow.

Parā vapa, परा क्षिप, throw away.

10. **Kapardinaḥ**, कपर्दो जटाबन्धः, सोऽस्यास्तीति कपर्दी, तस्य, one with braided hair (possessive case).

Vijyam, विगतगुणं, from which the string has been removed or loosened.

Bāṇavān, इषुधिः, the quiver. **Viśalyaḥ**, शररहितः, without any arrows in it; empty.

Aneśan, from √णश अदर्शनि, नश्यन्तु, may disappear.

Ābhuḥ, रिक्तः, empty. **Niṣaṅgadhiḥ**, निषङ्गः खड्गः, स धीयतेऽस्मिन् इति निषङ्गधिः, *niṣaṅga* is the sword; in which that is kept, i.e. the cabbard.

May his bow be stringless, quiver arrowless, and the cabbard empty. May he put away his weapons.

11. **Hetiḥ**, आयुधं, weapon. **Mīdhuṣṭama**, सेक्तृतम, युवतम, O most bountiful or virile. Or, praise-worthy.

Pari bhuja, परिपालय, protect.

Ayakṣmayā, रोगरहितया, अनुपद्रवकारिण्या, with that which does not cause any disease or harm to us.

12. **Pari vṛṇaktu**, परिवर्जयतु, त्यजतु, leave us (alone); keep away from us.

Dhanvano hetih, धनुः सम्बन्धि आयुधं, weapon of the bow, i.e. the arrow.

Āre asmat ni dhehi, आरे दूरे, keep it far from us.

Iṣudhiḥ, बाणवान्, quiver.

13. **Dhanuṣṭvam**, धनुः त्वम्, you, (unstringing your) bow.

Aviatya, धनुषः ज्यामवतार्य, loosening or removing the string of your bow.

Śateṣudhe, O hundred-quivered one.

Niśīrya, शीर्णानि कृत्वा, having blunted.

Mukhā, मुखानि, pointed heads of arrows.

Śivaḥ sumanā, शान्तः शोभनचित्तश्च, calm or peaceful or benign, and friendly (good hearted).

14. **Dhr̥ṣṇave**, धर्षणशीलाय, wont to conquer (dative case).

Anātatāya āyudhāya, to the weapon unstretched or unstrung.

Ubhābhyām bāhubhyām, to both of your arms. If one of the two arms remains unappeased, it can cause trouble.

15. **Mahāntam**, वृद्धं, grown up. **Arbhakam**, बालं, child.

Ukṣantam, from √उक्ष् सेचने, सेत्कारं, वीर्यसेत्कारं, one capable of impregnating, i.e. one in prime of his youth.

Ukṣitam, सिक्तं, गर्भस्थं, the embryo in the womb.

Priyāḥ tanvaḥ, प्रियाणि शरीराणि, our own dear bodies. पुत्रपौत्रादिरूपाणि, bodies in the form of sons and grandsons.

Mā rīṣaḥ, मा हिंसीः, do not injure.

16. **Toke**, पुत्रे to the son. **Tanaye**, पौत्रे, in the grandson.

Āyusi, अस्माकं आयुषि, our own life.

Vīrān bhāmināḥ, from √भाम क्रोधे, क्रोधसंयुक्तान् शूरान्, our warriors furious with anger.

Mā vadhiḥ, do not kill.

Sadam, सदा always. **Haviṣmantāḥ**, bringing tributes.

Havāmahe, आह्वयामः, invoke you; call you for succour.

17. **Hiraṇyabāhave**, हिरण्यालंकारभूषितबाहवे, to one, whose arms are decorated with gold.

Senānye, सेनां नयतीति सेनानीः, तस्मै, to the commander of the army.

Diśām pataye, lord or protector of the regions.

Harikeśebhyaḥ, हरितवर्णाः केशाः पर्णरूपा येषां, तेभ्यः, to those which have green hair in the form of leaves.

Śaṣpiṇjarāya, शष्पवत् पिञ्जराय पीतवर्णाय, to him whose skin is yellowish red like straw.

Tviṣimate, दीप्तिमते, to the radiant one.

Pathinām, मार्गिणां, of the highways or roads.

Harikeśāya, लोहितकेशाय, to the blond; to one having golden, or reddish hair. Also, having dark black hair, i.e. a young person.

Puṣṭānām, गुणपूर्णानां नराणां, of strong and stout persons; of the meritorious men.

18. **Babluṣāya**, बभ्रुवर्णाय, to the brown-tanned. **Vyādhine**, विध्यति शत्रून् इति व्याधी, तस्मै, to one who pierces enemies.

Bhavyasya hetyai, भवः संसारः, तस्य हेतिः आयुधं, weapon of life. भवः जन्म, तस्य छेत्रे, to one who puts an end to the cycle of birth and death. Also, the Lord eternally existent.

Ātatāyine, आततेन धनुषा एति, तस्मै, उद्यतायुधाय, one who comes with his bow bent to kill.

Kṣetrāṇām pataye, to the lord of fields. Also, क्षेत्राणां देहानां पालकाय, to the protector of bodies.

Ahantyai, to avoid slaughter. Also, न हन्ति इति अहन्तिः, तस्मै, to one who does not kill. **Sūtāya**, to the charioteer. (Meaning not clear; whether homage is paid to the charioteer of Rudra, or Rudra Himself is the charioteer).

19. **Rohitāya**, लोहिताय, red-skinned. Also, वृद्धिकराय, to him who makes us prosper.

Sthapataye, स्थपतिः गृहादीनां चेता, तस्मै, to the mason; विश्वकर्मणे, who is the builder of this universe as supreme Architect.

Bhuvantaye, भुवं पृथिवीं तनोति यः, तस्मै, to one who spreads out the Earth at the time of creation.

Vārivaskṛtāya, वरिवः धनं, तत् करोति यः, तस्मै, to him, who grants riches (to us).

Oṣadhīnām, of plants and herbs. Also, ग्राम्यारण्यानां, of rural forests.

Mantriṇe, आलोचनाकुशलाय, विचारशीलाय, to one who is prudent; one who thinks over every aspect of a problem. **Vāṇijāya**, to the merchant or trader.

Kakṣāṇām, of rooms. Or, bushes of the forests, (from which the word 'ambush' is derived); a lonely part of forest, or river side or mountain.

Uccairghoṣāya ākrandayate, to one who roars loudly, and one who makes enemies cry.

Pattīnām, पदातीनां, of foot soldiers. Also, पत्तिः सेनाविशेषः, a particular unit of army, each unit consisting one chariot, one elephant, three horses and five foot soldiers. 'एको रथो गजश्चाश्वास्त्रयः पञ्च पदातयः। एष सेनाविशेषोऽयं पत्तिरित्यभिधीयते' (महाभारत I. 2.19).

20. **Kṛtsnāyatayā dhāvate**, कृत्स्नं आयतं धनुः यस्य, तथा धावते, to one running with his bow fully stretched.

Satvanām, सत्वानः सात्विकाः शरणागताः प्राणिनः, of harmless tame animals or men. Also, ministering spirits. In legend, Rudra is the lord of ghosts also.

Sahamānāya, to the conquering. **Nivyādhine**, to the piercing.

Āvyādhinīnām, आसमन्तात् विध्यन्ति याः, तासां, the armies that pierce from all sides; assailants.

Kakubhāya, ककुभ इति महन्नामसु पठितं, great; reputed.

Stenānām pataye, chief of the thieves. One who steals the lives of men, should be considered chief of the thieves. स्तेनाः गुप्तचौराः, those who steal secretly.

Niceruḥ, अपहारबुद्ध्या नितरां चरति यः सः, one who loiters with the intention of lifting other's belongings.

Paricarauḥ, परितः आपणवाटिकादौ हरणेच्छया चरति यः सः, one who wanders in the market places or gardens with the intention of stealing something.

21. **Vaṅcate**, to one, who cheats. स्वामिन आप्तो भूत्वा व्यवहारे कुत्रचित्तीयं धनमपहृते, after gaining confidence of the master, steals his money when he finds an opportunity to do so.

Parivaṅcate, to one, who deceives in every transaction; arch-deceiver.

Stāyūnām, of stealers. Like *stena*, *stāyu* also is a thief. Those who steal by breaking in the house at night, are *stenas*; those who steal day and night undiscovered, are *stāyus*.

Taskara, तस्कराः प्रकटचौराः, who steal openly, i.e. the robbers.

Sṛkāyibhyaḥ, सृक इति वज्रनाम, *sṛka* is *vajra*, some sort of weapon; to those, who move with that weapon, everready to use.

Jighāmsadbhyaḥ, हन्तुं इच्छद्भ्यः, to those who are intent on killing; the homicides.

Muṣṇatām, from √मुष् स्तेये, to steal. क्षेत्रादिषु धान्यापहर्तारो, of the thieves who steal crop or grain from the fields or orchards.

Asimadbhyaḥ, to the sword-wielders.

Vikṛnatānām, विकृन्तन्ति छिन्दन्ति ये, तेषां, of those who slash (with swords).

22. **Uṣṇīṣiṇe**, literally, for one wearing a turban, but here, one who puts on a turban in such a way as to mask his face. शिरः प्रावृत्य ग्रामे अपहर्तुं प्रवृत्तः'।

Kuluñcānām, कुत्सितं लुञ्चति, कुलं लुञ्चति, कुं लुञ्चति वा इति कुलुञ्चः, one who robs mercilessly, one who robs the whole family, or one, who robs lands, home etc. i.e. hardened land-grabbers; of such grabbers.

From *nama iṣumadbhyaḥ* upto *śvapatibhyaśca vo namaḥ* in the *kaṇḍikā* 28 are the उभयतोनमस्काराः मन्त्राः, verses with homage from both sides. Thereafter are अन्यतरतोनमस्काराः मन्त्राः, verses with homage from one side only.

Dhanvāyibhyaḥ, to those who carry bows.

Ātanvānaḥ, आरोपयति ज्यां धनुषि यः सः, one who puts a string on his bow; one who bends his bow.

Pratidadhānaḥ, प्रतिधत्ते संदधते बाणं यः सः, one who takes aim with an arrow (or gun).

Āyacchadbhyaḥ, धनूषि आकर्षद्भ्यः, to those who are stretching or drawing their bows.

Asyadbhyaḥ, to those who are shooting (arrows). From √असु क्षेपणे, to throw, or to shoot.

24. **Ugañābhyaḥ**, उत्कृष्टाः गणाः सैनिकाः यासां, ताभ्यः, to those, which consist of fine soldiers.

Tṛmhatibhyaḥ, तृहन्ति क्षन्ति याः ताभ्यः, to the armies that kill and destroy.

25. **Gaṇaḥ**, समूहः, unit. **Vrātāḥ**, नानाजातीयानां संघाः, multiracial legions, **Gr̥tsaḥ**, मेधावी, विषयलम्पटो वा, intelligent, or lusty or greedy. **Virūpaḥ**, विकृतं रूपं यस्य सः, a person with uncouth features.

26. **Kṣtṛbhyah**, क्षत्ता, a warrior who fights from a chariot; to such warriors.

Saṁgrahītā, one who holds the reins of horses; a charioteer.

Mahān, a grown up person. **Arbhakah**, boy.

27. **Puñjīṣṭhebhyaḥ**, पक्षिपुंजघातकेभ्यः, to bird-catchers.

Śvanibhyaḥ, शुनो नयन्ति ये, तेभ्यः, to dog-leaders.

Mṛgayubhyaḥ, मृगान् कामयन्ते ये, तेभ्यः, hunters of deer or animals in general.

28. Upto first part of this *kaṇḍikā*, double homage was being offered with one *namaḥ* in the beginning and the other *namaḥ* at the end. Now onwards single homage is offered. Now names of Rudra are mentioned.

Bhava, Rudra, Śarva denote different aspects of Rudra, the terrible punisher.

Śitikaṇṭhah, शितिः श्वेतः कण्ठः यस्य सः, white-throated. शिति धवलमेचकौ, white; also black. Also, शितिः तीक्ष्णीभूतः, sharp-throated.

29. **Śipiviṣṭāya**, पशवो वै शिपिः, animals are *śipi*. शिपिषु विष्टः प्रविष्टः, to one that resides in all the animals.

Mīdhuṣṭamāya, अतिशयेन मीढ्वान् सेक्ता मेघरूपेण, to the greatest showerer in the form of cloud, or the greatest showerer of benefits; most bountiful.

30. **Savṛdhe**, वृद्धेन सह समानवयाः, to one who has grown up with the elders.

Agryāya, to one, who was even before the beginning of the worlds. Or, to one who is the foremost.

31. **Ajirāya**, from √अज गतिक्षेपणयोः, to one, who acts quickly.

Śibhyāya, शीघ्रशीघ्र शब्दौ क्षिप्रनामनी, fast-flowing.

Avasvanyāya, अवगतः स्वनो यस्मात् तत् अवस्वनं स्थिरं जलम्, to one belonging to still waters. Or, अव नीचैर्गर्तादौ स्वनो अवस्वनः, the roar of falling waters; belonging to that.

32. **Apagalbhāya**, अपगत गर्भः अपगल्भः, to immature-born.

Jaghanyāya, जघने नीचकर्मणि भवाय, to one who lives on the lowest jobs.

Budhnyāya, बुध्नं मूलं, तत्र भवाय, to one who is (socially) in the depth below (just like the roots of a tree).

33. **Sobhyāya**, उभाभ्यां पापपुण्याभ्यां सहितः सोभः मनुष्य लोकः, this world containing both virtues and sins is *sobha*; to one who belongs to this world.

Pratisaryāya, प्रतिसरं व्रणशुद्धिः, curing the wounds; to one who is engaged in this work.

Yāmyah, one who controls evil.

Kṣemyah, क्षेम कुशलं, welfare; one who looks after the welfare (of the world).

Avasānyāya, अवसानं समाप्तिः, completion of work; to one who leads all actions to completion. Or, who resides in completion.

Urvaryāya, उर्वरा सर्वसस्याढ्या भूः, fertile earth; to one who makes the earth fertile.

Khalyāya, खलो धान्यविवेचनदेशः, threshing floor; to him, who lords it over it.

34. **Vanam**, forest; woods. **Kakṣam**, valley.

Śravaḥ, शब्दः, sound. **Pratiśravaḥ**, echo.

Avabhedine, रिपून् नीचैः विदारयति यः, तस्मै, to him, who rends (the enemies) asunder.

35. **Bilmam**, शिरस्त्राणं, helmet. **Kavacam**, कर्पासगर्भं कवचं, a cuirass filled with cotton.

Varma, लोहमयं कवचं, mail. **Varūthaḥ**, a protective armour. Also, a protective cover for elephants and chariots. वरूथं तु तनुत्राणे रथगोपनवेश्मनोः' ।

Dundubhiḥ, भेरी, a drum.

36. **Svāyudhāya**, शोभनायुधाय, to him who has good weapons.

37. **Srutyāya**, स्तुतिः क्षुद्रमार्गः, तत्र भवः स्तुत्यः तस्मै, to one who is found on (or rules over) pathways.

Kātyāya, काटः कूपः, to one who rules over wells. Also, काटः विषमो मार्गः, difficult terrain.

Nīpyāya, नीचैर्यन्ति यत्र आपः सः नीपः, तत्र भवः, तस्मै, where the downward waters flow, a skirt of mountains; to one who rules over them, Also, a spring.

Vaiśantāya, वेशन्तः तडागः, a pond.

38. In the places we have translated 'rules over' Griffith has interpreted as 'dwells in'.

Avataḥ, गर्तः, a pit.

Vīdhryāya, विगतदीप्तिः वीध्रः घनागमः, cloudy weather; to him who rules over it. Also, who dwells in or comes out in cloudy

weather. Ironically, वीध्रः can be interpreted as विशेषेण दीप्तः, a bright sky.

39. **Reṣmyāya**, रिष्यन्ते नश्यन्ति भूतानि येन, स रेष्मा हिंस्रो वातः, the killer wind due to which animals perish, a tornado; to him who rules over that.

Vāstu, buildings.

Rudra, the terrible. **Soma**, the blissful.

Tāmraḥ, scarlet, bright red. **Arunaḥ**, light red. Mahīdhara interprets these two as उदयद्रविरूपः उदयोत्तरकालीनरूपः सूर्यः, the rising sun, and the sun after the sunrise; Rudra in the form of these two.

40. **Śaṁgave**, शं सुखं गमयति यः सः शंगुः, तस्मै, to one who bestows weal.

Agrevadhāya, यः अग्रे स्थितो हन्ति, तस्मै, to him, who kills near ones.

Hanīyase, to a worse killer; a slaughterer.

Tārāya, तारयति संसारं, संसाराद्वा, to him, who delivers the world from sorrows or delivers one from the distresses of the world.

42. **Pāryāya**, संसाराब्धेः परतीरे, to one who is on the other shore of the ocean (of this life); who looks after or manages the yonder world.

Avāryāya, अवारः अर्वाक् तीरः, this shore of the ocean. 'पारावारे परार्वाची तीरे पात्रं यदन्तरम्' *pāra* and *avāra* are the yonder and this shore, and *pātra* is what lies between them.

Śaṣpyāya, शष्पं बालतृणं गंगातीरे उत्पन्नं कुशाङ्कुरादि, the weeds

or reeds, that grow on the banks of a river; to him, who rules over, or dwells in or pervades them.

43. **Kimśilāya**, किं एतद् उदकं हिमीभूतं उत शिला वा इति यत्र वितर्कः स किंशिलः, about which there is a doubt whether it is frozen water or a stone, that is *kimśila*. Or, कुत्सिताः क्षुद्राः शिलाः, शर्करारूपाः पाषाणाः यत्र प्रदेशे सः किंशिलः, a place full of pebbles; to one, who dwells in, rules over, or pervades such regions.

Kṣayaṇāya, क्षियन्ति निवसन्ति आपः यत्र, स क्षयणः स्थिरजलप्रदेशः, a place, where water stands still, i.e. a pool; also, a swamp.

Kapardine, a place where shells and conches are found; to one who pervades or rules over such tracts. Also, to one wearing braided hair.

Pulastaye, to one, wearing the hair straight or smooth. Also, पुलिने तिष्ठति इति पुलस्तिः, तस्मै, to one who rules over or pervades sand banks.

Iriṇyāya, इरिणं वितृणं ऊषरं देशः, a barren land; to one who rules over such lands.

Prapathyāya, प्रकृष्टः पन्था बहुसेवितो मार्गः प्रपथः, a crowded thoroughfare, or highway; to one who rules over such highways.

44. **Hṛdayyāya**, हृद is to be substituted for हृदय, a pool; to one who pervades the pools. The commentators have translated it as हृदये भवः, dwelling in the hearts, but that does not fit in the context as other preceding and following names refer to the geographical regions.

Niveṣpyāya, निवेषः आवर्तः, a whirlpool; to one who pervades such whirlpools.

45. **Pāmsu**, धूलि, loose earth. **Rajas**, रेणु, fine dust.

Lopyāya, लुप्यते गमनादि यत्र स लोपः अगम्य प्रदेशः, an inaccessible place; to one who is in such places.

Ulapyāya, उलपा बल्वजादितृणविशेषाः, तत्र भवः उलप्यः, तस्मै, to one who is in shrub-tracts.

Ūrvyāya, उर्वी भूमिः, तत्र भवः, तस्मै, to one who is in the earth.

Sūrvyāya, सु शोभना उर्वी, in fertile lands.

46. **Parnaśadāya**, from √शद् लृ शातने, to fell or fall. To one who is in falling leaves; or who makes leaves to decay and fall.

Udguramānaḥ, preparing to attack; threatening.
Abhighnan, hitting.

Ākhidate, from √खिद् to depress, make tired or exhausted; to torture.

With धनुष्कृद्भ्यश्च वो नमो, two hundred and forty mantras of homage to Rudras come to an end. Now four mantras to pay homage to Agni, Vāyu and Sūrya follow.

Kirikebhyaḥ, वृष्ट्यादि द्वारा जगत्कुर्वन्ति ये ते किरिकाः, creators of the world. 'एतं हीदं सर्वं कुर्वन्ति' (Śatapatha, IX 1.1.23).

Devānaṁ hr̥dayebhyaḥ, हृदयवत् प्रधानभूतेभ्यः, most important like heart; most important of the Nature's bounties.

Vicinvatkebhyaḥ, विचिन्वन्ति पृथक् कुर्वन्ति धर्मिष्ठं पापिष्ठं च ये, तेभ्यः, to those who distinguish and differentiate between virtuous and sinner.

Vikṣīnatkebhyaḥ, विविधं क्षिण्वन्ति हिंसन्ति पापं ये, तेभ्यः, to those who destroy evil in various ways.

Ānirhatebhyaḥ, आसमन्तात् नितरां हन्तुं अयोग्याः, ते आनिर्हताः, तेभ्यः, to those which are indestructible.

तेभ्यस्तप्तेभ्यस्त्रीणि ज्योतीः व्यजायन्ताग्निर्योऽयं पवते सूर्यः' इति श्रुतेः; from those heated up worlds three brilliances were created, Agni, that which blows, i.e. Vāyu, and Sūrya.

47. **Drāpe**, द्रापयति कुत्सितां गतिं प्रापयति पापिनः यः सः, one that tortures the wicked (vocative case).

Andhasaspate, अन्धः अन्नं, तस्य पते, O Lord of food. Also, अन्धः सोम, तस्य पते पालक, O protector of Soma.

Daridra, निष्परिग्रह, devoid of possessions. Also, O cleaver.

Mā bheh, भयं मा कुरु, do not frighten.

Prajā, sons, grandsons etc. Also, people, subjects.

Māmamat, from √अम् रोगे, may not fall sick.

48. **Matih**, बुद्धिः, thoughtful praises.

Grāme, वासस्थाने, in this habitation. Also, in this village.

Pra bharāmahe, समर्पयामः, we offer.

Tavase, बलवते, to immensely strong.

Kṣayadvīrāya, क्षयन्तो निवसन्तो वीराः शूराः यस्य समीपे, तस्मै, to him. around whom warriors reside, Also, क्षयन्तो नश्यन्तो वीरा रिपवो यस्मात्, तस्मै, to him, from whom the warriors (of enemies) run away.

Anāturam, आपद्रहितं, free from sickness or calamity.

49. **Viśvāhā**, विश्वेषु सर्वेषु अहःसु, सर्वदा, on all the days; every day; always.

50. **Tveṣasya**, क्रुद्धस्य, angry; wrathful.

Aghāyoh, अघं पापं यः कामयते परस्मै सः अघायुः, तस्य, one who wishes ill for others.

Maghavadbhyaḥ, मघं हविर्लक्षणं धनं विद्यते येषां, तेभ्यः, for those who have got the riches of offerings, i.e. the sacrificers.

51. **Parame vṛkṣe**, दूरस्थे उन्नते च वृक्षे, on a distant and tall tree (so that it may not be easily available).

Kṛttim, चर्म, robes of skin; leather jacket.

Pinākam, धनुः, ज्याशरहीनं धनुर्मात्रं, a bow without string and arrows.

52. **Vikiridra**, विविधं किरिं घाताद्युपद्रवं द्रावयति यः सः, one who drives away all the troubles such as injuries etc. (vocative case).

Vilohita, विगतं लोहितं कल्मषं यस्मात् सः, from whom all the blemishes have been removed.

Anyam asmat, other than us.

Nivapantu, जन्तु, may hit; may strike dead.

Sahasraim hetāyaḥ, thousands of weapons; numberless darts.

53. **Mukhāḥ**, मुखानि, points; heads.

54. **Dhanvāni ava tanmasi**, धनूषि अवतारयामः, अपज्यानि कृत्वा अस्मत्तो दूरं क्षिपामः, may we get their bows unbent.

55. **Arṇave**, अर्णांसि जलानि विद्यन्ते यत्र तदर्णवं, arṇavam is a place where waters lie; ocean. Waters lie in the mid-space also in the form of clouds.

Bhavāḥ, रुद्राः, terrible punishers.

56. **Śitikanṭhāḥ**, those with sharp voices. Also, those with white throats.

57. **Adhaḥ kṣamācarāḥ**, who stay under ground.

All those staying on earth, in the mid-space, in the sky and under ground have been paid homage.

58. **Śaṣpiṇjarā**, शषवत् पिञ्जराः हरितवर्णाः, straw coloured.

Vilohitāḥ, विशेषेण लोहिताः, red-hued. Also, विगतं लोहितं रुधिरं येषां, having no blood, (flesh etc.), i.e. their bodies are made of light only.

59. **Viśikhāsaḥ**, with their hair shaved.

Bhūtānām, प्राणिनां, of creatures. Also, प्रेतानां, ghosts, who, having no bodies, haunt men.

60. **Ailabṛdāḥ**, ऐलं अन्नं बिभ्रति, ते, those who supply or hold food.

Āyuryudhaḥ, आयुषा जीवनेन युध्यन्ते ते यावज्जीवयुद्धकराः, those who go on fighting throughout their lives. Or, आयुः जीवनं पणीकृत्य युध्यन्ते, ते, those who fight betting their lives; fierce fighters.

61. **Sṛkāhastāḥ**, सृका इति आयुधनाम, weapons; armed with weapons (daggers).

62. **Anneṣu**, अन्नेषु खाद्यमानेषु, with the food, that is eaten.

Pātreṣu pibataḥ, to the people who are drinking from their pots.

With the diseases caused by food and drinks.

63. **Diśaḥ**, दश दिशः, all the ten regions and mid-regions.

64. This and following two verses praise Rudra dwelling in the sky, in the mid-space, and on earth respectively.

Varṣam iṣavaḥ, वर्ष वृष्टिः एव बाणाः, rain is the arrows (weapons of punishment). Excessive rain causes much suffering.

Daśa, ten homages. The commentators interpret it as ten homages with ten fingers, one finger pointing in each direction. Mentioning fingers seems unwarranted.

65. **Vāta iṣavaḥ**, wind (tempest, tornado etc.) is the arrows.

66. **Annam iṣavaḥ**, food is the arrows. Over-eating, under nourishment or adulterated food or bad food causes innumerable sufferings.

CHAPTER XVII

The sixteenth chapter contains *śatarudriya homa mantras*; in the seventeenth *cityapariṣekādi mantras* are given. Cityapariṣeka means sprinkling of the altar with water. According to Dayānanda, this chapter is about the science of rain.

1. **Aśman**, अश्मनि, in rocks. Also, अश्म इति मेघनामसु पठितं, (Nigh. I. 10), in the cloud. Hail stones.

Śisriyāṇam, lying within. **Ūrjam**, energy.

Sambhṛtam, is obtained; is gathered.

Marutaḥ, O cloud-bearing winds.

Saṁrarānāḥ, सम्यक् रान्ति ददति ते संरराणाः, सम्यग्दातारः, O bounteous ones.

Kṣut, क्षुधा, hunger. **Ūrk**, बलं, vigour.

Śuk, शोकः, burning pain; or heat. The commentators have interpreted it thus : the energy lying in the mountains comes in the form of water and vegetation to cows and from them is obtained in the form of milk. May you grant that food and energy to me.

May your hunger be in the rocks and vigour be in me.

2. This verse shows that *iṣṭakā* does not mean bricks, but is an adjective meaning, desired, desirable, or coveted. Its translation as bricks is unreasonable. Most natural meaning of this mantra will be : May my these coveted cows go on multiplying from one to ten, from ten to hundred and so on. But the commentators as referring to bricks : 'May my these bricks give me, like cows, my desired fruit (things). Let these bricks be my cows.' We think it is too much manipulation.

Amutra, परजन्मनि, in the next life.

Amuṣmin loke, in the yonder world. Or, in this world.

The counting of numbers is notable. Each following number is ten times of the preceding one. Eka, Daśa, Śatam, Sahasram, Ayutam, (ten thousand), Niyutam (लक्षं) Prayutam, Kotiḥ, Arbudam (daśa kotiḥ), Nyarbudam, Abjam, Kharvam, Nikharvam, Mahāpadmam, Śaṅkuḥ, Samudraḥ, Madhyam., Antaḥ, Parārdhaḥ.

In the mantra, *arbudam* is followed by *nyarbudam*, but the commentators say, that this word denotes the *abja* numbers, which lie between *abja* and *samudram*, and these are *kharva*., *nikharva*, *mahapadma*, and *śaṅku*. Decimal system is also here.

3. Reference to *iṣṭakā dhenavaḥ* is continued.

Ṛtāvṛdhaḥ, ऋतं सत्यं यज्ञं वा वर्धयन्ति याः, that enhance the truth (right) or the sacrifice.

Virājah, विशेषेण राजन्ते दीप्यन्ते ताः विराजः, that look very fine.

Kāmadughāḥ, यत्काम्यं तस्य दोग्धयः, those who yield, whatever is desired; fulfiller of desires.

Akṣīyamāṇāḥ, न क्षीयन्ते याः ताः, never-exhausting.

4. **Avakayā**, अवकाशेन, विस्तारेण, with the vastness. शैवालेन, with the moss. (Mahīdhara).

Parivyayāmasi, परिवेष्टयामः, encircle (you); surround you.

Pāvakaḥ, शोधकः, purifier.

5. **Himasya jarāyuṇā**, with the chorion of ice. *Jarāyu* is the outer foetal envelope. The chorion of ice is water.

6. **Maṇḍūki**, सुमंडिते, मंडनप्रिये वा, O well-adorned damsel; or O damsel fond of adorning yourself. The commentators have interpreted it as a female frog.

Upa jman, ज्मा इति पृथिवी नाम, पृथिव्यां, on the earth.

Upa vetase, in the reeds.

It is for the readers to decide whether a sacrifice will be made glorious and beautiful by a damsel or by a she-frog.

7. **Apāṁ nyayanam**, नितरां अयनं, मिलन स्थानं, place of meeting; a confluence.

Niveśanam, गृहं; abode, home.

8. **Rociṣā**, रोचनेन, दीप्तेन, with brilliant, or shining.

Jihvayā, with the tongue, i.e. the flames.

Āvakṣi, आ वह, may you bring here.

9. **Dīdivaḥ**, दीप्तिमान्, brilliant; shining.

10. **Kṣāman**, क्षाम्णि, पृथिव्यां, on the earth.

Ruruce, रुरुचे रोचते शोभते, shines.

Uṣaso na bhānunā, उषसः भानुना इव, like the glow of dawn. Also, भानुना उषसः इव, like dawns illuminated by the sun.

Kṛpā, सामर्थ्येन, with the power; or कल्पनया, with the form; or दीप्त्या, with the radiance.

Tūrvan, हिंसन्, destroying; killing.

Etaśasya na, like a war-horse.

Ghr̥ṇena, घृणिना, दीप्त्या, with bright glow. Also, the heat, as if.

Tatṛṣāṇaḥ, from √जितृषा पिपासायाम्, to be thirsty; thirsting for.

11. **Harase**, हरति सर्वरसान् इति हरः, तस्मै, that which takes away all the saps; power of desiccation.

Sociṣe, कान्त्यै, दीप्त्यै, to the glow.

Arciṣe, प्रकाशकं तेजः अर्चिः, to your illuminating power.

12. **Vet**, वेद् शब्दः स्वाहाकारार्थः, *vet* means *svāhā*; I offer this oblation to you. प्रत्यक्षं स्वाहाकारः, परोक्षं वेद्कारः, *svāhā* for him who is present; *vet* for him who is not present.

Nṛṣade, to him, who dwells in men. **Apsuṣade**, to him who resides in water. **Barhiḥ**, the sacrifice; also, ओषधिः, plants. **Vanam**, वृक्ष-समूहः, forest.

Svarvide, स्वः प्रकाशं सुखं वा वेत्ति प्रापयति यः तस्मै, to one who bestows light or bliss.

‘प्राणो वै नृषत्’, the vital breath is the fire residing in men (Śatapatha, IX. 2.1.8).

13. **Devāḥ**, दिव्यगुणैर्युक्ता विद्वांसः, enlightened persons.

According to the traditionalists, 'द्विविधाः देवाः हविर्भुजः इन्द्रवरुणादयः शरीरनिर्वाहकाः प्राणापानादयश्च', *devas* are of two types; one, to whom oblations are offered, Indra, Varuṇa, etc. and the others, those sustain the body, Prāṇa, Apāna etc.

Yajñiyāḥ, पूजनीयाः, संगमनीयाः, दानार्हाः वा, deserving worship (respect), company, and donations.

Sāmvatsariṇam bhāgamupāsate, who enjoy their annual share.

Ahutādaḥ, अहुतं अदत्ति ये, those who do not consume the offerings of the sacrifice.

Madhuno ghr̥tasya, of honey and ghee. By implication दधि, curd (yogurt) also should be added.

14. **Adhi devatvamāyan**, have achieved superiority among the enlightened ones. अधि, उपरि, over, above.

Brahmaṇaḥ pura etāraḥ, forerunners or heralds of *brahma*, the sacred knowledge.

Na pavate, न पवित्रीभवति, does not become holy or purified. Also, न चेष्टते, does not work.

Adhi snuṣu, सानु प्रान्तेषु, on the summits of.

15. **Vyānadā**, bestower of diffused breath. व्यानं सर्वशरीरसंचारिवायुं, the breath that moves throughout the body.

Varivodā, वरिवः धनं, bestower of riches.

16. **Ni yāsat**, नितरां क्षीणं करोतु, may cast down; subdue; enfeeble.

Attriṇam, अत्त्रिणं अत्तारं, one who eats out us; germs of diseases.

Vanate, ददाति, grants.

17. **Juhvat**, sacrificing. Also, संहरन्, putting an end to. Or, आददत् taking back.

Nyasīdat, निषण्णः, sits; stays.

Prathamcchad, प्रथमं सर्वतः पूर्वं सर्वोत्कृष्टं छादयति, one who adopts the earliest of the best forms; archetypal of all.

Āśiṣā, अभिलाषेण, with desire; desiring.

Draviṇam, जगद्रूपं धनं, possessions in the form of this world.

Avarān āviveśa, enters the things created later on.

18. **Adhiṣṭhānam**, अधितिष्ठन्ति अस्मिन् इति अधिष्ठानं, अधिकरणं, the support or base on which other things stand.

Ārambhaṇam, आरभ्यते अस्मात् इति आरम्भणं प्रकृतिद्रव्यं, the material, with which a thing is made or built, such as clay for making pots.

Viśvakarmā, skilled in all jobs. Or, Architect of the universe.

Viśvacakṣāḥ, सर्वतोदर्शनः, one who sees everything.

Dyām pṛthivīm aurnot, आच्छादितवान्, covered the sky and the earth (with stars and with flora and fauna).

19. **Viśvataḥ**, on all sides; all around.

Patatraiḥ, पतत्रैः पद्भिः, with feet. Also, with wings.

Mahīdhara interprets बाहुभ्यां, as बाहुस्थानीयाभ्यां धर्माधर्माभ्यां, with virtue and vice representing two arms, and पतत्रैः as पतनशीलैः अनित्यैः पञ्चभूतैश्च, with five elements, which are transient.

Saṁ dhamati, धमतिर्गत्यर्थः, √dhama means to move. संगमयति, संयोजयति, combines; mixes. Also, welds.

20. **Svit**, स्विच् इति वितर्के, denoting conjecture, doubt or uncertainty.

Niṣṭatakṣuḥ, cut out of; fashioned.

It u tat, this phrase means एतत् अपि, this also. O thinkers, inquire this also.

Yad adhyatiṣṭhat, (the pedestal or support) upon which He stands.

There is some forest, wherefrom a tree is cut and the furniture is made with its wood. For fashioning this universe, which was the tree and what was the forest?

21. **Yā te dhāmāni paramāni avamā madhyamā uta imā**, या यानि, whatever your abodes (or stations), highest, lowest one, the middle ones, and these (which are visible to us).

Śikṣā, शिक्ष, देहि, grant; give. Also, teach.

Sakhibhyaḥ, to friends; friendly people. Friends of ours; or, friends of yours.

Haviṣi, at the sacrifice. Or, in the form of an offering, i.e. as a gift.

Svadhāvaḥ, स्वधावान्, one who has got ample food. Also, one who has got inherent power. Also, protector of nature.

Tanvaṁ vṛdhānaḥ, increasing or expanding your body, i.e. this universe.

Svayaṁ yajasva, may you perform the sacrifice yourself.

Uvata suggests, 'What man on earth can perform sacrifice (which means giving) to you? Therefore, you yourself be gracious to perform the same.'

22. **Haviṣā vāvṛdhānaḥ**, वर्धमानः जातहर्षः, pleased or exalted with my offerings.

Prthivīm uta dyām, for the earth and heaven. Also, for the beings dwelling on earth and in heaven.

Abhitaḥ, अभितः स्थिताः, all around; surrounding us.

Maghavā, धनवान् इन्द्रः, rich and bounteous Lord.

Sūriḥ, पण्डितः, विद्वान् teacher; guide.

23-24 Same as VIII. 45-46.

25. **Cakṣuṣaḥ pitā**, protector of vision. चक्षुरादीन्द्रियाणां पालकः विश्वकर्मा, *Viśvakarmā*, protector of sense-organs, such as eyes etc.

Manasā dhīraḥ, calm in mind; or stabilizer of mind.

Ene, एते, these two, (heaven and earth).

Ghr̥taṁ namnamāne, घृते उदके नममाने, submerged in water.

Ajanat, रचितवान्, created.

Antā, अन्तान्, the ends.

Adadṛhanta, made fast; fastened firmly.

Pūrve, ancient. पूर्व, प्रथमं, first; first of all.

Aprathetām, पृथू अभूताम्, were extended. The commentators have interpreted it as following : When the ancient seers, Vasiṣṭha etc. fastened the ends of the earth and heaven, then Viśvakarmā created water for these two worlds.

26. **Viśvakarmā**, विश्वं करोति यः सः, who creates all; who creates the universe. विश्वं कर्म यस्य सः, He whose creation is this universe (or, all, each and everything).

Vimanāḥ, विशिष्टमनाः, mighty of mind. Also, विश्वभूतमनाः, one minded with all the beings.

Vihāyāḥ, विशेषेण जहाति त्यजति इति विहायाः संहर्ता, destroyer.

Dhātā vidhātā, धारयिता, उत्पादकः, sustainer, creator.

Saṁdr̥k, सम्यक् द्रष्टा, a vigilant overseer; keen observer.

Teṣām, येषां भूतानां विश्वकर्मा द्रष्टा तेषां, of those beings, who are looked after by Viśvakarmā.

Sapta ṛṣiṁ param ekam āhuḥ, whom they call the one, beyond the reach of the seven seers. The commentators have interpreted it as : यत्र सप्त ऋषीन् पर परेण विश्वकर्मणा सह एकीभूतान् बुधा वदन्ति, in that world, where wise people say that the seven seers become one with Viśvakarmā. Seven ṛṣis, in legend, are : Marīci, Aṅgirā, Atri, Pulastya, Pulaha, Kratu and Vasiṣṭha.

27. **Dhāmāni**, स्थानानि, places; worlds; stations.

Bhuvanāni, भूतजातानि, all the beings. विश्वा धामानि विश्वा भूतानि ।

Nāmadhā, bearer of the names of; called by the names of. यः एकोऽपि सन् बहूनां देवानां नामानि धारयति; who, though being one only, is known by the names of many gods (divinities).

Sampraśnam, सम्यक् प्रष्टुं, to ask for clarifications of doubts; for their queries.

28. **Rṣayah pūrve**, the seers of old; ancient seers.

Samasmā, *saṁ asmai*, *saṁ* is to be joined with *āyajanta*.
अस्मै, for these creatures.

Jaritāraḥ, स्तोतारः, praise-singers.

Bhūna, भूम्ना, plentiful.

Asūrte, अप्राप्ते, परोक्षे, distant; invisible.

Sūrte, प्राप्ते, प्रत्यक्षे, near; visible.

Rajasi, लोके, in the world. लोकाः रजांसि उच्यन्ते ।

Samakṛṇvan, सृष्टवन्तः, created; made ready.

29. **Paro divā**, परो दिवः, beyond the sky.

Enā, अस्याः, of this.

Devaiḥ, दिव्यगुणयुक्तैः जनैः, persons with divine virtues. Also divinities; gods; deities.

Asuraiḥ, आसुरैः दोषैर्युक्तैः जनैः, persons with devilish vices. Also, evil forces. In legend, a certain group of evil spirits; demons, children of Diti, wife of Kaśyapa; they are in perpetual hostility to *devas*, the gods, also sons of Kaśyapa and Aditi.

Dadhra, दध्ने, धारितवत्यः, received; गर्भं दध्ने, conceived.

30. **Ajasya**, न जायते इति अजः, तस्य जन्मरहितस्य परमेश्वरस्य, of one, who is never born; the supreme Godhead free from birth and death.

Nābhau, in the navel. नाभिस्थानीयस्य स्वरूपस्य मध्ये, at a point similar to navel; a central point.

Aja, the Supreme God, cannot have a navel, so by implication, a point similar to navel.

Ekam, अविभक्तं अनन्यभूतं किञ्चिद्गर्भरूपं बीजं, one, undivided, unique, some sort of seed, that developed into an embryo.

‘अप एव ससर्जदौ तासु बीजमवासृजत् ।
तदण्डमभवद्भैरवं सूर्यकोटिसमप्रभम् ।’

(Manusmṛti, I. 8.9)

In the beginning He created waters only. Therein He deposited the seed. That developed into a golden egg, that had the brilliance of millions of suns.

He is the support of all, and there is nothing to support Him.

31. **Na Vidātha**, यूयं न जानीथ, all of you do not know.

Anyad, other; He is different from you.

Yuṣmākam antarā babhūva, He has entered within you; resides within you.

Nihareṇa prāvṛtāḥ, covered with mist or fog (that reduces perception).

Jalpyā asutrpaḥ, those deriving mental satisfaction by chattering nonsense.

Ukthaśāsaḥ, उक्थानां शंसितारः, chanters of hymns (without realizing their meaning).

32. **Āt**, आदौ, in the beginning; first of all.

Viśvakarmā, विश्वं सर्वं करोति इति विश्वकर्मा, that which makes all whatsoever; the energizer of all, i.e. the elemental air; wind.

It, इ, thereafter. **Gandharvaḥ**, गां पृथिवीं वाचं वा धारयति इति गन्धर्वः, one that sustains the earth (i.e. the fire), or the speech (body heat).

Oṣadhīnām janitā, begetter of plants and herbs (i.e., पर्जन्य, the cloud).

Apām garbham vyadadhāt, अप्सु गर्भं स्थापितवान्, laid the germ (seed) in waters.

Purutrā, पुरुषु बहुषु स्थानेषु, at various places. Also, बहुविधम्, विविध प्रकारेण, in various ways.

Here ends the Vaiśvakarmaṇa Homa, which started with the seventeenth verse.

33. Now here are eleven verses in the praise of Indra, all taken from Ṛgveda X. 103. The verses apply very well to an ideal commander of an army.

Śiśānaḥ, from √शो तनूकरणे, to sharpen, to whet. श्यति वज्रं तीक्ष्णीकरोति इति शिशानः, one that sharpens his thunderbolt; or who strikes with a sharpened bolt.

Ghanāghanaḥ, from √हन् to kill, शत्रूणां अतिशयेन हन्ता, determined killer of enemies.

Carṣaṇīnām, मनुष्याणां, of men or people.

Animiṣaḥ, अप्रमादी, never negligent; ever-alert.

Sākam, सहैव, all at a time; at once.

Saṁkrandanāḥ, सम्यक् शत्रूणां रोदयिता, who makes en-

emies cry bitterly. Also, सम्यक् क्रन्दनं परभयहेतुर्ध्वनिर्यस्य, one who roars so loudly as to frighten others. Or, challenger of enemies.

34. **Jiṣṇunā**, जयनशीलेन, with him who is always victorious

Yutkāreṇa, युधं करोति यः, तेन, with him who is always ready for battle.

Duścyavanena, दुःखेन च्यावयितुं शक्यः, तेन, with one who can be displaced from his position with great difficulty.

Dhr̥ṣṇunā, भीतिरहितेन, with the intrepid.

Vṛṣṇā, वर्षति इति वृषा, तेन, with one who showers (the benefits). Also, full of manly vigour.

35. **Samsraṣṭā**, युद्धाय संसर्गकर्ता, one who calls, assembles and organizes (soldiers) for battle.

Bāhuśardhī, शर्ध इति बलनामः; बाह्वो; शर्धो बलं यस्य, बाहुबलः, strong in his two arms; physically strong.

Pratihitābhiḥ, प्रतिनिहिताभिः, well-laid; well-aimed.

36. **Bṛhaspate**, बृहतां पते, O Lord of the great; O commander of the large army.

Pari diyā, परिदीय, सर्वतो गच्छ, go around.

Apabādhmānaḥ, पीडयन्, harassing.

Prabhañjan, प्रकर्षेण भग्नाः कुर्वन्, routing.

Pramṛṇaḥ, प्रकृष्टतया मृणन्ति हिंसन्ति ये तान्, violent foes.

37. **Balavijñāyaḥ**, बलं परकीयं विशेषेण जानाति यः सः, one who knows accurately the strength of the enemy.

Sthavirah, सर्वानुशासकः, strict disciplinarian; or senior-most.

Abhivīrah, surrounded by warriors. **Abhisattvā**, surrounded by attendants.

Sahojāh, सहः बलं तस्मात् जातः, born of strength; child of strength.

Govit, गाः वाचः धेनून् पृथिवीं वा विन्दति यः सः, one who wins words of praise, or kine, or lands.

38. **Gotrabhidam**, शत्रूणां गोत्रं भिनत्ति यः तं, to him who destroys the clans of the enemies.

Ajma jayantam, अज्म संग्रामं जयन्तं, to winner of battles.

Pramṛnantam, शत्रून् हिंसन्तं, mowing the enemies.

Sajātāh, समानं जातं जन्म येषां ते, related by birth.
Sakhāyah, friends.

39. **Gotrāṇi**, clans (of enemies).

Abhi gāhamānaḥ, पीडयन्, crushing.

Sahasā, with tremendous force.

Prṭanāṣāt, पृतनाः सेनाः ताः सहते अभिभवति यः सः, he who vanquishes armies.

Pra yutsu, युद्धेषु, in the battles.

Ayudhyah, योद्धुं अशक्यः, who cannot be fought against; a matchless hero.

40. **Netā**, leader; who is in the fore-front.

Yajñah brhaspatiḥ, यज्ञः, sacrifice; बृहस्पतिः बृहत्कर्म कुर्वतां पतिः, leader of those who are performing a great deed of self-sacrifice, i.e. the leader of suicide squads. .

Somaḥ, a unit of soldiers intoxicated with Soma, herbal drinks.

Abhibhañjatinām, from √भञ्जो आमर्दने, to crush, to pound; शत्रून् मर्दयन्तीनां, of armies crushing the enemies.

Marutaḥ, वायुवद् बलिष्ठाः शूराः, brave soldiers mighty as storm; storm-troopers.

41. **Indra**, the army-chief. **Varuṇa**, the venerable king. **Ādityānām marutām**, of the infantry glittering like sun. In legend, Indra is the king of *devas*; Varuṇa is the eldest of the *ādityas*, sons of Aditi, wife of Kaśyapa; Maruts are a group of semi-gods associated with the *devas*.

Bhuvanacyavānām, भुवनं लोकं; तान् च्यावयितुं पातयितुं समर्थानाम्, of those who are capable of over-whelming the world.

Jayatām ghoṣaḥ, shout of victorious soldiers.

Udasthāt, उत् अस्थात्, has risen up.

42. **Uddharṣaya**, उत् हर्षय, cheer up; or let (the arms) be raised up with joy.

The word हर्षय is to be repeated with the second and the third उत्,; the fourth उत् will be joined with यन्तु; may the noise of our winning chariots go up to the sky.

Vājināni, speedy movements.

43. **Samrteṣu**, संगतेषु, having been assembled.

Dhvajeṣu, flags, banners and ensigns of units of the armies.

Iṣavaḥ, weapons that are thrown, generally arrows; spears; missiles.

Uttare, having an upper hand (over the enemy).

Haveṣu, आहवेषु संग्रामेषु, in the battles. द्वयन्ति स्पर्धन्ते परस्परं येषु संग्रामेषु तेषु, in the battles where fighters challenge each other.

Avatā, अवत, may you protect us.

44. **Apvā**, अपचीयते अनया भक्ष्यमाणः, a person being devoured by it gets emaciated, व्याधिः भयं वा, either some disease or fear. अपवति अपगमयति सुखं प्राणान् च इति अप्वा, that which takes away happiness and the life itself. According to Sāyaṇa, a female deity who presides over sin.

Pratilobhayanti, मोहयन्ती, confounding; bewildering.

Andhena tamasā, with blinding darkness.

45. **Śaravye**, a missile made of reed.

Brahmasamśite, made more destructive with (scientific) knowledge. Uvāṭa suggests, तीक्ष्णीकृते, made more fatal with *mantra* (prayer).

47. **Marutaḥ**, brave soldiers.

Here the soldiers are asked to cover the opposing army with darkness. Use of some gases or smoke-screen appears to be indicated, which tallies with *maruts*, who have some connection with the elemental air or the wind.

48. **Yatra**, यस्मिन् संग्रामे, the battle, in which

Viśikhāḥ, विविधा शिखा येषां ते, having different types of spikes or points. Also, विगतशिखा, with their heads shaven.

Viśvāhā, सर्वाणि अहानि, प्रतिदिनं everyday; always.

49. **Marmāṇi**, जीवस्थानानि, vital parts.

Anuvastām, आच्छादयतु, enwrap (you); clothe you.

Uru, पृथुः, thick, vast. **Variyaḥ**, उरुतरं, thicker.

51. **Sajātānām vaśī asat**, may he be controller of his clan.

52. **Brahmaṇaspatiḥ**, the Lord of prayer; lord of knowledge. वैदिककर्मणः पतिः पालकः, one who performs the duties prescribed by the Veda.

Adhibravan, अधिब्रुवन्तु, recommend him. Also, bless and comfort him.

53. Repeated from XII. 31.

54. **Pañca diśaḥ**, five regions; East, South, West, North and the Central.

Amatim, thoughtlessness. **Durmatim**, evil thoughts.

Apabādhamānāḥ, विनाशयन्त्यः, destroying.

Adhi asthāt, may flourish.

55. **Ukthapatraḥ**, praiseworthy. Also, उक्त्यानि शस्त्राणि पत्रं वाहनं यस्य सः, अग्निः यज्ञो वा, whose carrier vehicles are the weapons or the praise songs, the fire or the sacrifice. शस्त्रैरेव यज्ञो बाह्यते ।

Gharmam, यज्ञं, the sacrifice. Also, a cauldron.

Gr̥bhītaḥ, गृहीतः, धारितः, accepted; held.

56. **Dhartre**, जगतः धारयित्रे, for the sustainer of the world, i.e. the fire.

Joṣṭre, for the pleasing (qualifying the fire).

Devaśrīḥ, देवान् श्रयति सेवते सः देवश्रीः, worshipper of the enlightened ones. Also, one of godly lustre.

Śrīmanāḥ, भक्तेभ्यः श्रियं दातुं मनो यस्य सः, bestower of lustre (on his worshippers).

Śatapayāḥ, शतं पयांसि उपभोग्यानि वस्तूनि यस्य, granter of a hundred blessings.

57. **Turīyo yajñāḥ**, fourth sacrifice.

First, the *yajuh* formulas are recited; second, the *hotā* recites Rk verses; third, *brahmā* recites the Apratiratha verses; and fourth, the oblations are offered to the fire.

Vītam, कामितं, इष्टं, desired; coveted.

Śamitaṁ śamitā, शमितं संस्कृतं शमित्रा, refined by the refiner.

Yajadhyai, for the sacrifice.

Haviḥ, हव्यं, oblations; offerings.

Vākāḥ, recitations of holy hymns.

58. **Sūryaraśmiḥ**, सूर्यसदृशरश्मिः, having rays like those of the sun. Or, सूर्यश्चासौ रश्मिश्च, sun that is ray itself; रश्मिरूपः सूर्यः, the sun blazing as sunbeams.

Harikeśaḥ, हरिता पीताः केशाः यस्य, one with golden rays.

Savitā, प्राणिनां तत्तद्व्यापारेषु प्रेरकः, one who urges all the beings to get busy with their respective jobs; the morning sun. Also, the impeller Lord, who impels this universe into action.

Purastāt, in front of us; or in the east.

Prasave, आज्ञायां, at his implusion, at his urging.

Gopāh, गां पृथिवीं पाति यः सः, one who protects or preserves Earth.

Bhuvanāni, लोकान् प्राणिनो वा, the world; or the beings.

59. **Vimānaḥ**, विविधं मिमीते, one who moulds or measures different things; moulder of the universe.

Divo madhye, in the middle of the sky.

Rodasī, द्यावापृथिवी, heaven and earth.

Viśvāchīḥ, विश्वव्यापिनीः दिशः, extending in every direction; the regions.

Ghṛtāchīḥ, घृतं अज्वन्ति याः ताः, rich pastures or grounds.

Antarā pūrvam aparaṁ ca, between the first and the last. सूर्योदयसूर्यास्तयोर्मध्यवर्तिनं, that which lies between the points of sun-rise and sun-set.

Ketum, ज्ञानं, knowledge.

The commentators have interpreted this verse as referring to the sacrificial altar and other implements of sacrifice.

60. **Ukṣā**, सेचनः, वृष्टिद्वारा सेक्ता, showerer; irrigator.

Samudraḥ, समुन्दति क्लेदयति यः सः, drencher.

Suparnaḥ, शोभनं पर्णं पतनं गमनं यस्य, whose movement is excellent. Also, strong-winged.

Pituḥ pūrvasya yonim, in the abode of his father, the East. Or, in the abode of his erstwhile father, the sky.

Pr̥śniḥ, विचित्रवर्णः, of wonderful colour.

Rajasah antau, लोकस्य पर्यन्तौ, both the ends of the universe. लोकत्रयस्य पर्यन्तान्, all the limits of all the three worlds, i.e. heaven, earth and *pātāla*, the hades, or the under world; or the earth, the mid-space and the sky.

61. Repeated from XII.56

62. **Devahūḥ**, देवान् आह्वयति इति देवहूः, one that invokes or calls the enlightened ones, or the Nature's bounties or gods.

Sumnahū, सुम्नं सुखं, that which brings happiness and comforts.

Ā vakṣat, आवहतु, may bring *devas* here.

63. **Vājasya prasave**, वाजः बलं, with the gaining of strength.

Udgrābheṇa, ऊर्ध्वं ग्रहणशक्त्या, with the power of raising up.

Nigrābheṇa, नीचैर्ग्रहणशक्त्या, with the power of pushing down.

Adhā, अथ, thereafter. **Adharān**, नीचैः, under (me).

Akaḥ, करोतु, may do, put, or make.

64. **Udgrābham**, उत्कर्षं, upliftment.

Nigrābham, अपकर्षं, suppression, degrading.

Viśūcīnān vyasyatām, नानागतीन् कृत्वा विक्षिपन्ताम्, may scatter them hither and thither.

65. **Kramadhvam**, proceed to; move on to. **Nākam**, to the sorrowless world; heaven. **Ukhyam**, अग्निं, sacrificial fire. **Ādhvam**, उपविशत, take your seats; stay.

66. **Dīdyānaḥ**, प्रकाशयन्, illuminating.

67. **Antarikṣam ut āruham**, I have ascended to the mid-space (from the earth).

Svarjyotiḥ, the world of light and bliss.

68. **Svaryantaḥ**, स्वः गच्छन्तः, proceeding to the world of bliss (or of light).

Viśvatodhāram, streaming out in all the directions. Also, that which supports the world.

Yajñam vitenire, span the sacrifice; perform the sacrifice.

69. **Devayatām**, देवान् यष्टुं इच्छतां, of the people desirous of performing sacrifice.

Cakṣurdevānām uta martyānām, vision of the immortals as well as of the mortals.

Bhṛgubhiḥ, परिपक्वविज्ञानैः विपश्चिद्भिः, with highly knowledgeable learned persons. Also, with the fire-producers.

70. Repeated from XII. 2.

71. **Śatam** and **sahasram** in this verse mean innumerable.

72. **Āpr̥na**, आपूरय, fill. **Uddṛ̥mha**, दृढीकुरु, दीपय वा, make firm, or illuminate.

73. **Ājuhvānaḥ**, अभिहूयमानः, being invited or invoked.

Supratikaḥ, शोभनं मुखं यस्य, beautiful in appearance.

Svaṁ yonim, स्थानं, your place; abode; seat.

74. **Sumatim**, कल्याणमतिं, favour; grace; good-heartedness.

Viśvajanyām, सर्वजनेभ्यो हितां, beneficial to all people.

Kaṇvaḥ, मेधावी, the wise one.

Prapīnām, प्रकर्षेण पीनां, stout; well-cultivated.

75. **Parame Janman**, परमे जन्मनि, दिवे, in the highest place, the sky. 'द्यौर्वा अस्य परमं जन्म', the sky, verily, is its highest place. (Śatāpatha, IX. 2.3.39).

Avare sadhasthe, in the lower abode; in the mid-space. 'अन्तरिक्षं वा अवरं सधस्थं', the mid-space is its lower abode.

76. **Sūrmyā**, ऐश्वर्येण, with riches and splendour. Also, with the fuel wood. सूर्मी शब्दः काष्ठवाचकः ।

Śaśvantah, निरन्तरभाविनः, perpetual; continuous.

77. Repeated from XV. 44.

78. **Cittim**, चिन्तनं, thought; fire of thought.

Juhomi, offer oblations.

Vītihoṭrā, कामितयज्ञाः, deirous or lovers of sacrifice.

Viśvāhā, सर्वेषु दिनेषु; प्रत्यहं, every day; always.

Adābhyam, अनुपहतं, unobstructed; inviolable.

79. **Samidhaḥ**, समिन्धनाः, प्रदीपकाः, that which fuels. 'प्राणाः वै समिधः प्राणाः ह्येतश् समिन्धते', vital breaths are verily the fuel sticks, as they enkindle it (Śatāpatha, IX. 2.3.44). According to Dayānanda, the seven metres, *gāyātrī* etc. are seven fuel sticks.

Saptā jihvāḥ, seven tongues. 'काली कराली च मनोजवा च विलोहिता चापि सधूम्रवर्णा । स्फुलिगिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः ।' (Muṇḍak Upa. I. 2).

Sapta ṛṣayah, seven seers. Marīci etc. seven ṛṣis. According to Dayānanda, Prāṇa, Apāna, Vyāna, Samāna, Udāna, Devadatta and Dhanañjaya, are seven ṛsis.

Sapta dhāma, abodes. Seven metres, gāyatrī etc. 'छन्दांसि वा अस्य सप्त धाम प्रियाणि', the metres are its seven pleasing abodes. (Śatapatha, IX. 2.3.44). According to Dayānanda, जन्म, नाम, स्थान, धर्म, अर्थ, काम, मोक्ष, are seven pleasing abodes.

Sapta hotrāḥ, सप्त होतारः, seven priests. Hotā, Praśāstā, Brāhmaṇacchaṁsī, Potā, Neṣṭā, Agnīdhra and Acchāvāk, are seven priests.

Saptadhā yajanti, worship you with seven types of sacrifices. Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍaṣī, Atirātra, Āptoryāma, and Vājapeya are the seven types of sacrifices.

Sapta yoniḥ, seven wombs. Seven layers of bricks (चिति) in the altar are seven wombs.

80. In this, and the following six verses names of Marūts are given. These may be considered adjectives also. These are forty nine in number, which, in legend, is the number of Maruts. Translations of these names are self-explanatory.

86. After enumerating the Maruts by name, a prayer is made: just as Maruts, the divine subjects, become followers of Indra, even so may the human subjects (people) become followers of this sacrificer.

87. **Apāṁ stanam**, दुग्धाधारं, the breast from which waters come.

Prapīnam, large; swelling with milk.

Dhaya, suckle. **Utsam**, spring (of sweet milk).

Sarirasya madhye, in the midst of flood.

Samudriyam sadanam, ocean-abode; your abode that is ocean. Or, the abode that is in ocean.

88. **Ghṛtam**, आज्यं, clarified butter; ghee. Also, घृतं इति उदकनाम, water.

Yoniḥ, उत्पत्तिस्थानं, source of birth; or habitation; abode.

Śritah, अवस्थितः, rests; dwells.

Dhāma, स्थानं, place; station.

Vṛṣabha, वर्षयिता, showerer of blessings.

Vakṣi, वह, carry. **Mādayasva**, rejoice.

89. **Madhumān ūrmiḥ**, रसवान् कल्लोलः, a wave of sweetness (of joy or bliss).

Ut ārat, rose up; sprang up.

Amśunā, प्राणेन, with the life or the vital breath. Also, किरणसमूहेन, with the beams of rays.

Amṛtatvam ānat, अमृत भावं प्राप्नोति, turns it into *amṛta*, the nectar.

Amṛtasya nābhiḥ, ghee is the navel of immortality. Those who consume ghee properly, live long. But, घृतं means जलं also. Water is also a source of life if used judiciously.

Jihvā devānām, देवानां दिव्यगुणसम्पन्नानां जनानां जिह्वायां वर्तमानः, which goes to the tongues of the godly persons.

90. **Prabavāma**, स्तुमः, praise; sing praises of.

Namobhiḥ, with reverence. Also, अन्नैः, with foods.

Catuḥ śrngah gaurah, a four-horned *gaura*, (wild buffalo; *Bos Gaurus*), a symbol of extra-ordinary strength. Four horns, four vedas (Dayā.); four priests (Mahīdhara).

Avamīṭ, उद्धिरति, vomits. Also, emitted; ejected.

91. The sacrifice is symbolized as a bull (*vr̥ṣabhaḥ*). महो देवो मर्त्यान् आविवेश, has been interpreted differently. To some it is the sacrifice; to others it is Brahma; to others it is Āditya; to others it is the Śabda, the word.

According to Yāska : चत्वारि शृंगेति वेदा वा एत उक्तास्त्रयोऽस्य पादा इति सवनानि त्रीणि, द्वे शीर्षे प्रायणीयोदयनीये, सप्तहस्तासः सप्त छन्दांसि, त्रिधा बद्धस्त्रेधा बद्धो मन्त्रब्राह्मणकल्पैर्वृषभो रोरवीति । रोरवणमस्य सवनक्रमेण ऋग्भिर्यजुर्भिर् सामभिर्यदिनमृग्भिः शंसन्ति यजुर्भिर्यजन्ति सामभिः स्तुवन्ति । महो देव इत्येष हि महान् देवो यद्यज्ञो मर्त्या आविवेशेत्येष हि मनुष्यानाविशति यजनाय, (Nir. XIII. 7); this great deity is the sacrifice; its four horns are the four vedas; three feet are the three *savans*, i.e. pressing out of Soma; two heads are the *prāyaṇīya*, and *udayaṇīya*; hands are the seven metres; three bindings are those of the *mantras*, *brāhmaṇa granthas* and *kalpa sutras*; its bellowing is the adoration with the Ṛks, worshipping with the Yajurḥ and praising with the Sāmans.

The grammarian Patañjali has interpreted it differently; the great deity is the word; four horns are *nāma* (nouns), *ākhyāta* (verbs), *upasarga* (prefixes), and *nipāta* (participles); feet are *bhūta* (past); *bhaviṣyat* (future) and *vartamāna* (present) tenses; two heads are *nitya* (agent) and *kārya* (object); seven hands are the seven cases; three bindings are at the breasts, throat and head; its bellowing is the making of sound.

There are several other interpretations also.

This is a strange imagination of an abnormal animal to attract the attention of the reader.

92. **Pañibhiḥ**, व्यवहारज्ञैः स्तावकैः, praisers well-versed in

procedures or etiquette. *Paṇis* were a sort of traders, most probably the Phoenicians. The word *vaṇik* is derived from *paṇi*.

Gavi, in the cow; or in the earth.

Tridhā, in three shapes : milk, curd and butter.

Evil-intentioned *paṇis* had for their selfish ends polluted the healthy environments of the sky, mid-space and the earth, and Indra, Sūrya and Vena (Vāyu or Agni) restored to them their health giving power, i.e. *ghṛtam*.

93. **Arṣanti**, निःसरन्ति, flow out.

Hṛdyāt samudrāt, from the ocean that lies in the heart.

Śatavrajāḥ, running in hundreds of channels.

Ripuṇā nāvacakṣe, unnoticed by the foes.

Hiranyayaḥ vetasaḥ, the golden reed; celestial fire.

94. **Sarito na dhenā**, वाचः नद्यः इव, words like rivers.
धेना इति वाङ्नामसु पठितम् ।

Antarhṛdā manasā pūyamānāḥ, being purified with the mind and the innermost heart.

Kṣipanoh, from a hunter. क्षिपति हिनस्ति इति क्षिपणुः व्याधः,
one that kills or injures is *kṣipanuh*.

Mṛgāḥ, wild animals. **Īṣamāṇāḥ**, पलायमानाः, running away.

95. **Ghṛtasya dhārāḥ patanti**, the streams of ghee fall.

Prādhvane, विषम प्रदेशे, on uneven land; on the rapids.

Sindhoḥ vātapramiyaḥ iva, like the waves of a river; swift as the wind along a river.

Sūghanāsaḥ, शीघ्रगमनाः, fast running.

Aruṣo na vājī, like a courser in good temper.

Kāṣṭhāḥ bhindan, bursting through the fences; or, running to the ends of the regions.

Yahvāḥ, great; large; huge.

96. **Samaneva yoṣāḥ**, like women at a fair or festival; like women of one mind.

Kalyāṇyaḥ smayamānāsaḥ, beautiful to look at and smiling.

Nasanta, reach (the fuel).

97. **Kanyāḥ iva vahatum etavāḥ**, like maidens going to a bridal feast. Or, maidens going to their husbands.

Añji añjānā, कमनीयं रूपं ज्ञापयन्त्यः, showing off their beautiful appearance or decorations.

98. **Abhyarṣata suṣṭutim**, come to listen to our this praise (prayer).

Ājim, यज्ञं, sacrifice; संग्रामं, battle; आज्यं, ghee; गव्यमाजिं, cow's ghee.

Imaṁ yajñam nayata devatā no, O divinities take our this sacrifice there (in the yonder world, where we may enjoy its rewards).

99. **Dhāman**, धाम्नि, in your abode; under your shelter.

Viśvam bhuvanam adhi śritam, all the beings have found a shelter.

Samudre, hṛdi, āyusi antaḥ, in the ocean, in the heart, through out the life.

Apām anike, उदकानां संघाते, on the surface of waters. Or, in the collision of waters (in the form of electricity).

Samithe, संग्रामे, in the battle.

Ābhrtaḥ, स्थापितः, is placed; is established.

CHAPTER XVIII

In the seventeenth chapter formulas for ascending the altar etc. (चित्यारोहणादि मन्त्राः) were given. This eighteenth chapter contains mantras of the Vasordhārā ceremony, which means 'a shower of wealth'. The sacrificer pours four hundred and one oblations of ghee from a large ladle, while the Adhvaryu priest recites the mantras, which are to gain for the sacrificer all the temporal and spiritual blessings indicated therein.

In the first twenty-seven *kaṇḍikās* a prayer has been made for obtaining physical, material, mental and spiritual happiness and bliss through the sacrifice. Translations of these *kaṇḍikās* are mostly self-explanatory. Prayer has been made for fulfilment of two desires at a time, i.e. in pairs, such as वाजश्च मे प्रसवश्च मे, etc. . . 'Let a pair of two desires be joined with a conjunction च (ca, meaning 'and') just as a pair of a homeless lad and a maiden is joined for bliss.' (Mahīdhara).

1. **Śravaḥ**, knowledge acquired, **Śrutiḥ**, knowledge inspired.

Jyotiḥ, light **Svaḥ**, bliss; light that brings bliss.

Me yajñena kalpantām, अनेन यज्ञेन कल्पन्तानि भवन्तु, यज्ञो अस्मभ्यं एतेषां दाता भवतु, may be secured to me through sacrifice; may the sacrifice be granter of these things to us.

2. **Dakṣaḥ**, skill. **ज्ञानेन्द्रियकौशलं**, power of sense-organs.

Balam, कर्मेन्द्रिय कौशलं, strength of the organs of action, i.e. arms, legs, speech, and the reproductive organ.

3. **Parūṁṣi**, joints. **Śarīrāṇi**, extremities, fingers and toes.

Jarā, old age. **Āyuh**, my long life.

4. **Amah**, न मीयते यत् तत् अमः, indomitability.

Ambhaḥ, power; impetuousness; fruitfulness.

Jemā, जयसामर्थ्यं, capacity to win.

Varimā, largeness of progeny. **Prathimā**, largeness of assets.

5. **Jagat**, wealth that moves, cattle.

Viśvam, entirety; all round excellence.

Mahaḥ, greatness; brilliance.

6. **Sūṣāḥ**, good mornings. **Sudinam**, good day.

7. **Sūḥ**, control over family. **Prasūḥ**, power to beget.

8. **Vasīyaḥ**, comfortable housing.

9. **Sagdhiḥ**, सहभोजनं, feast with friends. **Sapītiḥ**, drinking with friends.

Audbhidyam, अन्यान् भित्त्वा उपरि स्थानं, pre-eminence; conquest.

10. **Akṣitam**, क्षयहीनः धान्यसंग्रहः, unexhausting stock of food-grains.

Akṣut, क्षुत् क्षुधा तस्याः अभावः, freedom from hunger.

12. Names of various types of grains and beans.

13. Names of several minerals.

14. **Vittam**, wealth obtained. **Vittiḥ**, wealth which is likely to be obtained; income.

Bhūtam, offsprings. **Bhūtiḥ**, plentiful wealth.

15. **Vasatiḥ**, accommodation; dwelling.

Emah, aim. **Ityā**, ends.

Yatiḥ, approach.

16. In this and the following two verses oblations are offered to various deities, each joined with Indra. These mantras are called Ardhendra, half of which is Indra, and the other half is the other deity.

18. **Samāḥ**, deity.

19. This verse and the next contains the names of *grahas*, or Soma-cups, the pots in which Soma is poured, or offered.

21. In this verse, implements for crushing and pressing, straining, storing and pouring etc. of Soma are mentioned.

22 and 23 are in the context of Yajñakratu Homa.

24. In this verse the offerings are made with uneven numbers.

25. Multiplications of four are given in this verse, which is said to be the offerings with even numbers.

26 and 27 enumerate the cows and bulls of various age-groups and of various types.

28. According to Mahīdhara, names of months of the year have been mentioned in this verse in a fanciful way. Vāja, is Caitra; Prasava is Vaiśākha; Apīja is Jyestha; Kratu is Āṣāḍha; Vasu is Śrāvaṇa; Aharpati is Bhādrapada; Mugdha is Āśvina; Vainamśina is Karttika; Āntyāyana is Margaśīrṣa; Bhauvana is Pauṣa; Bhuvanapati is Māgha; Adhipati is Phālguna. Prajāpati is the lord of the months. Such an interpretation seems to be far-fetched.

Yamanah, controller.

29. This verse contains Kalpa offerings or the success libations. Repeated with some additions from IX. 21. With this, Vasordhārā mantras come to an end. Now seven verses of Vājaprasavīya offerings (*āhutis*), i.e. strength-quickenings libations.

30. Repeated from IX. 5.

31. **Marutah**, *maruts* are a special group of deities, 49 in number. Also, cloud-bearing winds.

Ūtiḥ, protection; help. **Avasā**, with protection.

Vājah, power. Also, food.

32. **Sapta pradiśah**, seven regions. Mahīdhara suggests that *pra* indicates the three worlds (लोकत्रय), i.e. *prthivī*, *antariksa* and *dyauh*, and four regions, East, South, West and North.

Parāvataḥ, even beyond those. Mahīdhara interprets it as distant ones and explains that *mahaḥ*, *janaḥ*, *tapah* and *satyam* are the four distant worlds beyond the three worlds.

Dhanasātau, in the process of obtaining wealth; or, in the distribution of wealth.

33. **Prasuvāti**, प्रापयति, procures. Also, प्रेरयतु, may urge us to donate.

Kalpayāti, समर्थयति, enables.

Āśāḥ, दिशः, regions. **Viśvāḥ**, सर्वाः, all.

35. **Payasā**, दुग्धेन, with the milk; रसेन वा, with the sap.

Sam srjāmi, संयोजयामि, I unite.

Vājam, बलं, strength. According to the commentators, and Dayānanda, अन्नं food.

36. **Payah**, दुग्धं, रसं, जलं वा, milk, sap or water.

37. **Prasave**, प्रेरणे, at the impulsion of; being urged by.

Aśvinor bāhubhyām pūṣṇo hastābhyām, (in comparison I am a very weak person, so) with the arms of mighty Aśvins and with the hands of powerful Pūsan, I sprinkle you etc.

Sarasvatyai vācho, सरस्वत्याः वाचा, with the auspicious utterances of the sacred texts.

Yantuḥ yantreṇa, प्रजापतेः नियमेन, with the ritual prescribed under law.

38. With this and the next five verses twelve Rāṣṭrabhṛt oblations (sustainers of Kingdom) of ghee are offered. Offerings

are made in pairs, first to Gandharva, a male deity and second to Apsaras, female deities.

Gandharvaḥ, गां पृथिवीं धारयति यः सः, one who supports or sustains the earth.

In legend, *gandharvas* are male deities, patrons of fine arts, painting, singing and dancing etc. *Apsaras* are their female counterparts. Each *gandharva* has got more than one *apsaras*. In these six verses, six *gandharvas* and their several *apsaras* have been mentioned and offerings made to them. Offerings to *gandharvas* are made with the word *vāṭ* (वाट्) and to *apsaras* with the word *svāhā* (स्वाहा).

Rtāṣāt, ऋतं सत्यं सहते इति ऋताषाट्, sustainer of eternal law.

Rtadhāmā, dwelling in eternal law.

Oṣadhayaḥ, plants and herbs.

Brahma, intellect; by implication, intellectuals.

Kṣatram, heroism; by implication, noble warriors.

Mudaḥ, मोदन्ते जनाः याभिः ताः, with whom people are pleased or delighted. 'ओषधयो वै मुद ओषधीभिर्हीदः सर्वं मोदते', plants and herbs are *mudas* (delighters); all (people) are delighted with plants. (Śatapatha, IX. 4.1.7).

38. **Saṁhitāḥ**, संदधाति अहोरात्रे इति संहिताः, one that joins the day with the night.

Viśvasāmā, विश्वं सर्वं समं करोति यः, harmonizer of all. Also, wearing the form of all *sāmans*.

Āyuvāḥ, fast-moving. Also, संयोजकाः, combiners, or याः मिश्रीभवन्ति ताः, that are mixed together.

40. **Susumnaḥ**, शोभनं सुम्नं सुखं यस्मात् सः, the bliss-bestower.

Sūryaraśmiḥ, सूर्यस्य एव रश्मयो यस्य, whose rays are those of the sun (not his own).

Bhekurayaḥ, भाः कुर्वन्ति याः ताः, those, that produce glow.

41. **Iṣiraḥ**, from √इष् गतौ, to move; quick-moving.

Viśvavyacāḥ, सर्वतोगमनः, going everywhere; all-pervading.

Ūrjaḥ, energies.

42. **Bhujiyuh**, भुज्यन्ते सुखानि यस्मात्, provider of enjoyments. The sacrifice is *bhujiyuh*.

Suparṇa, spreading its wings all over. Also, one of beautiful wings, i.e. having attractive paraphernalia,

Stāvāḥ, स्तूयते याभिः ताः, charities. 'दक्षिणाभिर्हि यज्ञः स्तूयतेऽथो यो वै कश्चन दक्षिणां ददाति स्तूयत एव सः', a sacrifice is praised for its charities; and one, who gives charities is also praised. (Śatapatha, IX. 4.1.11).

43. **Eṣṭayaḥ**, इष्यते कांक्ष्यते अभीष्टं याभिः ताः एष्टयः, with which the desired things are wished for; prayer for desired things.

44. **Upaṛi gr̥hāḥ**, whose abodes are above, i.e. in the yonder world.

Mahi śarma, महत् सुखं, great happiness. Also, विशालं गृहं, a very big house; a palace.

Atra, इह लोके, in this world.

45. **Samudraḥ**, समुद्रवन्ति आपः यस्मिन् सः समुद्रः, to which the waters go and are held therein; the ocean; the ocean in the sky.

Nabhasvān, नभः इति उदकनाम; (Nigh. I. 12). *Nabha* means water; full of water vapour.

Ārdradānuḥ, आर्द्रं वृष्ट्यवश्यायादिकं ददाति यः सः, one that gives moisture in the form of rain, dew etc.

Abhi mā vāhi, blow favourably towards me.

Śambhūḥ, bestower of bliss in this world.

Mayobhūḥ, bestower of bliss in the yonder world.

Avasyūḥ, अवं रक्षणं तत् सीव्यति यः सः अवस्यूः, provider of protection.

Duvasvān, दुवः अन्नं विद्यते यस्य स दुवस्वान्, having plenty of food.

46 and 47 Repeated from XIII. 22 and 23.

48. Bestow lustre on the Brāhmaṇas (intellectuals) in our society, on the Kṣatriyas (warrior-administrators), on the Vaiśyas (entrepreneurs) and the Śūdras (labourers). Śūdras are not to be lustreless, not to be deprecated.

49. **Brahmaṇā vandamānaḥ**, praising you with hymns of the Vedas.

Aheḍamānaḥ, not hostile (towards us).

Uruśaṁsa, बहुप्रशंसित, praised by multitude

Mā pramoṣiḥ, मा चोरय, do not steal or take away.

50. **Svarṇa**, स्वः न, like *svaḥ*. *Svaḥ* is light, bliss and heaven. The Āditya, sun is called *svarṇa*, as it is like light, bestows joy, and dwells in the heaven.

Svarṇa, is also gold.

51. **Śavasā**, बलेन, with strength.

Vayasā, with vigour; धूमेन, with smoke; अन्नेन, with food.

Bradhnyasya, आदित्यस्य, of the sun. Also, of the brightness.

Viṣṭapam, लोकं, स्थानं, abode; the world.

Nākam, the place of no sorrow. **Svaḥ**, the world of bliss.

52. **Pakṣau**, two wings.

Patatṛiṇau, उत्पतनशीलौ, capable of flying high.

Apahamsi, दूरे प्रक्षिपसि, you throw far away.

Patem, उत्पतेम, may fly up to; reach.

Sukṛtām lokam, पुण्यकृतां लोकं, to the world of virtuous people.

Prathamajāḥ, first born.

53. **Induḥ**, from √इदि परमैश्वर्ये, to be in abundant luxury. Also, bestower of bliss.

Śyenaḥ, शंसनीयगतिः, whose movements or actions are praiseworthy. Also, श्येनवत् पराक्रमी, aggressive like a hawk.

Rtāvā, protector of right, or of sacrifice.

Hiraṇyapakṣaḥ, हिरण्यं सुवर्णं, तन्निर्मितौ पक्षौ यस्य, one with golden wings.

Śakunaḥ, शक्तिमान्, powerful. **Bhuraṇyuḥ**, nourisher.

Mā mā himsiḥ, मां मा हिंसीः, do not injure me.

54. **Mūrdhā**, शिरःस्थानीयः, head as if.

Ūrk, रसः, सारः, sap; substance; energy.

Viśvāyuḥ, सर्वेषां प्राणिनां आयुः, life of all beings.

Pathe, मार्गाय, to you, O our path. The way that leads to heaven or to bliss.

55. **Adhi mūrdhan**, मूर्ध्नः अधि उपरि, on the head.

Śritaḥ, आश्रितः, sheltered.

Apsu āyuḥ, (your life is) in the waters.

Vṛṣṭyā ava, save us with rains.

A prayer has been made to the fire for rains. From the sacrificial fire clouds are formed; from clouds comes the rain.

56. **Bhṛgubhiḥ**, दीप्यमानैः, by the shining, brilliant. **परिपक्वविज्ञानैः**, by the perfectly learned.

Yajñaḥ iṣṭaḥ, the sacrifice has been performed.

Draviṇa iha āgameḥ, O riches (wealth), may you come here.

57. **Svagā**, स्वयं गमनशीलं, moving by itself; spontaneous.

Haviḥ, offering; homage; oblation.

58. **Ākūtāt**, आकूतो नाम प्राङ्मनसः प्रवृत्तेः आत्मनः धर्मः मनःप्रवृत्ति हेतुः; *ākūta* is the intent of the soul preceding the action of mind; intention.

Hṛdaḥ; from the heart; from the intellect.

Manasaḥ, from the mind.

Cakṣuṣaḥ, from the eye; by implication, from any of the sense-organs, eye etc. 'The action of the creator Lord' is to be added to the text to make the meaning complete.

59. There are three variations of the text with the word सधस्थ, सधस्थं and सधस्थाः (the last one in the Atharva veda, VI. 123. I).

Sadhastha, O place of sacrifice. Also, O sacrificer.

Śevadhim, सुखनिधिं, treasure of happiness.

Anvāgantā, अनु आगन्ता, coming just after you; following you.

Yajñapatiḥ, यजमानः, the sacrificer.

Jānīta, recognize (him).

Parame vyoman, उत्कृष्टे व्योम्नि, in the celestial region; in heaven.

60. **Vida rūpam asva**, take note of his face or form; know his shape, so that you may recognize him.

Āviḥ kṛṇavātha, प्रकटीकुरुत, disclose it; grant it (to him).

Iṣṭāpūrte, श्रौतस्मार्तकर्मफले, reward for the deeds prescribed by the Śruti and by the Smṛtis.

Devayānaiḥ pathibhiḥ, by the godly paths; paths along which godly people travel.

61 and 62. Repeated from XV. 54-55.

63. **Prastareṇa**, सुगाधारभूतेन दर्भमुष्टिना, with the bunch of grass on which spoon is placed. This grass is placed upon the *kuśā* grass covering the altar.

Paridhinā, with the fencing woods. Three sticks about half a metre in length.

Srucā, with the spoon, used for pouring ghee in the sacrificial fire.

Vediḥ, altar. **Darbha**, *kuśā* grass.

64. **Parādānam**, charity given to other poor or disabled persons.

Dattam, gifts given to close relations, wife, son, daughter, son-in-law etc.

Pūrtam, money spent for public good, such as construction of wells, charitable guest houses, feeding the poor, planting the trees etc.

Dakṣinā, fees for priests.

Vaiśvakarmaṇaḥ agniḥ, विश्वकर्मा एव अग्निः, Agni, that is Viśvakarmā Himself.

65. **Anapetāḥ**, अनुपक्षीणाः, never-exhausting.

66. **Āsan**, आस्ये, मुखे, in the mouth.

Gharmah, from √घृ क्षरणदीप्त्योः, to trickle or to shine; the cloud or the sun.

Arkah, अर्चनीयः पूज्यः, deserving worship.

Tridhātuḥ, त्रयो धातवो ऋग्यजुःसामलक्षणा यस्य, having three elements of Rk, Yajuh and Sāma.

Rajaso vimānah, रजः उदकं, तस्य निर्माता, producer of water. विमिमीते इति विमानः, one that makes is called *vimānah*.

67. **Pāñcajanyaḥ**, पञ्चजनेभ्यः हिताः, beneficial for the five categories of men.

Jīvātave, चिरं जीवनाय, for a long life.

Suva, प्रसुव, प्रेरय, urge us; guide us; lead us.

I have studied Rk, Yajuh and Sāma Veda.

68. **Vātrahatyāya**, वृत्रस्य हनने समर्थं यत् तस्मै, for the strength with which Vṛtra (the nescience) could be destroyed.

Śavase, बलाय, for the vigour or strength.

Pr̥tanāśāhyāya, पृतना शत्रुसेना सह्यते अभिभूयते येन तस्मै, for the might with which the enemy forces can be defeated.

Tvā āvartayāmasi, we make you turn to us; we call you to come to us.

69. **Sahadānum**, सहो बलं ददाति यः तम्, to one who arouses our strength, i.e. the enemy.

Kṣiyantam, आगच्छन्तं, coming close or coming forward.

Kuṇārum, क्वणति दुर्वचो वदति यः तं, to one, who shouts abuses.

Piyārum, to one that causes injury; violent.

Ahastam, having disarmed him. **Apādam**, making him footless, i.e. giving him no chance to run away.

Tavasā, बलेन, by force.

70. Repeated from VIII. 44.

71. **Mṛgaḥ**, मृत्युं गमयति यः, one that sends to death, सिंहः व्याघ्रो वा, a lion or a tiger. Also, मृत्युं गच्छति यः, one that goes to death, a deer or any small animal in general.

Na, इव, like.

Kucarah, कुत्सितं चरति यः, one that behaves badly.

Giriṣṭhāḥ, living in mountainous terrain.

Parāvataḥ parasyāḥ, दूरतरात् देशात्, from far far away.

Sṛkam, सरणशीलं, sharp-cutting.

Saiṁśaya, having whetted or sharpened.

Pavim, वज्रं, thunderbolt. **Nudasva**, drive away.

Tādhi, ताडय, hit them; kill.

Mṛdhaḥ, संग्रामेभ्यः, from battles.

72. **Suṣṭutīḥ**, शोभनाः स्तुतीः, fine praises.

73. **Prṣṭaḥ**, sought by the seekers.

Sahasā, with vigour. **Riṣaḥ**, वधात्, from killing.

74. **Kāmam**, अभिलाषं, things that we desire.

Aśyāma, प्राप्नुयाम्, may we obtain.

Ūtiḥ, protections. ऊतिभिः, with your protection.

Rayivah, धनवन्, O rich one! **Vājam**, अन्नं, food.

Dyumnam, सुखं, happiness.

75. **Uttānahastāḥ**, अबद्धमुष्टिकाः, open-handed; liberal.

Rarimā, ददिम, have given to you.

Namasā, प्रणिपातेन, with reverence; humbly.

Asredhatā, from √स्लिध गतौ, to move; unmoving;
अनन्यगतेन, faithful only to you.

Manmanā, विजानाति येन, with which proper knowledge is gained. Or, देवमहिमानं जानाति येन, with which the might of deities is realized.

76. **Dhāmacchad**, धामानि छादयति यः सः, छादनं न्यूनानां पूरणं अतिरिक्तानां समीकरणम्, one who levels the places; leveling means filling the pits and cutting the ridges.

Brahmā, Lord of knowledge.

Bṛhaspati, the Lord Supreme.

Viśve devāḥ, all the bounties of Nature.

Subhe, शुभे स्थाने, in auspicious environments.

77. Repeated from XIII. 52.

CHAPTER XIX

According to the ritualists, the Chapters XIX-XXI contain formulas for the Sautrāmaṇī yajña. This sacrifice is prescribed for a king, who has been dethroned to procure his restoration; as a means of obtaining general eminence; for a Kṣatriya to assure victory; for a Vaiśya to acquire cattle and wealth. It consists mainly of the offering to the Aśvins, Sarasvatī and Indra, of *surā*, a fermented drink made with *śaṣpa* (young grass), *tokman* (green barley), *lājā* (parched grain) and *māsara* (a mixture of rice and *śyāmāka* i.e. millet, boiled in water). The name of the sacrifice is derived from Sutrāmā (Indra, the great protector).

1. This verse refers to Soma. In legend, Soma is a particular plant, which was cut, crushed, pressed and the juice was strained. This juice had an exhilarating or gladdening effect more or less like that of marijuānā. This was drunk at sacrifices. Now Soma plant or creeper is extinct ; at least no one recognizes it.

Dayānanda has interpreted Soma as a physician. Mahīdhara interprets this verse as if it is addressed to *surā*, the wine. There is not a word in the text to suggest *surā*.

Tīvrām, तीक्ष्णं, pungent; strong.

Soma, juice of Soma plant; curative extract.

Aśvibhyām, the twin-healers. In legend, they are the physicians of gods, who have effected many a marvellous cure. They are always mentioned as a pair. We can interpret them as physicians and surgeons.

Sarasvatī, deity of learning and arts. In Yajurveda, she is mentioned as a doctress also.

Sutrām̐, to the good protector.

2. **Pari śīncata**, serve, distribute.

Sutam, which has been pressed out.

Adribhiḥ, ग्रावभिः, with pressing stones.

Mahīdhara has brought *surā* in this verse from nowhere.

Dadhanvān, धारितवान्, has placed; has deposited.

Naryaḥ, नरेभ्यो हितः, benefactor of men.

3. **Pūtaḥ**, clarified, strained; filtered.

Pavitreṇa, with the strainer.

Pratyañ, forward. **Prañ**, backward.

Yujyaḥ, suitable; fitting.

Vāyoḥ pavitreṇa, strainer of air; pneumatic filter.

4. **Sūryasya duhitā**, daughter of the Sun, the Dawn. श्रद्धा
वै सूर्यस्य दुहिता, Śraddhā, Faith. (Uvaṭa).

Vāreṇa, with the sieve; वारयति दोषान् यत् ।

Śaśvatā, सनातनेन, with the eternal.

Tanā, विस्तृतेन, with the vast; large.

5. **Surayā**, with sura, wine; with invigorating fluid.

Pavate, पवित्रीकरोति, purifies. Also, जनयति, produces.

Brahma, intellectual power. **Kṣatram**, power of fighting.
Tejah, कान्तिः, lustre; radiance.

Indriyam, faculties of sense-organs.

Śukreṇa, शुद्धेन, with the sparkling (drinks).

Deva, O Lord. **Devatāḥ**, the enlightened ones.

Rasena, रसेन युक्तं, delicious.

6. Repeated from X. 32.

7. In this verse *Surā* and *Soma*, both are mentioned.

Nānā, पृथक्-पृथक्, separate.

Sadaḥ, स्थानं, place.

Mā saṃ srkṣāthām, let you two not mix together. Perhaps drinking *surā* and *soma* at a time or by the same person was discouraged.

Surā, wine, liquor. सोमवल्त्यादि लता, *Soma* creeper or the like. (Dayānanda).

Śuṣmīṇī, शुष्मं बलं अस्या अस्ति, सा, one that has got strength; strong; invigorating.

Somaḥ, शान्तः, calm; tranquilizer.

Svām yonim, your own place; abode. कारणं, your own origin or principle. (Dayā.).

8. The *Soma* is addressed to in this verse.

Upayāmagr̥hito' si, you have been taken on a base, i.e. you have been taken in a cup, called *Antaryāma*. This cup of *Soma* juice is drawn in the morning. This expression occurs at many places in the *Yajurveda*. (Griffith).

Āśvinam tejaḥ, brilliance of the sun and the moon. Dayānanda interprets *aśvins* as a pair of the sun and the moon. Also, brilliance of the two healers.

Sārasvatam vīryam, manly vigour of Sarasvatī. (Mahīdhara). Manly vigour will be inappropriate in a female. It will be better to translate it as manly vigour of Sarasvān, a deity of knowledge, or a knowledgeable person. Dayānanda interprets it as 'the might of Vedic speech'. Also, वीर्यं सामर्थ्यं, capability.

Aindram balam, might of the resplendent Lord.

Tejaḥ, vīryam and balam have been made to correspond with *moda, ānanda* and *mahas*.

9. **Manyuḥ**, मानसं प्रज्वलनं कोपः, anger; wrath; enthusiasm.

Sahaḥ, पराभवकारि बलं, conquering power.

10. **Viṣūcikā**, व्याध्यधिष्ठात्री देवता, a deity presiding over infectious diseases. Also, a certain disease; cholera.

Imam aṁhasaḥ pātu, may protect this man (the sacrificer) from harm, or from sin, or from sickness.

11. **Ahatau pitarau mayā**, my parents have not been killed by me. यो हि प्रत्युपकर्तुमसमर्थः तेनैव मातापितरौ हिंसितौ भवतः, by him are the parents killed or injured who is unable to reciprocate the good done by the parents to their children.

Saṁprcaḥ, संयोजकाः, uniters.

Viprcaḥ, वियोजकाः, separators.

12. **Vācā**, वेदवाण्या, with the sacred speech of the Vedas. Or, with a soothing speech.

Indriyāṇi, इन्द्रियाणां सामर्थ्यं, strength of the sense-organs.

13. Ingredients for preparing liquor are mentioned in this and the following three verses and are symbolized for praiseworthy things, such as grass-shoots are the symbols of *Dikṣā*, consecration and so on.

Śaṣpa, fresh grass shoots. Also, germinated wheat. **Tokma**, germinated corn. Also, germinated barley.

Lājāḥ, parched grain (paddy, corn etc.).

Somasya krayasya, acquisition of mental happiness. Or, purchase of Soma plants.

Madhu somāṃśavaḥ, honey is the symbol of *soma* (spiritual bliss) drops.

14. **Nagnahuḥ**, सर्जत्वक्, त्रिफला, शुण्ठी, पुनर्नवा, चतुर्जातिक, पिप्पली, गजपिप्पली, वशावका, बृहच्छत्रा, चित्रकेन्द्र, वारुणी, अश्वगन्धा, धान्यक, जीरकद्वय, हरिद्राद्वय, विरूढयव व्रीहयः एकीकृताः नग्नहुः, these condiments and medicinal herbs mixed together with germinated wheat and barley are called *nagnahuḥ*.

Māsaram, शष्प, तोक्म, लाज, नग्नहून् व्रीहिश्यामाकयोश्चरू बहुजले पक्त्वा शष्पादि चतुर्णां चूर्णेः संसृज्य स्थापयेत्। एतत् द्वयं चूर्णाचामरूपं मासरम्, fresh grass shoots, germinated grain, parched grain along with *nagnahuḥ* are to be boiled in sufficient water and a concoction to be made; then powdered wheat and *śyāmāka* are to be mixed; this mixture is called *māsaram*. Kept for some time to ferment, it turns into liquor.

Upasad, अतिथिः, guest (Dayā.). Also, services; or sieges (seats) for guests.

Mahāvīrasya, of a great and brave person. (Dayā.). Also, of the cauldron.

15. **Parisrut**, परितः सर्वतः स्रवति यत्, that which flows out from all sides; milk. Also, a kind of beer, prepared from herbs concocted and fermented.

Indra, the aspirant, who seeks realization of the Supreme.

16. **Āsandī**, मञ्जिका, stool; wooden chair.

Rājāsandī, king's throne.

Surādhānī kumbhī, a pitcher in which liquor is kept.

Antaraḥ, the mid-space. Also, interval between the two altars.

Kārotaraḥ, सुरापावनचालनी, filtering cloth (for straining liquor).

17. **Saṁ āpyate**, प्राप्यते, is obtained. Or, is indicated; is understood.

Indriyam, that of Indra; of the resplendent Lord. Also, वीर्यं, manly vigour.

Yūpaḥ, a stake, to which a victim is fastened.

Praṇītaḥ, is built; is carried forward; is meant or indicated.

18. **Havirdhānam**, the store, where sacrificial supplies are kept.

Āgnīdhram, the place where sacrificial fire is kindled; sacrificial fire-place.

Sadaḥ, seat. **Gārhapatyaḥ**, householder's fire.

Patnīśālam, wife's mansion.

19. **Praiṣebhiḥ**, by being obedient. Also, by orders, the liturgical directions given by a superior priest to his assistants.

Āpriḥ, a class of propitiatory hymns, addressed to Agni in various forms and titles.

Prayāja, fore-offerings. Offerings of ghee offered before the chief sacrifice.

Anuyāja, after-offerings, offered after the chief sacrifice.

Vaṣaṭ kārāiḥ, saying *vaṣaṭ* when offering sacrificial oblations.

Āhuti, a sacrificial oblation, offered with the words *svāhā* or *vaṣaṭ* or *veṭ*.

The commentators suggest that by implication it must be rendered like this : प्रयाजैः प्रयाजान्, अनुयाजैः अनुयाजान् वषट्कारैः वषट्कारान् आहुतिभिः आहुतीः ।

Dayānanda interprets the verse as under :

By ordering one gets servants, by pleasing actions one gets pleasing attendants, by good implements of sacrifice one gets favourable materials of sacrifice and by performance of sacrifice one gets oblations.

20. **Puroḍāśa**, a mass of ground rice made into a rice cake, something like *iḍli* of South India. Also, any oblation offered in sacrificial fire.

According to the commentators, this verse is to be interpreted as पुरोडाशैः पुरोडाशान्, हविर्भिः हवींषि, छन्दोभिः छन्दांसि, सामिधेनीभिः सामिधेनीः, याज्याभिर्याज्याः, वषट्कारैः वषट्कारान् ।

Sāmidenīḥ, *mantras* with which the sacrificial fire is kindled.

Yājyā, *mantras* recited by the *hotā*, when oblations are poured into the fire.

21. **Āmikṣā**, पयस्या, whey. उष्णे दुग्धे दध्नि क्षिप्ते घनभाग आमिक्षा, शिष्टं वाजिनं, when curd is mixed in boiling milk, the resultant solid part is *āmikṣā* and the rest is called *vājinam*.

Karambhah, gruel. **Parīvāpah**, roasted rice. Also, soured milk. Also, हविष्पंक्तिः, a series of oblations.

22. **Kuvalam**, कोमलं बदरीफलं, jujube fruit.

Parīvāpa, roasted rice. **Upavākāh**, यवाः, barley.

23. **Karkandhūni**, small jujube fruit.

Saumyasya, सोमस्य सारस्य, of the curative essence. Also, Soma's pap; चरोः, of an oblation of rice, barley and pulse boiled with butter and milk.

24. **Stotriyah**, a verse of eighty syllables used in certain ceremonies.

Āśrāvaya, Adharyu's call to the Agnīdhara : 'āśrāvaya' (i.e. bid here).

Pratyāśrāvah, the answer by the Agnīdhara : 'astu śrauṣaṭ'.

Dhāyyā, a particular type of verse.

Pragātha, a combination of two verses in different metres.

25. **Uktha**, recitation of praise-songs.

Nivid, small invocations.

Praṇavaḥ, ओङ्कारः, the sound 'Om'.

Śastra, a type of praise-song.

26. **Āptam**, प्राप्तं, is obtained.

27. **Vāyavyaiḥ**, वायव्यानि सोमपात्राणि, with wooden cups (for Soma juice).

Satena, वैतसं पात्रं सत इत्युच्यते, with cane-basket.

Dronakalaśa, big storing vat (for Soma juice).

Kumbhīm, pitcher; small jar.

Ambhr̥ṇau, पूतभृत् आधवनीयौ, two vessels, called *pūtabhṛt* and *ādhavanīya*, for cleansing and filtering Soma juice.

Sthālī, cooking pot.

29. **Idā**, स्तुतिः, praise.

Sūktavākaiḥ, with pleasing utterances.

Śaṁyunā, by calmness. **Patnīśaṁyāja**, pleasing response from wife. Also, oblations for wives of gods.

Saṁsthām, consummation; concluding form of Soma sacrifice. Also, good establishment.

30. **Vratena**, by observing a vow.

Dikṣā, consecration. **Dakṣiṇā**, expertise; also, priestly guerdon.

Dakṣiṇā śraddhām, दक्षिणया श्रद्धां, by expertise the faith.

Satyam, सत्यं ज्ञानं, अनन्तं ब्रह्म, true knowledge. Or, the eternal Supreme.

31. **Brahmaṇā**, प्रजापतिना, by the Creator. Or, by the learned intellectual persons.

32. **Surāvantam**, one provided with delightful drinks; with intoxicants; with liquor.

Hinvanti, वर्धयन्ति, speed up.

Namobhiḥ, by offerings of devotional bliss. Or, with foods.

Svarkāḥ, शोभनोऽर्कोऽर्चनं मन्त्रा वा येषां ते, those whose worship or verses of praise are good. 'अर्को देवो भवति यदेनमर्चन्ति अर्को मन्त्रो भवति यदेनेनार्चन्ति अर्कमन्त्रं भवत्यर्चति भूतान्यर्को वृक्षो भवति संवृतः कटुकिम्नः' (Nirukuta, V. 4). Arka may mean God, a hymn, the food, or a tree.

Madema, may we make him (Indra) rejoice.

33. The commentators interpret this verse as addressed to *surā*, while it can easily be interpreted as addressed to Soma.

Soma, a plant with intoxicating and gladdening juice, considered to be having medicinal properties; cure-plant.

Surayā sutasya, brewed with liquor.

Jinva, प्रीणीहि, delight.

34. According to legend, Namuci, the son of Asura, was a friend of Indra. He used to drink Soma and Surā with Indra, and he drank the manly strength of Indra with these drinks. Now Indra became powerless. He explained his misery to the two Aśvins, the physicians of the gods, and Sarasvatī, the divine doctress. They gave him a thunderbolt made with water's foam, with which Indra cut off the head of Namuci.

Namuci, न मुञ्चति इति नमुचिः, a vicious devilish disease; an incurable disease; an addiction.

Āsurāt, असुरपुत्रात्, from the son of Asura (Namuci).

Indriyāya, for recouping the power of sense-organs.

Śukram indum, bright (sparkling) and delightful.

35. **Riptam**, लिप्तं, is clinging here.

Rasinaḥ, रसवतः, of the delightful; juicy.

Sacībhiḥ, कर्मभिः, by his actions.

Śivena manasā, शुद्धेन चित्तेन, with pure and unblemished thought or mind.

Somam, cure-juice; juice of Soma plant.

36. According to the ritualists, here follow the formulas (*mantras*) for oblation and prayer to the Fathers or the Manes of the departed ancestors.

Svadhā, oblation; food. Also, an exclamation like *svāhā*, *vaṣaṭ* and *veṭ* to be pronounced while pouring an oblation in the fire.

Svadhāyibhyaḥ, स्वधां प्रति गमनशीलेभ्यः, to those who are in quest of food.

Namaḥ, reverence; homage. Also, food.

Akṣan, भक्षितवन्तः, have eaten.

Śundhadhvam, शुद्धाः भवत, be cleansed.

37. **Somyāsaḥ**, सोमसम्पादिनः, drinkers of Soma juice (cure-juice).

Vyaśnavai, प्राप्नुयाम्, may obtain (full life span).

38. **Pavase**, purify. **Āsuva**, प्रापय, grant us.

Urjam iṣaṁ ca, vigour and food.

Ducchunām, wicked dogs; evil despicable persons.

39. **Devajanāḥ**, देवाः, enlightened ones. Or, देवानुगामिनो जनाः, godly persons.

Manasā dhiyaḥ, my thoughts along with my mind. Or, my actions along with my thoughts.

40. **Deva dīdyat**, हे दीप्यमान देव, O shining deity; O refulgent Lord.

Śukreṇa pavitreṇa, with a pure and bright strainer.

Kratūn Kratvā, our sacrifices with actions (may you purify).

41. **Pavitram**, पवित्रकारिणी शक्तिः, the purifying power.

Arciṣi, in your bright glow.

Antarā, अन्तः मध्ये, in the middle.

Brahma, knowledge; prayer; Lord Supreme.

42. **Vicarṣaṇiḥ**, द्रष्टा कृताकृतज्ञः, beholder; cognizant of our commissions and omissions.

Pavamānaḥ, the purifier Lord. Also, Soma juice being filtered through a strainer.

43. **Pavitreṇa savena ca**, with your purifying power and with your impulsion.

Viśvataḥ, सर्वतः, from all sides.

44. According to the commentators, this verse is a *prahvalikā*, an enigma, in which it is not clear to whom it is addressed. They have speculated that it might have been addressed to Surā kumbhī, a wine-jar, and Punatī devī is the cleanser of wine; or, it may be Sautrāmanī speech or Ukhā, the fire-hearth. We have interpreted it in the context of Sarasvatī, the Divine Speech.

Tanvaḥ, शरीराः, bodies; forms.

Punatī, पावनं कुर्वाणा, purifying; cleansing.

Sadhamādeṣu, सह मदन्ति यत्र, तेषु यज्ञस्थानेषु, where people get together and rejoice; places of sacrifice; Or, any other festive gathering.

45. **Samānāḥ**, तुल्याः, equal; of equal status.

Samanasaḥ, तुल्यमनस्काः, friendly to each other; of accordant thought.

Svadhā namaḥ, shelter and food.

Yama rājye, यमस्य राज्यं यत्र तत्र, in a kingdom where there is rule of law; in a well-regulated state. Also, in the kingdom of Yama, the god of death; in the yonder world.

46. **Jīvāḥ jīveṣu māmakaḥ**, people among living people who favour me, or belonging to me; closely related to me.

Śrīḥ, splendour; wealth and reputation. May they continue to support me.

47. **Śrīti**, द्वौ मार्गौ, two paths; two ways of life.

Martyānām, for men to follow.

Pitṛnām, of our elders; of our fathers or manes.

Pitarām ca mātaram ca antarā, भूलोक द्युलोकयोः मध्ये, between the father and the mother, i.e. heaven and earth.

48. **Prajananam**, प्रजोत्पादकं, producer of children.

Daśavīram, bestower of ten brave sons. Or, 'प्राणाः वै दश वीराः प्राणानेव आत्मन् धत्ते', ten vital breaths. (प्राण, अपान, व्यान, उदान, समान, नाग, कूर्म, कृकर, देवदत्त, धनञ्जय), are verily the ten heroes; he incorporates them within him. (Śatapatha, XII . 8.1.22). The vital breaths improve health.

Sarvagaṇam, whole of my clan. Also, with all parts of my body. 'अङ्गानि वै सर्वे गणाः', the parts of the body are all the clan.

Sanim, सनति ददाति इति सनिः, granter or bestower of.

Ātmasani, bestower of self or of spirit.

Lokasani, लौकिकं सुखं ददाति यत् तत्, bestower of material wealth. Also, bestower of fame.

Abhayasani, bestower of freedom from fear, i.e. security.

Dhatta, may you all (plural), God and all the bounties of Nature confer. Also, O *pitarah*, elders (or the departed fathers).

49. **Avare, parāsaḥ, madhyamāḥ**, lower, high and the middle (category). Or, dwelling on earth, in the sky and in the mid-space.

Somyāsaḥ, delightful. Also, drinkers of Soma.

Asuṁ ya iṣuḥ, those who have obtained life. Also, who have gone to the world of spirits; those who, have been reduced to the vital breaths.

Avṛkāḥ, अवृकस्वभावाः, who are not of a wolf-like nature, i.e. kind hearted. Also, नास्ति वृकः, शत्रुर्येषां ते, अनमित्राः, those who have no enemies.

50. **Navagvāḥ**, नवां गां गच्छन्ति ये ते, those who traverse a new path; explorers.

Āṅgirasah, radiant with knowledge. Also, the descendants of Āṅgiras.

Atharvāṇah, firm on principles. Or, the descendants of Atharvan.

Bhṛgavaḥ, illuminated with knowledge. Or the descendants of Bhṛgu.

51. **Vasiṣṭhāḥ**, ये अतिशयेन धनिनः, those who are very rich. Also, those who have full control over themselves.

Anūhire, अनु ऊहिरे, अनुवहन्ति, प्राप्नुवन्ति, obtain; or arrange.

Somapītham, सोमपानं, Soma drinking feast. Or, devotional congregation.

Yamaḥ, controller of the universe. Also, deity presiding over death.

Uṣannuṣadbhiḥ, कामयमानः कामयमानैः सह, desirous with disiring ones.

Pratikāmam, यथाकामं, as much as he desires.

52. **Pracikitaḥ**, from √कित ज्ञाने, to know, reputed for wisdom; or reputed as wisdom itself.

Rajiṣṭham, ऋजुतमं, most straight or easy.

Neṣi, नयसि, lead (us).

Indo, हे इन्दु, सोम, O bestower of bliss. Also, moon; Soma plant.

Ratnam, रमणीयं यज्ञफलं, enjoyable reward of sacrifice.

Dhīrāḥ, धीमन्तः, ध्यानवन्तः, wise; meditating.

53. **Paridhīm**, enclosures. Or, परिधयो यज्ञोपद्रवकारकाः, those who disturb sacrifices; enemies.

Apórṇu, अपोर्णुहि अपगमय, remove; cast away.

Avātaḥ, नास्ति वातो यस्य, वातादिभ्यः उपद्रवेभ्यः रहितः, free from disturbances such as winds etc. ; undisturbed.

Naḥ maghavā bhavā, भव, be rich for us; grant riches to us.

54. **Dyāvāprthivī ātatantha**, you have spread out heaven and earth; you have made heaven and earth firm; you have spread yourself through heaven and earth.

Pitr̥bhiḥ saṁvidānaḥ, accordant with the elders or Fathers or manes.

55. **Barhiṣadaḥ**, बर्हिषि दर्भे यज्ञे वा, seated on grass-mats; seated at the sacrifice. Or, seated in the assemblies.

Arvāk, down; here. **Ūtī**, ऊत्या, with protection.

Cakṛmā, we have prepared. **Juṣadhvam**, enjoy them.

Śantamena, with the pleasing; health-giving.

Śaṁ yoh, शं योः शामनं रोगाणां, यावनं भयानां, curing the diseases and removing the fears.

Arapaḥ, 'रपो रिप्रमिति पापनामनी भवतः' *rapa* and *ripa* mean sin; अरपः, free from sin, or fault.

56. **Suvidatrān**, कल्याणदानान्, liberal and good donors.

Napātam, न विद्यते पातो यस्मिन्, where there is no fall or failing; sure success.

Viṣṇoḥ vikramaṇam, यज्ञो वै विष्णुः, spreading of sacrifice.

Sutasya pitvaḥ, सोमस्य पानं, drink of gladdening juice, or Soma juice.

57. **Upahūtāḥ pitarāḥ**, the elders or the Fathers have been invited.

Somyāsaḥ, those with sweet or mild temperament. Also, who are fond of Soma.

Śruvantu ādhibruvantu, may they listen to us and talk to us; be acquainted with our problems and guide us.

Nidhiṣu, निहितेषु, placed upon; Or, the treasures.

58. **Agniṣvātāḥ**, गृहीताग्निविद्याः, experts in the use of fires. Or, अग्निना स्वात्ताः खादिताः, consumed by the fire. (Mahīdhara).

Svadhayā madantaḥ, अन्नेन तुष्टाः, delighted with food.

59. **Sadaḥ sadaḥ**, well-versed in parliamentary manners; those who have been occupying seats in the assemblies.

Supraṇītayaḥ, शोभना नीतिन्यायो येषां ते, makers of good laws.

Attā, अत्त भक्षयत्, eat. **Prayatāni barhiṣī**, spread out on mats.

Sarvavīram, सर्वे वीराः पुत्राः यत्र तम्, wherein there are all sons or all brave.

60. **Ṭvarāt**, स्वयमेव राजते इति स्वराट्, the sovereign Lord. Also, यमः, the deity of death.

Asunītim, असून् प्राणान् नयति इति असुनीतिः प्राणयुक्ता चिरकालजीवनी, long-lasting.

Tanvam, शरीरं, body.

Yathāvaśam, well under control. Or, यथाकामं, as he likes.

61. **Nārāśāmsa**, in the work undertaken for the benefit of all men. Also, in a cup containing Soma juice dedicated to Nārāśāmsa, Agni, praised by men.

Rtumataḥ, ऋतुसंयुक्तान्, careful about seasons.

Suhavāḥ, easy to call; responding promptly to our calls.

62. **Ācyā jānu**, जानु पातयित्वा, bending your knee.

Abhigṛṇīta, प्रशंसत, praise it.

Āgaḥ, अपराधः, offence; misbehaviour.

Puruṣatā, पुरुषतया, as human beings; or due to manly arrogance.

63. **Aruṇinām**, अरुणवर्णानां, of the red coloured; red coloured rays (of the sun; of the fire). Or, on the mats made of red wool.

Putrebhyaḥ, to us the sons. Being fathers, it is proper to give riches to sons.

Vasvaḥ, वसुनः, of wealth. Or, वसूनि, the wealth.

64. **Kavyavāhana**, कविषु साधु इति कव्यं, तद् यो वहति सः

कव्यवाहनः, *kavya* is knowledge; one that conveys it is *kavyavāhanaḥ*. Also, *kavya* is the food meant for wise elders or Fathers. Bearer of oblations, called *kavya*, to a class of manes, is called *kavyavāhana*.

Śravāyyam, श्रोतुं योग्यं, worth listening to.

Panayā, पनय, देहि, give (to us).

Devatrā, देवेषु or देवेभ्यः, to the enlightened ones; to godly persons.

65. **Havya, kavya**, offerings to divines are *havya*; offerings to the wise or the elders or the manes are *kavya*.

Devebhyasca pitṛbhyaḥ, to the divinities or the deities and to the Fathers, the elders or the manes.

Pravocati, प्रब्रवीतु, may tell them that this is your portion and this yours.

66. **Avāt havyāni**, हवींषि वहसि स्म, you used to carry the oblations.

Te akṣan, ते भक्षयन्ति स्म, they used to eat.

Pra yatā, प्रयतानि शुद्धानि, pure; unadulterated.

Prādāh, दत्तवान्, had given; had supplied.

67. **Ye ceha, ye ca neha yānsca vidma, yān u na ca pra vidma**, those who are here, those who are not here, those whom we know, and also those whom we do not even know (due to long interval of separation). All are welcome and to be treated with food and drinks.

68. **Namaḥ**, homage, reverence. Also, food.

Pūrvāsah, who departed earlier. **Upārāsah**, who followed later.

Pārthive rajasi niṣattā, पृथिवी लोके स्थिताः, dwelling on this earth or in this material world.

Suvrjanāsu vikṣu, शोभनाचारासु प्रजासु, among people of righteous actions.

69. **Adhā**, अथ, now; then. **Parāsah**, उत्कृष्टाः, illustrious. Also, in the old days.

Pratnāsah, ancient. **Āsuṣāṇāḥ**, अश्नवानाः व्याप्नुवन्तः, pervading

Śucīdayan, शुचिं निर्मलं अयन् प्राप्ताः, have reached the unblemished.

Dīdhitam, सूर्यरश्मिं रविमण्डलं वा, sun's rays or the orb of the sun.

Ukthasāsah, उक्थानि शस्त्राणि शंसन्ति ये ते, those who sing hymns of praise.

Kṣāmā bhindantaḥ, breaking out of earth.

Aruṇiḥ apavran, uncovered the bright red rays.

70. **Nidhīmahī**, स्थापयामः, we set you (here).

Samidhīmahī, संदीपयामः, blow you to blaze.

Uṣataḥ, कामयमानान्, those who are willing to or desirous of (coming).

71. **Spṛdhaḥ**, याः स्पर्धन्ते ताः शत्रुसेनाः, armies of the enemy. Also, संग्रामान्, battles.

For Namuci see notes XIX. 34.

72. **Rājā**, king of herbal plants. **Suta**, pressed out.

Mṛtyum ajahāt, leaves death behind.

Rjīṣeṇa, with other crude drugs. Also, सरल भावेन, easily.

Rtena satyam indriyam, यज्ञेन सत्यं बलं आप्नोति, by sacrifice the truth gains strength.

Andhasaḥ vipānaṁ śukram, अन्नस्य विविधं पानं शुद्धं भवति, consumption of food becomes pure.

Indrasya idam indriyam, (may) this be the strength of Indra, the resplendent Self.

Payah, amṛtam, madu, milk, nectar-like, honey sweet.

73. **Kruṇi**, हंसः, a swan. Also, the vital breath, that produces heat in the body.

It is rumoured that a swan can, from a mixture of milk and water, drink milk and leave the water.

74. **Chandasā**, स्वच्छन्दतया, at its will; in its wisdom. Also, with hymns of the Veda composed in metres.

Suciṣat, निर्मले गगने स्थितः, seated in a cloudless sky.

Haṁsaḥ, the sun that floats in the sky.

75. **Parisrutaḥ annāt**, सर्वतः पक्वात् भोज्यात्, from well-digested food.

Brahmaṇā kṣatram, fighting power alongwith the intellectual power.

76. **Retah**, semen. **Indriyam**, penis.

Jarāyuṇā, by caul. **Ulbam**, the surrounding folds of foetus.

Janmanā, at the time of birth, i.e. delivery.

77. **Satyānr̥te**, सत्यं च अनृतं च, truth and falsehood.

Ásraddhā, नास्तिक्यं, disbelief. **Śraddhā**, आस्तिक्यबुद्धिः, faith.

78. **Sutāsūte**, सुतं च असुतं च, pressed out and unpressed. Also, fermented and unfermented.

Vedena, having acquired the knowledge. Also, with the knowledge of the Vedas.

79. **Parisrutaḥ rasam**, juice of pressed out Soma (Cure-juice).

Śukram, pure; bright; sparkling.

80. In this and the following fifteen verses the formation of human body in the womb is described. According to the traditionalists, these verses describe the process with which the two Áśvins and Sarasvatī recreated the body of Indra, who was emaciated beyond repair, because Namuchi had drunk all his strength.

Tantram, पूर्वापरैः सूत्रैः दक्षिणोत्तरैश्च, with the threads spread from front to behind, i.e. warp and from south to north (from right to left). i.e. woof.

Sīsenā, with lead; with a loom made of lead. **Savītā**, Áśvinau, Sarasvatī and Varuna are said to be the deities who work as master physicians and give a new body to Indra, the soul.

81. **Tisro devatāḥ**, three deities; two Áśvins and Sarasvatī.

Sometimes Sarasvatī has been depicted as a divine Doctress in the Yajurveda.

Śacībhiḥ, कर्मभिः, प्रज्ञाभिः, with skilful procedures.

Saṁrarāṇā, working in full accord as a team.

Śaṣpa, विरूढव्रीहिः, germinated wheat. Or, grass-shoots.

Tokma, विरूढयवाः, germinated barley.

82. **Rudravartanī**, रुद्रस्य प्राणस्य वर्तनिः मार्गो येषां तौ, those whose path is that of the vital breath, i.e. controlling the vital breaths.

Antaram peṣaḥ, अन्तर्वर्ति रूपं, internal form.

Asthi māsaraiḥ, (they make) bones with *māsara*, a mixture of powdered grains.

Majjānaṁ kārotareṇa, marrow by straining through a strainer.

Gavāṁ tvaci, covering them with the skin of sense-organs.

83. **Tasaram**, shuttle. **Vema**, loom.

Parisrutā, secreted juices. **Rohitam**, लोहितं, blood.

Nagnahuḥ, a concoction of many herbs and medicines.

84. **Janitram**, reproductive. **Retah**, semen.

Amatim durmatim, ignorance and ill-will.

Ūvadhyaṁ, आमाशयगतं अन्नं, the food when it is in the stomach is called ऊवध्यम् ।

Sabvam, पक्वाशयगतं अन्नं, food being digested in the intestines.

85. **Yakṛt**, liver. **Kloma**, kidneys.

Matasne, two lungs. **Vāyavyaiḥ**, with air-passages.

Pittam na, पित्तं च, and also the gall.

86. **Gudāḥ**, bowels. **Plīhā**, spleen.

Āsandī, base. **Nabhiḥ**, navel.

87. **Vaniṣṭhuḥ**, स्थूलान्त्रं, large intestines.

Janitā kumbhaḥ, reproductive pitcher; womb.

Śacibhiḥ, with powers.

Yonyām antaḥ garbhaḥ, the womb at the end of the vagina.

Plāśiḥ, the penis.

Pitr̥bhyaḥ, for the fathers; elders; manes.

88. **Sat**, an important part.

Āsan, आस्यं मुखं, mouth. **Capyam**, चय्यं, that which collects.

Vālaḥ, filter. **Śepaḥ**, लिङ्गं, penis.

89. **Grahābhyām**, with two cups.

Śṛtena chāgena, with boiled goat-milk.

Godhūmaiḥ, with the corns of wheat.

Utāni, eye-brows. **Peśaḥ**, रूप, appearance; form.

Śukram asitam, white and black; bright and dark.

90. **Na**, here is used in place of *ca*, meaning 'and'.

Grahābhyām, for the two receivers or cups.

Upavākaiḥ, with germinated barley.

Barhiḥ, दर्भः, sacrificial grass.

Nasyāni, hair inside nostrils.

91. **Kesarāṇi**, लोमानि, fine small hair.

92. **Ātmani**, शरीरे, on the body.

Upasthe, on the pubes.

93. **Āṅgāni ātmani**, joined his limbs with the body.

Ātmānam aṅgaiḥ, joined the soul with his limbs or the body.

Śatamānam ayuḥ, a life-span having a measure of a hundred years.

Amṛtaṁ jyotiḥ, the light immortal.

94. **Patnī**, पत्नी भूत्वा, becoming a wife (to the Aśvins).

Yonyām antaḥ, within the womb.

Garbham, the embryo.

Apām rasena, with the essence of the waters.

Sāmnā, peacefully; without any disturbance.

Apsu rājā, lord of the waters. Being the lord of waters, He can control the water in the womb.

95. **Bhiṣajā**, भिषजौ, the two Aśvins; physicians and surgeons.

Sarasvatyā, सरस्वत्या सह, alongwith Sarasvatī, the divine Doctress.

Tejaḥ, बल, vigour. **Indriyāvat**, strength-giving.

Parisrutā, strained or filtered drink.

Sāragham madhu, bee-honey.

Induḥ, आह्लादकः, delighting.

CHAPTER XX

Mantras for Sautrāmaṇī yajña are continued in this chapter. A sacrificer's seat or stool, representing the royal throne is placed between the two altars and a black buck skin is spread over it. The sacrificer sits on it and the ceremony goes on.

According to Dayānanda this chapter pertains to the duties of a king.

1. **Yoniḥ**, उत्पत्तिस्थानं, birth-place. **Nābhiḥ**, navel, centre.

Kṣatram, क्षतात् त्रायते इति क्षत्रं, that which protects from injury; the ruling power; governing power. In the beginning, jungle law prevailed everywhere. Might was right. Then people assembled and decided to have a king, who will govern according to law.

2. **Varuṇaḥ**, वरुणीयः, उत्तमगुणस्वभावः, venerable.

Dhṛtavrataḥ, who has taken an oath, or a vow.

Pastyāsu, विशो वै पस्त्याः; प्रजासु, upon the subjects, i.e. the people.

Niṣasāda, has sat upon; ascended to the royal throne.

3. **Savitā**, creator Lord; impeller Lord.

Aśvinoḥ, of the two Aśvins, i.e. the healers.

Pūṣnoḥ, of Puṣan, the nourisher.

Brahmavarcasāya, सर्वत्र अस्खलितवेदवेदाङ्गजनिता कीर्तिः ब्रह्मवर्चसं, for the reputation of faultless learning of all the disciplines of knowledge, i.e. the Arts and the Sciences.

Sarasvatyai, सरस्वत्यै सरस्वत्याः, of Sarasvatī the divine Doctress.

Bhaiṣajyena, with the science of medicine, or treatment of diseases.

Indrasya indriyeṇa, with the power of sense-organs granted by the resplendent Lord.

Abhiṣiñcāmi, I sprinkle you with water; I bathe you; I crown you.

4. **Kaḥ**, who? Also, कः प्रजापतिः, the creator Lord.

Suśloka, शोभनकीर्ते, O you of good fame.

Sumaṅgala, you of good weal. Or of good ascendance.

5. **Rājā**, kingship. Or, brilliant. **Samrāt**, emperorship.

Virāt, overlordship.

The sacrificer assumes finest qualities in all the parts of his body; at least he resolves or wishes to have them.

6. **Mahaḥ**, बलं, might. **Manyuḥ**, उत्साहः, enthusiasm.

Bhāmaḥ, wrath. **Sahaḥ**, रिपुनाशशक्तिः, conquering power.

7. **Indriyam**, ऐश्वर्यं धनं, wealth. **Kṣatram**, defending the weak.

8. **Prṣṭiḥ**, ribs. Or, back. **Raṣṭram**, good government.

Aratnī, elbows. **Viśaḥ**, प्रजाः, the people.

9. **Cittam**, thinking; thought. **Vijñānam**, विशिष्टं ज्ञानं, correct information.

Ānandanandau, आनन्दः नन्दश्च, joy and pleasure.

Jaṅghā, leg, part below the knee.

An allegoric description of kingship.

10. **Pratitiṣṭhāmi**, I am established with respect.

Kṣatre, in the ruling and governing power.

Rāṣṭre, in the government or the administration. (not to be confused with nation).

Pratyāṅgeṣu, in the limbs; parts of the body.

Ātman, आत्मनि, in the soul. **Puṣṭe**, in the development.

11. **Trayā ekādaśa**, त्रिप्रकाराः एकादश, thrice eleven; 33.

Surādhasaḥ, राधः इति धननाम, शोभनधनाः, bounteous.

Br̥haspatipurohitāḥ, whose leader is Br̥haspati.

Save, आज्ञायां वर्तमानाः, at his urging; under his orders.

12. **Prathamāḥ**, first divinities, eight Vasus, the earth etc.

Dvitiyāḥ, second divinities, eleven Rudras.

Tṛtīyāḥ, third divinities, twelve Ādityas.

Puronuvākyaḥ, पुरः, preceding and अनु, following sentences.

Yājyā, invocation. Also, यज्ञक्रिया, sacrificial rituals.

13. **Ānatiḥ**, reverence to me. **Āgatiḥ**, assemblage of people near me. **Upanatiḥ**, presents; gifts.

14. **Devaheḍanam**, disrespect towards godly persons or towards the bounties of Nature.

Enasaḥ, from sin. **Amhasaḥ**, from guilt.

17. **Indriye**, मनसि, in our mind.

Arye, स्वामिनि, against the employer.

Śūdre, सेवके, against the employee.

Avayajanam, नाशनं, expiation.

18. **Āpaḥ**, प्राणाः, vital breaths; life. **Aghnyāḥ**, that which should never be killed.

Avabhṛtha, sacrifice. **Nicumpuṇa**, purificatory.

Niceruḥ, नितरां चरति यः सः, ever-moving.

Ava ayakṣi, नाशितवान् असि, you have expiated.

Pururāvṇaḥ, torturing; exceedingly troublesome.

19. This verse is addressed to Soma, (the Soma plant or the moon). Repeated from VI.25 and VI. 22.

20. **Drupadāt**, द्रुममयात् पदात्, from a wooden stake; from toil at a stake. Also, from a wooden sandal.

Pavitreṇa, with a strainer.

Āpaḥ śundhantu mā enasaḥ, may the waters cleanse me of my sins (blemishes).

21. **Tamasaḥ ud aganma**, we have risen above the darkness.

Svaḥ, light. **Uttaram**, higher; better.

Uttamam jyotiḥ, the best light.

22. **Āpaḥ anu acāriṣam**, I have sported in the waters.

Rasena, with pleasure. **Sam asṛkṣmahi**, संसृष्टोऽस्मि, I have been united (with pleasure).

Payasvān, having plenty of milk (or water).

Sam srja, संयोजय, unite me with.

23. **Edhaḥ**, एधयति दीपयति इति एधः, fire-brand. Also, prosperity.

Samit, kindling fire-wood. **Samāvavarti**, rotates; comes again.

Vaiśvānarajyotiḥ, a light like fire; or a light leading all men; lustrous as fire.

Bhūh, O Being! (a *mahāvyaḥṛti*, an auspicious exclamation). Or, सत्तामात्र ब्रह्म, the Supreme God, in His existential aspect.

24. **Vrataṁ ca śraddhāṁ ca**, कर्म च विश्वासं च, action and faith; vow and faith.

25. **Brahma ca kṣatraṁ ca**, intellectual power and the ruling power. Or, the mental and physical power. Or, the categories of men endowed with these powers.

Prajñeṣam, जानीयाम् प्राप्नुयाम्, may I know or attain.

Agninā, with the adorable Lord.

26. **Sediḥ**, langour; idleness. Also, दुःखं, distress due to want of food.

27. This verse appears to be addressed to a husband and wife.

Ainśuḥ, भागः, part. **Paruḥ**, पर्व, joint.

Somam, सुखं, bliss. **Acyutaḥ**, अस्खलितः, unspilt.

28. **Siñcanti**, they pour. **Kim tvaḥ**, what a thing you are!

29. **Dhānāvantaṁ**, consisting of rice. **Karambhiṇam**, consisting of oats, or groats.

Apūpaḥ, fried sweet cake or bread.

30. **Bṛhat**, a rich praise. Also, *bṛhat sāman*.

Marutaḥ, brave soldiers. **Vṛtrahantamam**, the greatest killer of nescience.

Vṛtra, one that covers (the light, the knowledge, or the intellect).

Rtāvṛdhaḥ, supporters of law.

31. **Adribhiḥ**, ग्रावभिः, with stones. **Ānaya**, bring; pour.

Punāhi, पुनीहि, filter it. **Pātave**, पानाय, for drinking.

32. O Soma, I take you within myself.

33. Repeated from X. 23.

34. **Vilāyakaḥ**, विलाययति विषयेभ्यो निवर्त्य आत्मनि स्थापयति यः सः, one that detracts (the mind) from worldly things and diverts it towards the soul or the Self. Also, tranquilizer.

Viśvabheṣajaḥ, a cure-all remedy.

35. **Te**, त्वां, you. **Aśvinakṛtasya**, prepared for Aśvins; or prescribed by Aśvins.

36. The Adhvaryu's part of the ceremony comes to an end here and now Hotā begins officiating.

This and the following ten verses (eleven in all) form an Āprī hymn (propitiatory hymn). Devatās of these verses are इध्मः, तनूनपात् or नराशंस, इडः, बर्हिः, द्वारः, उषासानक्ता, दैव्यौ होतारौ, तिस्रो देव्यः, त्वष्टा, वनस्पतिः and स्वाहाकृतयः respectively. Indra is praised with these verses. All these deities are considered as manifestations of Agni.

Samiddhaḥ, प्रदीप्तः, enraged; brightening up; kindled.

Purorucā, प्रसरन्त्या दीप्त्या, with the forward-going light.

Anike, मुखे, in front of; in the beginning of.

Pūrvakṛt, acting in advance.

Tribhiḥ trimśatā devaiḥ, with the thirty three *devas* (the bounties of Nature).

Vajrabāhūḥ, one with the bolt in his hand.

Duro vi vavāra, द्वाराणि विवृतानि अकरोत्, opened the doors.

37. **Narāśaṁsaḥ**, नरैः शस्यते शस्त्रैः स्तूयते यः सः, who is praised by men with praise songs.

Mimāṇaḥ, मिमीते, प्रतिगणयन्, knowing or recognizing, or measuring.

Prati śūraḥ, brave against brave.

Tanūnapāt, तनूं शरीरं न पातयति रक्षति यः सः, he who keeps his body always fit.

Vapāvān, having plenty of butter or fat.

Candri, one who possesses gold. **Hiraṇyaiḥ**, with gold-pieces.

38. **Īḍitaḥ**, praised. **Harivān**, owner of good horses.

Abhiṣṭiḥ, one that comes to help, or one who is praised all around.

Śardhamānaḥ, बलायमानः, gaining strength.

Purandaraḥ, पुरं रिपुनगरं दारयति यः सः पुरन्दरः, render of enemy forts.

Gotrabhit, cleaver of cow-stalls. Also, cleaver of clouds.

39. **Barhiḥ**, यज्ञः, sacrifice. Also, दर्भः, grass-mat.

Prācīnaṁ sīdat, सीदतु, may be seated on the eastern side.

Uruprathāḥ, विस्तीर्णख्यातिः, famed far and wide. Also, extending far and wide.

Ādityaiḥ vasubhiḥ, by old and young sages.

Aktam, anointed.

40. **Kavaṣyaḥ duraḥ**, clanging doors.

Vṛṣāṇam, वर्षितारं सेक्तारं, showerer. Also, desirous of copulation.

Janayaḥ, capable of being good mothers.

Viśrayantām, विव्रियन्ताम्, may be opened wide.

Devīḥ, दिव्याः, divine. **Mahobhiḥ**, उत्सवैः, with festivities.

41. **Bṛhātī**, अतिशोभने, majestic. **Payasvatī**, full of water; watery.

Tantuṁ tatam, well-spread thread.

Peṣasā, in a fine shape or pattern.

Devānām devam, god among gods; सर्वपूज्यं, most respectable.

Surukme, शोभनं रुक्मं रोचनं कान्तिः ययोः ते, those two whose sheen is very good.

42. **Mimānau**, यज्ञं निर्मिमाणौ, building up the sacrifice.

Purutrā, protecting many; protecting in many ways.

Prathamau, foremost; first of all.

Madhunā haviṣā, with sweet offerings, oblations.

Mūrdhan, मूर्ध्नि, at the head of.

Prācīnaṁ jyotiḥ, प्राच्यां दिशि वर्तमानं, the eastern flame or light. Also, the ancient light.

43. **Tisro devīḥ**, three divinities, Idā, Bhāratī and Sarasvatī.

Viśvatūrtiḥ, surpassing all. Or, reaching everywhere.

Acchinnam tantum, (may keep this) thread of sacrifice unbroken.

Payasā, हविषा, with milk-offerings.

44. **Tvaṣṭā**, the deity that gives form to all the things; the Universal Mechanic.

Vṛṣṇe भूरिरेतसे, to one with ample manly vigour.

Apākaḥ, न विद्यते पाकः प्रशस्यः यस्मात् सः, unmatched in excellence.

Acīṣṭuḥ, अञ्चनशीलः सर्वत्रगतः, moving everywhere.

Samanaktu, भोजयतु, may honour them.

45. **Vanaspatiḥ**, conservator of forests. Also, यूपः, the stake.

Avasṛṣṭaḥ, मुक्तः, freed. **Tmanyā**, आत्मनि, within himself.

Śamitā, pacifier. Also, immolator.

Indra, the aspirant; seeker.

46. **Turāṣāt**, killer of the enemies of the weak and the meek. Also, swift conqueror.

Vṛṣāyamāṇaḥ, वृष इव आचरन्, behaving like a bull. वृषभः सर्वलोकत्रासकृत्, a bull is a cause of terror for all.

Ghṛtapruṣā, घृतबिन्दुना, with drops of butter.

Svāhā devāḥ, स्वाहाकृतिभिः देवाः, divinities or the enlightened ones (may rejoice) with the offerings.

47. **Avase**, अवनाय रक्षणाय, for protection.

Sadhamāt astu, अस्माभिः सह माद्यन् भवतु, be exhilarated alongwith us.

Taviṣiḥ, बलयुक्ताः सेनाः, powerful armies. Or, energies.

Abhibhūti, अभिभवितृ, overpowering.

48. **Dūrāt āsāt**, from far away and from near-by. **Indrah**, the resplendent Self.

Abhiṣṭīkṛt, अभिलषितपदार्थकारी, fulfiller of our aspirations.

Ojiṣṭhebbhiḥ, अतिशयेन बलादिगुणयुक्तैः नरोत्तमसैन्यैः, with an army of brave and impetuous soldiers.

Sanḡe samatsu, संग्रामेषु, in battles.

Vajrabāhuḥ, equipped with adamantine forces.

Turvaṇiḥ, हन्ता, destroyer.

49. **Accha**, अभि, towards. **Haribhiḥ**, with vital faculties. Also, अश्वैः, with horses.

Avase rādhase ca, for protection and wealth.

Virapśī, महान्, powerful. **Vajrī**, possessor of adamantine will power. **Maghvā**, bounteous.

Vājasātau, संग्रामे, in battle.

50. **Śakram**, शक्तं, capable; strong. Or, आशुकर्तारं, quick acting.

Svasti dhātu, अविनाशं कल्याणं करोतु, may save us from harm and bestow weal on us.

51. **Svavān**, आत्मनः वशी, possessor of his own self. Also, धनवान्, rich.

Viśvavedāḥ, सर्ववित्, cognizant of all.

Sutrāmā, सुष्ठु त्रायते यः सः, a good protector.

Bādhatām, अपगमयतु, remove; cast away.

Suvīryasya patayaḥ, शोभनाः वीराः सुवीराः पुत्रादयः, तेभ्यो हितं सुवीर्यं, तस्य स्वामिनः, possessor of progeny and wealth to maintain it.

Sumṛdikaḥ, शोभनसुखकारी, bestower of abundant happiness.

52. **Sumatau**, receiving his favour; in his good books.

Dveṣaḥ, दौर्भाग्यं, misfortune. Also, enmity.

Ārāccit, दूरादेव, even from far away.

Yuyotu, पृथक् करोतु, remove away from us.

Asme, अस्मत्तः, from us.

53. **Mayura romabhiḥ**, peacock-haired; having hair like feathers of a peacock; multicoloured.

Haribhiḥ, रश्मिभिः, with the rays. Also, अश्वैः, with horses.

Mā yaman, may not detain you.

Vim na pāśinaḥ, just as the fowlers (catch) a bird. **Dhanva**, मरुदेशः, a desert.

54. **Vṛṣaṇam**, वर्षितारं, showerer. **Arkaiḥ**, मन्त्रैः, with hymns.

Vīravat gomat, wealth consisting of brave sons and cattle.

55. This and the next eleven verses form an Āprī, a propitiatory hymn in praise of the Aśvins and Sarasvatī. The Aśvins, as divine physicians, attend on Indra as a matter of course, but how does Sarasvatī come in, unless she be thought as divine Doctress? According to the Śatapatha Sarasvatī here is *vāk*, speech, the healing word.

Samiddhaḥ agniḥ, the fire has been made blazing.

Gharmaḥ, प्रवर्ग्यः, cauldron. **Virāt**, sparkling Soma juice.

Dhenuḥ Sarasvatī, Sarasvatī, the divine Doctress like a milch-cow.

Indriyam, वीर्यं बलं, giving manly vigour; strength-giving.

56. **Tanūpā**, तनूनां पातारौ, protectors of body.

Rajāmsi, लोकाः, the worlds.

Vahān, वहन्ति, carry; send. **Pathibhiḥ**, through the channels.

Indra, the aspirant; the seeker of truth.

57. **Nagnahum**, mixture of numerous herbs and medicines for brewing liquor; yeast.

Indum, सोमं, cure-juice; a juice that cures all the maladies.

58. **Ājuhvānā**, आहुयमाना, being invoked. Also, आह्वयन्ती, calling.

Indriyāṇi, powers of sense-organs, eyes etc.

Iṣam ūrjam rayim sam dadhuḥ, ददुः, (they) bestowed food, vigour and wealth.

59. **Namuceḥ**, न मुञ्चति धनं यः सः नमुचिः, तस्य, of the miser. Also, a vicious disease. In legend, name of a mighty *asura*, who exhausted the strength of Indra.

Ābharat, आहरत्, brought; offered.

60. **Kavaṣyaḥ**, सच्छिद्राः, full of holes. Also, resounding.

Duraḥ diśaḥ, द्वारदिशः, doors of the regions; or doors that are the regions.

Indro na, इन्द्रश्च, and Indra, the resplendent Lord.

61. **Divā sāyam**, in the day as well as in the evening; at all times; continuously.

Sarasvatyā samjānāna, सरस्वत्या एकमती, both of them in accord with Sarasvatī, the divine Doctress.

Indriyaiḥ samāñjāte, संयोजयतः, unite him with the powers of the sense-organs; confer strength on him.

Supesāsā, शोभनं पेशः रूपं ययोः तौ, both of beautiful form.

62. **Sacā**, सह, with. **Sute**, when the Soma is pressed out.

63. **Tisrastredhā**, thrice three; three in three separate forms; three dwelling in three different places.

Madam suṣuvuḥ, brewed the gladdening drink. Also, provide with elating bliss.

64. **Adhuḥ**, अदधुः स्थापयामासुः, provided; gave; offered.

65. **Vanaspatiḥ**, Lord of vegetation.

Śaśamānaḥ, स्तुवन् सन्, being praised.

Kilālam, अन्नरसं, sweet beverage. Also, liquor brewed from grain and honey. In legend, a drink of gods just like *amṛta*.

66. **Gobhirna**, गोभिश्च, *na* in place of *ca*; and with cows.

Māsaram, rice-gruel. A mixture of powdered grains, which mixed with *nagnahu* are used for brewing liquor.

67. **Namuciḥ**, कृपणः, miser; niggard.

68. **Āsurāt namuceḥ**, from devilish addiction. न मुञ्चति इति नमुचिः, that which does not loosen its grip, i.e. addiction. Also, असुरपुत्रात् दैत्यात् नमुचेः, from Namuci, the son of Asura.

Magham, महनीयं, tremendous; plentiful.

Balam, force; power.

64. **Paśavaḥ**, गोमेषाजादयः, animals, cow, sheep, goat, etc.

Abhyānūṣata, अवर्धयन्, अस्तुवन् वा, encouraged; or praised; from √णू स्तवने, to praise.

70. **Indriyam**, इन्द्रियसामर्थ्यं, बलं, strength.

Haviṣpatiḥ, हविषां स्वामी, lord of offerings.

Saścata, सचताम्, सेवताम्, may bestow on.

72. **Āśata**, व्याप्नुत, may attend. From √अशूङ् व्याप्तौ, to pervade.

74. **Nāsatyā**, न असत्यौ सत्यौ एव, always truthful, the Aśvins.

Supeśasā, of beautiful appearance.

Hiraṇyavartanī, traversing the golden paths. यत्र पथि गच्छतः तत्र हिरण्यं एव सम्पद्यते, wherever they go, it becomes gold.

Naṛa, नरौ, (two) persons with manly qualities.

75. **Sukarmaṇā**, कल्याणकर्माणौ, performers of good deeds; skilled in their work.

Sudughā, easy to milk; easy to get favour from.

Vṛtrahā, destroyer of evil tendencies. Or, killer of nescience.

Śatakratuḥ, performer of a hundred sacrifices, i.e. selfless deeds.

76. **Āsure namucau**, (in the actions) against the wicked and unsocial elements.

Surāmam, सुष्ठु रम्यं, pleasant; delightful.

Vipipānāḥ, विविधं पिबन्तः, drinking together. Also, विविधरक्षादिकर्तारः, protecting in various ways.

77. Repeated from X. 34.

78. **Agnaye**, for the leader of people.

Aśvāsaḥ, अश्वाः, horses. **Ṛṣabhāsaḥ**, ऋषभाः, bulls.

Ukṣaṇaḥ, उक्षाणः, oxen. **Vaśāḥ**, good-tempered cows. Or, barren cows.

Āhutāḥ, have been offered.

Kīlālope, कीलालपाय, to one who drinks *kīlāla*, (a sweet beverage).

Matim janaya, develop friendly inclination.

79. **Śruci**, in the ladle, or spoon.

Camvi, चम्वा, in the mug or cup.

Vājasaniṁ rayim, wealth that brings power.

80. सह to be added with तेजसा, प्राणेन, वाचा and बलेन to make the sense clear.

81. **Nāsatyā**, नासत्या, अश्विनौ, the two Aśvins.

Rudrā, रुद्रौ, शत्रूणां रोदयितारौ, the Aśvins, who make their foes weep.

Nṛpāyyam, sure protector of men.

82. **Vṛṣaṇvasū**, O you two showerers of wealth.

Parah, other person; a stranger; distant.

Ādadharṣat, आधृष्णुयात्, can snatch by force, or overwhelm.

Duḥśaṁsaḥ, a malevolent men; notorious.

Antarah, near one; intimate.

83. **Āvodham**, आवहत्तम्, may you two bring (to us).

Piśaṅgasamdr̥śam, like gold; orange-coloured.

Varivovidam, that which begets wealth.

84. **Yajñam**, benevolent act. **Sarasvatī**, divine speech.

Dhiyāvasuḥ, one who gets wealth by his wisdom or hard work. धी प्रज्ञा कर्म वा ।

Yaṣtu, bless (our sacrifice).

85. **Sūnṛtānām**, प्रियं सत्यं सूनृतं, a speech which is truthful as well as pleasing is *sūnṛtam*; inspirer of such words.

Cetantī sumatīnām, promoter of good ideas.

86. **Maho arṇaḥ**, a great flood. **Ketunā**, कर्मणा प्रज्ञया वा, with actions or with intellect.

Dhiyaḥ, thought; thinking.

87. **Citrabhāno**, चित्राः नानाविधाः भानवः यस्य सः, one of wonderful splendour.

Indra, the self, lower self.

Tvāyavaḥ, त्वां कामयन्ते ये ते, those who are yearning for you.

Aṇvibhiḥ, अङ्गुलीभिः, with the fingers.

88. **Dhiyeṣitaḥ**, धिया बुद्ध्या ईषितः प्रेरितः, urged by your own will.

Viprajūtaḥ, having love and respect for learned and godly persons.

89. **Tūtujānaḥ**, making hurry.

90. **Madhu**, मधुमिश्रितं सोम, Soma juice sweetened with honey. सोम्यं मधु, honey with Soma. Also, sweet devotion.

CHAPTER XXI

This Chapter also contains mantras for Sautrāmanī sacrifice, which began with the Chapter XIX.

1. **Varuṇa**, वरुणीय, venerable Lord. In legend, Varuṇa is the eldest of Ādityas, sons of Aditi. He is a deity presiding over oceans. He is also enforcer of laws in the whole of universe and has a noose, with which to bind and punish the delinquents.

Havaṁ śrudhī, hear our call; listen to our invocation.

Avasyuḥ ācake, रक्षणं पालनं कामये, I seek your protection.

2. Repeated from XVIII. 49.

3. **Agne**, हे पूजनीय, O adorable Lord. Also, O fire divine; Or, O leader of people.

Heḍaḥ, क्रोधं, anger; wrath.

Avayāsisīṣṭhāḥ, अवगमय, निवर्तय, put away; remove.

Vidvān, one who knows everything in its right perspective.

Yajīṣṭhaḥ, most worshipped; greatest performer of sacrifices; most bounteous donor.

Vahnitamah, best of the carriers, i.e. bringer of joys.

Śośucānaḥ, देदीप्यमानः, शोधयन् वा, radiant; or purifier.

Dveṣāmsi, दौर्भाग्यानि, misfortunes; or, enmities.

Pra mumugdhi, प्रमुञ्च, दूरीकुरु, remove far away.

4. **Avamaḥ**, रक्षकतमः, best of protectors.

Nediṣṭhaḥ, अन्तिकतमः, most intimate; closest.

Asyā uṣaso vyuṣṭau, in the glow of this dawn.

Varunam avayakṣva, वरुणं अवभज, reconcile Varuṇa to us.

Vihi mṛḍikam, be gracious to us.

Suhavaḥ, easy to call; one who listens to our invocations promptly.

5. This is an invocation to Aditi. In legend, she is the mother of gods, the Ādityas. अखण्डिता, undivided, or indivisible; अदीना, never humiliated. She may be the Earth. अदितिरदीना देवमाता (Nir. IV. 22).

Suvratānām, शोभनानि व्रतानि आचरणानि येषां तेषां, of those, whose behaviours or actions are good; people of good conduct.

Mahīm, महतीं, great; vast. Also, भूमिं, the earth.

Rtasya Patnīm, सत्यनियमस्य पालयित्रीं, the protectress of the eternal law.

Tuviḥṣatrām, तुवि बहु क्षतात् त्रायते या तां, one who saves from harm in various ways; great protectress.

Ajarantīm, न जीर्यन्तीं, अजरां, free from decay; ever-young.

Urūcīm, बहुव्यंजनां, full of attractions.

Suśarmāṇam, शर्म आश्रयः सुखं वा, granter of shelter or happiness.

Supraṇītim, सुप्रणेत्रीं, good builder, moulder, or constructor. Also, a good construction.

6. Aditi is symbolized as a boat.

Pr̥thivīm, विस्तृतां, विशालां, huge; vast. Also, the earth.

Dyām, सुप्रकाशां, दीप्यमानां, bright; well-lighted.

Anehasam, वाहयित्रीं, a good carrier. Also, एहः क्रोधः तद्रहितां, free from anger or malice. Also, अहन्तव्यां, one that should never be violated.

Svaritrām, equipped with fine oars.

Anāgasam, दोषरहितां, faultless.

Asravantīm, never leaking; leak-proof.

7. **Śatāritrām**, equipped with a hundred oars.

8. **Gavyūtim**, यज्ञमार्गं, way to the sacrifice. Or, गोप्रचारं, a pasture for cows.

Ghr̥taiḥ, अक्षरैः उदकैः, with water that is not saline; with sweet water.

Rajāmsi, लोकान्, worlds. Or, the dust.

Sukratū, सुकर्माणौ, both of you of good actions.

9. **Pra sisṛtam**, प्रसारयतं, extend (your arms).

Bāhavā, बाहू, your two arms.

Āsṛavayatam, आश्रावयतम्, tell it to others.

Śrutam, यशः, fame.

10. and 11. Repeated from IX. 16 and 18.

12. This and the following eleven mantras (twelve in all) form an Āprī hymn.

Samiddhaḥ agniḥ samidhā, the fire kindled with fuel wood.

Susamiddhaḥ, flared up (with ghee).

Agni, gāyatrī metre, and eighteen months old steer, these three bestow life and vigour on Indra (the aspirant).

13. **Tanūnapāt**, तनू न पातयति यः सः, one that does not allow his body to decay. Or, a never decaying body. Also, तनूनां अपां नपात् पौत्रः अग्निः, fire, the grandson of waters. Water's son vegetation; vegetation's son fire.

Here Agni, Sarasvatī, Uṣṇik metre, and *dityavāt*, (two years old steer), these bestow life and vigour on the aspirant.

14. **Īḍyaḥ**, स्तुत्यः, worthy of praise.

Amartyaḥ, अमरणधर्मा, immortal.

Here Agni, Soma, Anuṣṭup metre, and thirty months old steer, these five bestow life and vigour on the aspirant.

15. **Subarhiḥ**, शोभनं बर्हिः कान्तिः यस्य, one with fine splendour.

Puṣaṇvān, पूष्णा युक्तः, nourisher.

Stīrṇabarhiḥ, with spread out sacred grass. Or, with spreading flames.

Trivatsaḥ, three years old.

16. **Mahiḥ**, महत्यः, vast. **Turyavāt**, four years old.

17. **Yahvī**, महत्त्वौ, great.

Paṣṭhavāt, a bullock capable of carrying load.

18. **Daivyā hotārā**, divine invokers or priests; the two Aśvins. Or, Agni and Vāyu.

Indreṇa sayujā yujā, accordant with Indra, and accordant with each other.

Anadvān, a bullock capable of drawing a cart.

19. **Dhenuḥ**, a milch cow.

20. **Turīpaḥ**, तूर्ण आपन्नः अद्भुतः, wonderful.

Puṣṭivardhanā, पुष्टिवर्धनौ, furtherers of nourishment.

Ukṣā, सेक्ता, a breeding bull; virile bull.

21. **Śamitā**, सुखयिता, giver of joy. Also, immolator.

Vanaspatiḥ, Lord of vegetation. **Bhagam**, ऐश्वर्यं, wealth and reputation.

Vaśā, a good tempered cow. Also, a barren cow.

Vehat, गर्भघ्नी गौः, a calf-slipping cow.

22. **Svāhā**, स्वाहाकृतयः, offerings of oblations.

Sukṣatraḥ, शोभनं क्षतात् त्राणं यस्य सः, a good protector from harm or injury.

Bheṣajam, चिकित्सां, treatment; remedy; medicine.

Bṛhad ṛsabhaḥ, a huge and sturdy bull.

23. **Vasantena ṛtunā**, literally with the spring season; in the spring season.

In these six mantras there are six seasons, six deities to be praised, six *stomas* and *ṛṣṭhas* (sāmans) with which to praise, and six virtues with which those deities bestow lustre, supplies and long life on the aspirant.

Season	Deity	Stoma	Sāman or Ṛṣṭha	Virtue
Vasanta	Vasus	Trivṛt	Rathantara	Tejas
Griṣma	Rudras	Pañcadaśa	Bṛhat	Yaśas
Varṣā	Ādityas	Saptadaśa	Vairūpa	Viśaujas
Śarad	Ṛbhus	Ekaviṃśa	Vairāja	Śrīḥ
Hemanta	Maruts	Triṇava (Twenty-seven)	Śākvara	Balam
Śiśira	Amṛtāḥ	Trayastrīṃśa	Raivata	Satyam

Haviḥ, offerings. Also, supplies. **Vayah**, long life.

25. **Viśaujasā**, प्रजया ओजसा च, with the people and power. Also, with people's power.

26. **Śriyā**, with splendour.

28. **Kṣatram**, will and power for defending the weak.

30. This and the following eleven verses form an Āpri hymn. For Āpri hymn refer to notes on XX. 35 to 46.

Hotā yakṣat, होता यक्षतु, let the priest offer oblations.

Idaspade, यज्ञस्थले, at the place of sacrifice; in the place of libation. Also, गोपदे आहवनीये, in the *āhavanīya* (sacrificial) fire (Uvāṭa).

Aśvinau, Indram, Sarasvātīm, these three deities are to be offered oblations.

Ajo dhūmro na, अजः धूम्रः मेषश्च, goat and ram. Also, धूम्रवर्णः अजः, smoke-coloured goat.

Godhūmaiḥ kuvalaiḥ, with wheat and jujube fruit.

Madhu śaṣpairna, मधु शषैश्च, honey with germinated grain.

Teja indriyam, lustre and manly vigour.

Vyantu, पिबन्तु, let them enjoy with; let them drink.

Parisrutā, परिस्तुतया मदिरया, with the brewed liquor. Also, pressed out (Soma juice).

Hotaḥ ājyasya yaja, O priest, offer oblations of ghee.

30. **Tanūnapāt**, तनूनपातं, to *tanūnapāt*, the fire that prevents the body from decaying.

Sarasvatī, divine Doctress. Deity presiding over fine arts.

Avirmeṣo na, अविर्मेषश्च, sheep and ram.

Pathā madhumatā, रसवता पथा, in a sweetly way.

Badaraiḥ upavākābhiḥ tokmabhiḥ, with jujube fruit, *indrayava* (indra-grains) and germinated grains.

31. **Narāśamsam**, the Lord adored by all men.

Nagnahum, a mixture of several herbs and medicines, used as yeast to ferment the liquor.

Surayā, with wine; with fermented drink.

Candri rathaḥ, चन्द्रं स्वर्णं तन्निर्मितो रथः, golden chariot (of two Aśvins).

Vapā, omentum; fat. **Vīryam**, बलं, strength.

32. **Iḍeḍitaḥ**, इडा वाचा ईडितः, praised with hymns.

Ājuhvānaḥ, आहुयन्, invoking.

Rṣabheṇa gavā, with bulls and cows.

Yavaiḥ karkandhubhiḥ lājaiḥ, with barley, jujube fruit and baked rice.

Māsaram, ओदननिःस्त्रावं, scum of boiled rice. Also, a mixture of powdered grains used for brewing liquor.

33. **Ūṇammṛdā**, ऊर्णा इव मृदुभिः, with (sacred grass) soft as wool.

Aśvā śiśumatī dhenuḥ, a mare with a foal and a milch cow.

34. **Duraḥ**, द्वाराणि, doors. **Śukram**, bright; pure.

Jyotiḥ, light; brilliance.

35. **Uṣe**, उषासानक्ते, the dawn and the night.

Naktaṁ divā, रात्रौ अहनि च, in the day and night.

Sarasvatyā samañjāte, keep company with Sarasvatī.

Śyeno na, hawk-like (aspirant).

Rajasā, हृदā, śriyā, रजः शब्दो ज्योतिवचनः, with light, thought and grace.

36. **Daivyā hotārā bhiṣajāvaśvinā**, two divine priests, the healers, the two Aśvins.

Jāgrvi, जागरणशीलाः, keeping awake; ever-alert.

Sūṣam, बलं, strength. **Sīsenā**, with lead.

37. **Tisro devīḥ**, Sarasvatī, Idā, Bhārati.

Bheṣajam trayah, three remedies.

Tridhātavaḥ, three active elements. Also, त्रयः पशवः, three animals : the goat for Aśvins, the ram for Sarasvatī and the bull for Indra. (Mahīdhara).

Apasaḥ, अपस्विनः कर्मवन्तः, active; in good health; not disabled or diseased.

Hiraṇyayaṁ rūpam, a golden form; brilliant appearance.

Mahaḥ, तेजः, sheen; glow.

38. **Suretasam, ṛṣabham, naryāpasam**, शोभनं रेतः वीर्य यस्य, prolific, showerer (or mighty), नरेभ्यो हितं कर्म कर्तारं, whose actions are beneficial for men.

Jūtiḥ, जवः, speed.

Vṛko na rabhasaḥ, quick as a wolf.

Surayā, with fermented drink; with liquor.

39. **Vanaspatim**, the lord of forests.

Śamitāram, हविषां संस्कर्तारं, to the seasoner of the sacrificial materials. According to Mahīdhara, पशूनां संस्कर्तारं यूपरूपेण, to the immolator.

Satakratum, शतकर्माणं, performer of a hundred selfless deeds.

Bhīmam, manyum, bhāmam, भयानकं उत्साहवन्तं क्रोधात्मानं, to the terrible, impetuous, and wrathful.

Namasā, अन्नेन, with proper food.

40. **Ājyasya stokānām**, drops of ghee. **Medasām**, (drops) of fatty oil.

Chāgam, goat. **Meṣam**, ram.

Rṣabham, bull.

Indrāya simhāya sahasē, सिंहरूपाय बलात्मकाय इन्द्राय, to Indra, who is lion-like, and the strength incarnate.

Na is to be interpreted as *ca*, meaning 'and'.

Somam indriyam, सोमं इन्द्रियं बलं च, cure-juice and manly vigour.

Priyam pāthaḥ, इष्टं अन्नं, pleasing food.

Varuṇam bhiṣajām patim, to Varuṇa, the Lord of physicians.

Agnir bheṣajām juṣāṇaḥ, the adorable one taking medicine or treatment.

41. अश्विनौ छागस्य, सरस्वतीं मेषस्य, इन्द्रं ऋषभस्य, to the Aśvins the goat, to Sarasvatī the ram, to Indra, the bull.

Dayānanda interprets Aśvins as पशुपालकृषीवलौ, cattle-breeders and farmers; Sarasvatī as विज्ञानवतीं वाचं, the speech full of scientific knowledge; and Indra as परमैश्वर्यकारकं, bestower of greatest wealth.

Vapā, omentum; or fat. **Medas**, marrow.

Dayānanda interprets *vapā* as बीजतन्तुसन्तानिका क्रिया, the process of perpetuating and improving the breed; and *medas* as स्नेहयुक्त पदार्थ, fatty material.

42. **Somāḥ**, सोमरसाः, Soma-juices; cure-juices.

Surāmāṇaḥ, सुरमणीयाः सुरावन्तो वा, enjoyable or mixed with liquor. Also, सुष्ठु दातारः, good donors.

Sutāḥ, pressed out. Also, brewed; or strengthened.

Śaspaiḥ, takmabhiḥ, lājaiḥ, with grass-shoots, germinated grains and parched grains.

Mahasvantaḥ, enriched with, **Madā**, मदकारिणा, gladdening.

Pariṣkṛtāḥ, śukrāḥ, payasvantaḥ, amṛtāḥ, refined, sparkling, mixed with milk and nectar-like.

Prasthitāḥ, presented; offered.

Madhuścutaḥ, मधुस्राविणः, dripping honey.

43. **Medaḥ**, marrow. Also, fat in the form of milk and butter.

Purā dveṣobhyaḥ, before the malicious people or evil spirits come to disturb.

Purā pauruṣeṣyā gr̥bhaḥ, before the hordes of snatching men come.

Ghāse ajrāṇām, ग्रासे रुचिजनकानां, pleasing to eat; more pleasing more you eat; delicious.

Yavasa-prathamānām, in which barley is the first and foremost (Dayā.). According to Mahīdhara and Uvaṭa, foremost among foods, i.e. meats. 'एतद् वै परममन्नाद्यं यन्मांसम् ।'

Sumatkṣarāṇām, स्वयमेव यानि क्षरन्ति अदितानि, which slip down the gullet of their own; no effort is needed to swallow them.

Śatarudriyāṇām, worthy of hundreds of praises.

Agniṣvāttānām, well cooked in the fire.

Pīvopavasanaṇām, पीवभिः स्थूलैः उपोषितानां निकटस्थितानां, covered with thick layers (of butter).

Pārśvataḥ, from sides. **Śronitaḥ**, from the middle. कटि प्रदेशात् । **Śitāmataḥ**, from shoulders.

Angādaṅgādavattānām, taken from each and every part.

Utsādataḥ, from the deepest part; from the back.

44. Nearly same as verse 43; only Aśvins substituted by Sarasvatī and *chāga* by *meṣa*.

45. Same as 44, the only change being Indra and *ṛṣabha* in place of Sarasvatī and *meṣa*.

46. **Piṣṭatamayā**, पिष्टा सुरूपा, with the most beautiful.

Rabhiṣṭhaya, रभते नियच्छति या, with that which binds fast; very strong.

Raśanayā, with the belt; girdle. **Ādhitaḥ**, धारितवान् one who wears.

Priyāḥ dhāmāni, प्रियाणि स्थानानि, favourite stations or places.

Priyāḥ pāthāmsi, favourite places or favourite foods.

Prastutya iva upastutya iva, इव means च here; praising and lauding.

Upāvasrakṣat, उपावसृजतु स्थापयतु, let him present or put there.

Rabhiyasaḥ iva kṛtvī, quick and strong. इव for च ।

47. **Sviṣṭakṛtam**, सु इष्ट कृत्, performer of good sacrifice; one that makes the sacrifice successful.

Ayāt, यजेत्, let him worship. Also, he visits.

Haviṣaḥ, of the offering.

Agnerhotuḥ, of the fire divine, the sacrificer.

Yakṣat svam mahimānam, He worships His own grandeur.

Ijyā iṣaḥ, इज्याः इषः, food suitable for sacrifice.

Jātavedāḥ, omniscient. **Adhvarā karatu**, may bring the sacrifice to a successful end.

48. **Devam sudevam barhiḥ**, the sacred grass or the sacrifice is divine and right divine.

Na, न here means च । **Indriyam**, strength. **Tejo na cakṣuḥ**, lustre and vision.

Vasuvane, वसुवननाय, at the time of distribution of wealth.

Vasudheyasya vyantu, may obtain store of wealth (for us).

49. **Prāṇam na vīryam**, प्राणं वीर्यं च, vital breath and vigour. Also, घ्राणेन्द्रियं, sense of smelling (in the nose).

Nasi, नासिकायां, in the nose.

50. **Uṣāsau**, नक्तोषासौ, night and dawn.

Sutrāmā, शोभनत्राणौ, good protectors, or life-savers.

Balaṁ na vācamāsyē, मुखे बलं वार्णी च, strength and power of speech in his mouth.

51. **Joṣṭrī**, जोषयिष्यौ, द्यावापृथिव्यौ, अहोरात्रे वा, the sky and the earth; or the day and the night.

Karṇayoḥ śrotraṁ na yaśaḥ, power of hearing and the fame in the ears. Fame is words of praise, which comes through the ears.

52. **Urjāhuti**, offerings of delicious food. Or, bringers of strengthening sacrifice.

Dughe sudughe, like easily yielding cows; fulfillers of our wishes.

Stanayoḥ śukraṁ na jyotiḥ, virility and radiance in the breasts.

53. **Hṛdaye tviṣim na matim**, brilliance and wisdom in the heart (mind). Mati is intellect.

54. **Tisro devīḥ**, three divinities, Idā, Sarasvatī and Bhārati.

Sūśaṁ na madhye nābhyām, and stamina in the middle of navel.

55. **Narāśaṁsaḥ trivarūthaḥ**, Narāśaṁsa, Tvaṣṭā (the divinity praised by men) has got three regions.

Sarasvatyaśvibhyamiṣṭe rathaḥ, his chariot is drawn by Sarasvatī and the two Aśvins.

Reto na rūpam amṛtaṁ janitram, semen (seed), and form (shape) that is immortal and is reproductive also. Or, रेतो न रूपं अमृतं जनित्रे, semen and immortal form in his reproductive organ.

56. **Vanaspatiḥ**, the Lord of Vegetation.

Hiraṇyaparnaḥ, one who has got golden leaves.

Supippalaḥ, laden with good fruit.

Pacyate madhu, ripens sweet fruits.

Ojo na jūtir ṛṣabho na bhāmam, तेजः, वेगं, क्रोधं च, that the revered (*ṛṣabhaḥ*) or the mighty one grants radiance, agility and impetuosity (to the aspirant).

57. **Indra**, O aspirant. Or, resplendent Lord.

Syonaṁ sadaḥ, comfortable seat or house.

Manyum, wrath; enthusiasm. **Īśāyai**, for dominance (over others).

58. **Yathāyatham**, as is due and proper.

Apacitim, पूजा, honour. **Svadhām**, supplies.

59. **Avṛṇīta**, has chosen; selected.

Paktiḥ, हवींषि, sacrificial meals; whatever is to be cooked is *paktiḥ*.

Puroḍāśān, rice-cakes.

Sunvan, brewing; pressing out; distilling.

Surā, fermented drink. **Soma**, Soma-juice.

60. **Sūpasthāḥ**, सुष्ठु उपतिष्ठते सेवते यः सः, one that is doing a good service to (people).

Akṣan, भक्षितवन्तः, have eaten.

Pacata, cooked. **Agṛbhīṣata**, प्रत्यगृह्णन्, have taken.

Avīṛdhanta, have grown strong. **Apuḥ**, have drunk.

61. **Ārṣeya**, O son of a ṛṣi, seer.

Napāt, पौत्रः, grandson. **Vāri**, best; choicest.

Āyakṣyate, आदास्यति, will bring or fetch for me.

Āgurasva, make effort for it.

Āśāsva, ईच्छ, wish for it.

Bhadravācyāya preṣitaḥ, you are sent for making benign speech.

Sūktavākyāya, for speaking pleasing words.

CHAPTER XXII

These four chapters XXII—XXV contain the mantras for Aśvamedha yajña, the Horse sacrifice, a very ancient and most important ceremony, which only a king can perform. Its object is the acquisition of power and glory, acknowledged pre-eminence over neighbouring princes and the general prosperity of the kingdom by the fulfilments of the wishes expressed in verse 22 of this chapter. (Griffith)

Dayānanda does not think these chapters to be connected with the Aśvamedha. However, the Aśvamedha ceremony as imagined and described by the commentators, leaves a very bad taste in the mouth. There is no doubt that the Aśvamedha ceremony was in vogue in the ancient times and was performed by many famous kings mentioned in the Purāṇas and also in comparatively recent history. But it is very doubtful whether the procedures as interpreted by the commentators could have been preva-

lent at any time in this land. Crude, indecent, and unfeasible acts do not fit in the highly sophisticated sentiments expressed in the text of the Vedic mantras. Meanings of some mantras are not clear, but certainly the interpretations of such controversial mantras made by Uvaṭa and Mahīdhara are as far-fetched and unsatisfactory as those of their detractors. We have tried to find a way out, but are not sure whether we have succeeded.

1. According to the ritualists, the Adhvaryu priest ties a *niṣka*, a golden ornament round the neck of the sacrificer and makes him recite this mantra.

Tejo'si śukram amṛtam, you are the light (radiance), bright and immortal.

Āyusṣpā, preserver of life.

Savituh prasave, at the impulsion of impeller Lord.

Aśvinor bāhubhyām, with arms of the healers.

Pūṣṇoḥ hastābhyām, with hands of the nourisher.

Treatment of disease and good nourishment are essential for a long life.

There is not a word in the text to suggest that it refers to a gold ornament. Savitā, the Sun, is mentioned and it refers to him.

2. According to the ritualists, a thirteen ells long rope is tied around the belly of the sacrificial horse while reciting this verse. Though the word *raśanām ṛtasya* is there, still the verse has nothing to do with any rope or girdle of the material world.

Agṛbhṇan, for अगृह्णन्, had taken up; had worn.

Ṛtasya, of truth; of the eternal law.

Kavyāḥ, कवयः, sages with foresight.

Purva āyusi, यज्ञस्य प्रारम्भे, in the beginning of the sacrifice. Also, at an early age. Or, in ancient times.

Saram, ज्ञानं, knowledge. **Sute**, यज्ञे, in the sacrifice.

3. **Abhidhā asi**, अभिधीयते स्तूयते इति अभिधाः, you are praised by all.

Bhuvanam, आश्रयः, shelter.

Agnim vaiśvānaram, the fire, benefactor all men.

4. **Svagā**, स्वयंगामी, one that moves at his own will; not urged or commanded by others.

Bhantsyāmi, I shall bind or put in discipline.

5. **Prokṣāmi**, अभिषिञ्चामि, I sprinkle you with water; I bathe you. I invest you with the charge of.

Juṣṭam, प्रीतं, pleasing to; favoured by.

Abhyamiti, हिनस्ति, smites. **Paraḥ śvā**, away the dog.

6. **Apām modāya**, for the joy of waters. Expression not clear.

अङ्गति इति अग्निः, Agni, one that leaves his mark.

सुनोति इति सोमः, Soma, one that is pressed out.

सूते इति सविता, Savita, one that creates or impels.

वाति इति वायुः, Vāyu, one that blows.

वेवेष्टि व्याप्नोति इति विष्णुः, Viṣṇu, one that pervades.

इन्द्रति इति इन्द्रः, Indra, one that drops (rains); or one who is mighty.

बृहतां (वेदानां) पतिः, Br̥haspāti, one who is master of the great (Vedas).

मिच्छति स्निह्यति इति मित्रः, Mitra; one that loves.

वृणोति भक्तं भजते इति वरुणः, Varuṇa one that takes care of his devotee.

7 and 8. Enumeration of various actions of a horse.

9. Repeated from III.35.

10. **Hiraṇyapāṇim**, the Lord with golden hands. Or, one who bestows gold with his hands.

Cettā, चेतयिता, awakener; instructor; omniscient.

Padam, स्थानं, abode; shelter.

11. **Pra havāmahe**, प्रार्थयामः, pray for.

Sumatim, कल्याणीं बुद्धिम्, the wisdom that brings good.

Satyarādhasam, सत्यं अनश्वरं राधः धनं यस्याः तां, one that is the true and the eternal wealth.

12. **Suṣṭutim**, शोभनां स्तुतिं, good praise. Also, शोभना स्तुतिर्यस्य तां, the well-praised.

Sumatīṛdhah, promoter of good intentions.

Mativide, to him who knows intentions of all.

Īmahe, याचेम, we beg for.

13. **Upahvaye mahe**, आह्वयामि पूजयामि च, I invoke and adore.

Āsavam, delighter. Also, one who urges us to actions.

Devavīṭaye, for the well-being of the enlightened ones.

14. **Viśvadēyam**, विश्वेभ्यो देवेभ्यो हितं, beneficial to all the enlightened ones, or the godly persons.

Bhagam, ऐश्वर्य, wealth and influence.

15. **Bodhaya**, awaken; rouse up.

Amartyam agniṁ samidhānaḥ, fuelling the immortal fire.

16. **Uśik**, मेधावी, wise; brilliant. **Dūtaḥ**, a messenger. The fire is considered a messenger of men to gods or the divinities.

Canohitaḥ, one that brings food. Also, one that makes the food useful.

18. **Pavamāna**, O purifier Lord. Soma is also called *pavamānaḥ*.

Śakmanā, सामर्थ्येन, with your power.

Vidhāre, विशेषेण धारयितुं, for lifting up and holding.

Gojīrayā, जीरा जीवनं, the life. गवां जीरा गोजीरा, the life of animals; with that life of animals.

Ramhamāṇaḥ, moving quickly. **Purandhyā**, पुरं दधाति इति पुरन्धिः धारा, one that sustains the town, the stream of water.

19. According to the ritualists, the Adhvaryu and the sacrificer whisper this *mantra* in the right ear of the horse. Thereafter the horse (who must not be less than 24 years or more than a hundred years old) is loosed towards the north-east to wander free for a year (or for half a year, or still shorter time) as a sign that his master's paramount sovereignty is acknowledged by all

neighbouring princes. The wandering horse is attended by a hundred young warriors, sons of princes or of high court officials, well-armed and ready to protect him from any harm whatsoever. During the absence of the horse an uninterrupted series of prescribed ceremonies is performed at the sacrificer's house.

Aśvaḥ, *hayaḥ* etc. are the synonyms of *aśvaḥ*, only differing in the sense. Most of them have been derived from verb roots meaning motion or speed.

Mayaḥ, pleasant to ride upon. *Nṛmanāḥ*, pleasing to men's hearts.

Vṛṣā, virile; stallion. *Yayuh*, motive force; fond of running. *Śiśuḥ*, analyzer; young. Also, a colt.

Ādityānām patvā, flight of the suns; or the path of the suns.

Āśāpālāḥ, fulfillers of hopes. Also, guarding deities of the regions.

Dhṛtiḥ, सन्तोषः, contentment; patience.

20. *Kaḥ*, प्रजापतिः, creator; the Lord of creatures. Also, सुखं, bliss.

Ādhim, आध्यानं, the mind.

Ādhītāya, to him (the fire), that has been enkindled.

Aditiḥ, Eternity. अदितिः इति पृथिवी नाम, (Nigh. I.1) the earth.

Sumṛdikāyai, सुखयित्र्यै, to her who bestows happiness.

Prapathyāya, to one who leads on the way; guide.

Narandhiṣāya, नरान् दधाति धारयति इति नरन्धिषः, तस्मै, to one who sustains or strengthens men.

Turīpāya, तूर्णं पाति यः, तस्मै, to one who gives protection quickly; speedy.

Nibhūyapāya, नितरां रक्षितो भूत्वा पाति यः, तस्मै, one who protects being protected himself; a sure protector.

Śipiviṣṭāya, to one who is imbibed in all the animals; पशुषु प्राणिषु प्रविष्टः, तस्मै ।

21. Repeated from IV. 8.

22. An important and comprehensive prayer.

Brahman, O Lord Supreme.

Brahmavarcaśī, यज्ञाध्ययनशीलः, studious and inclined to sacrifice.

Purandhiḥ, पुरं शरीरं रूपादिगुणसमन्वितं धारयति या सा, possessing a beautiful physique and mind; well accomplished; cultured.

Sabheyah, सभायां साधुः, well-versed in parliamentary manners.

Nikāme nikāme, as and when we wish.

Yogaḥ, अलब्धस्य प्राप्तिः, acquiring a thing which we do not have; a new acquisition.

Kṣemaḥ, लब्धस्य परिपालनं, maintenance of what we have; avoiding its loss; preservation.

24. **Arvācyai**, downwards; hither; near; to the region near to the aforesaid region, i.e. the region between the east and the south and so on.

Ūrdhvāyai, to the upward region.

Of the last three *arvācyai*, first means the middle of this and the upward region; second means the downward region; and the third means 'the middle of this and the downward region'.

25. An enumeration of different types of water.

26. Different forms of wind and cloud.

29. **Pariplavebhyaḥ**, for swimming creatures.

Divā patayate, that flies in the sky.

34. **Vyuṣṭiḥ**, रात्रिः, the night. **Svargaḥ**, दिनम्, the day.

CHAPTER XXIII

According to the ritualists, Aśvamedha sacrifice is continued in this chapter. Formulas for the ceremonies subsequent to the return of the horse from his wanderings are said to be given here. But Dayānanda does not think that these mantras have anything to do with these ceremonies.

1. According to the ritualists, the sacrificer offers two *mahiman* (grandeur) libations, so called from the name of the golden vessels in which they are presented. It is curious to note that the mantra selected for this purpose contains the word '*hiranya*' (gold), though the meaning of the mantra as a whole is not related to gold at all.

The verse is repeated from XIII. 4.

2. **Svāhā**, it is an exclamation uttered when offering an oblation, meaning 'I dedicate it to so and so', e.g. 'Prajāpataye svāhā', I dedicate it to the Lord of creatures.

Yoniḥ, place; abode.

Whatever your grandeur is there in the day throughout the year, in the wind of the mid-space and in the sun of the sky to that grandeur I dedicate it.

3. **Prāṇataḥ**, of one that breathes.

Nimiṣataḥ, of one that blinks, i.e. every living being.

Kasmai, to whom? Also, to that blissful Lord.

5. According to the ritualists, the sacrificer yokes the horse to a gilded chariot, while this *mantra* taken from Ṛgveda I 6.1 refers to the sun.

Bradhnam, आदित्यं, the sun. **Aruṣam**, free from malice.

Rocante rocanā divi, whose splendour shines in the sky in the form of planets and satellites.

6. **Kāmyā**, covetable. Also, those who fulfil our wishes.

Harī, two horses. **Śoṇā**, tawny.

Vipakṣasā, having different sorts of sides. Or, वि is bird; having wings like birds; swift as flying birds.

Dhṛṣṇū, overwhelming; conquering.

Nṛvāhasā, नृन् वहतः तौ, those who carry men.

7. **Vātaḥ**, tempestuous wind. **Apah**, waters.

Aganīgan, have carried. **Tanvam**, to the body.

Anena pathā, by the same way.

Āvartayāmasi, आवर्तय, may you bring back.

8. **Bhūrbhuvah svaḥ**, O being, becoming, and bliss.
Three *mahāvyaḥrtis*.

Lājīn, लाजानां समूहः, a pile of parched grain flour, सक्तुः।

Yavya, made of grains, barley etc.

Gavya, made with dairy products, milk, curds, etc.

9. **Āvapanam**, उप्यते अस्मिन् इति, वपनस्थानं, a field where seeds are sown.

11. **Pūrvacittih**, a thing that was thought of, first.

Bṛhadvayaḥ, the great bird. वयः पक्षी, a bird.

Piśaṅgilā, पिशं रूपं गिलति अदृश्यानि करोति, one that swallows the shapes of all things.

Pilippilā, smooth and slippery.

12. **Dyauḥ**, the sky. दिव्यगुणप्रदा वृष्टिः, the rain. It is the rain, of which people think first of all.

Aviḥ, रक्षणादिकर्त्री पृथ्वी, the earth. 'श्रीर्वैपिलिप्पिला', (Śatapatha, XIII 2.6.16) श्री शब्देन भूरेव गृह्यते।

13. **Asitagrīvaḥ**, असिता ग्रीवा धूमेन यस्य सः, the black-necked one, i.e. the fire.

Nyagrodhaḥ, holy fig tree. **Sālmaliḥ**, silk-cotton tree.

Syaḥ, वृषा सेक्ता, strong and virile.

Rāthyah, रथे साधुः, suitable for chariot.

Akr̥ṣṇaḥ, अविद्यान्धकाररहितस्य, of one, who is free from ignorance. Also, the moon, who is free from darkness.

14. **Saṁśītaḥ**, शोभितः, beautified. Also, sharpened.

Brahmā, a learned sage.

Somapurogavaḥ, सोमः पुरोगामी यस्य, one that is preceded by soma, i.e. bliss, or wealth or a certain medicinal plant.

15. **Vājin**, वाजः बलं अस्ति यस्य सः, वाजं इच्छति वा, one who has got strength; or who seeks strength.

Kalpayasva, स्वयं रूपं कुरुष्व यादृशमिच्छसि, develop it, as you wish. Also, adorn it.

Na Saṁnaśe, cannot be achieved. नश् means to disappear, to be lost, but in the Veda it may mean to pervade or achieve also.

If you want to strengthen your physique or mind, it is you who has to make effort; none else is going to do it for you.

16. **Riṣyasi**, विनश्यसि, are destroyed. Also, are injured.

Sukṛtaḥ, साधुकारिणः, performers of virtuous deeds.

The commentators have interpreted this and the following verses as if addressed to the horse, which is going to be slaughtered.

18. The verses 18 to 31 are as controversial as they are ambiguous in wording and meaning. Western translators, on the authority of the commentators, have maintained that these verses relate to the cohabitation of the chief queen with the horse of the sacrifice. Expressions, as interpreted by them, are vulgar. Dayānanda has vehemently refuted these interpretations, condemning the commentators for their lack of knowledge and of even common sense. He has offered his own interpretations, which are as unsatisfactory, as those of the commentators. We have our own interpretation, which is no better. Griffiths has found these

verses so obscene, that he has not translated them into English, but in Latin, because in a language with which we are less conversant obscenity becomes acceptable.

Contentions of the commentators are untenable. These meanings also are arrived at after considerable mental exercise and quite arbitrarily distorting the words. Words of the text clearly do not say so. Moreover, they lack common sense. Howsoever perverted a woman, she will not thirst for sexual intercourse with a horse, least of all the chief queen of a king ambitious enough to perform an Aśvamedha sacrifice. According to Griffith, the horse is slaughtered with the verse 15 and in the verse 18 we are presented with a queen complaining that no one is carrying her to the horse, i.e. to the slaughtered horse. The aim is to get a child. One can imagine, with some difficulty, a queen foolish enough to expect a baby by cohabiting with a horse, but it is very-very difficult to imagine a queen so insane as to desire a sexual intercourse with a dead horse. It is impossible to reconcile with such an idea. Uvaṭa and Mahīdhara did not lack common sense. In spite of their inclination towards rituals, their commentaries are a very commendable effort. But why did they fail here so miserably is not clear.

Ambe, ambike, ambālike, according to the commentators these are proper nouns, names of certain women. Alternatively, mother, grandmother and great grandmother.

Aśvakaḥ, a man virile and strong as a horse.

Subhadrikām, शोभनं भद्रं करोति या तां, joy-giving.

Kāmpīlavāsinīm, कं सुखं पीलति गृह्णाति इति कम्पीलः तं वासयितुं शीलं यस्याः तां लक्ष्मीम्, the wealth.

Sasati, from √सस स्वप्ने, to sleep; gets sleepy.

19. **Vaso**, O greatest wealth.

Ajāni, जानीयाम्, may I know; may I get.

Garbhadham, to one who impregnates.

The commentators have interpreted गर्भधं as गर्भं दधाति यत् तत् रेतः, that which impregnates. i.e. the semen. I draw semen with force; you eject semen with force. They suggest that three queens of the king are addressing the horse and implying that may he act as their husband. हे वसुरूप अश्व, मम पतिस्त्व भूया इति शेषः ।

20. **Tā ubhau**, these we two.

Caturah padah, four feet. Yours two and mine two. तव द्वौ मम द्वौ । Also, Dharma, Artha, Kāma and Mokṣa.

The commentators have strangely forgot that a horse has four feet and not two. Total should be six; two feet of the queen and four of the horse. There is not a word in the text to suggest that a horse is meant here. Still they have commented that the queen herself grabbing the male organ of the horse introduces it in her vagina. महिषी स्वयमेवाश्वशिश्नमाकृष्य स्वयोनौ स्थापयति । Moreover, that of a dead horse. A very perverse interpretation.

Prorṇuvāthām, √ऊर्णुञ् आच्छादने, let them be well covered or well clothed.

Vṛṣā, virile, full of manly vigour; showerer.

Translation of these verses according to the commentators will be as under :

20. Let both of us exert our four legs; may we be covered well in the heavenly world. Let the virile horse deposit his semen (in me).

21. Deposit your semen a little below anus moving your male organ vigorously, that which is the life-bliss of women.

22. (The priest says to a virgin :) this little bird (the female sex organ) makes a sound of 'hal hal' while going. The penis strikes into the vagina and the vagina swallows it (and the semen is deposited).

23. (The virgin makes reply to the priest :) this your little bird (male organ) moves as if attempting to speak. It looks just like your open mouth. Please shut up and talk not to us.

24. The chief priest says to the queen : When your mother and father ascend to the bed (made of wood), then your father thrusts his lubricated male organ into vagina. (Implying that your birth has taken place after these obscene proceedings).

25. (The queen makes a reply to the chief priest :) Your mother and father also ascended to the bed. Your mouth shows that you are going to speak (something vulgar), so do not speak any more.

26. Lift her up just as a man carries weight on a mountain (so that her female organ opens wide.). Thereafter let her middle portion agitate like that of a person husking his grain in a cold wind.

27. (Here woman acts as a man). Lift him up just as a man carries weight on a mountain (so that his male organ becomes prominent). Thereafter let his middle part agitate like that of a person husking grain in a cold wind.

28. When a small-or large male organ penetrates into a narrow and small vagina, the two testicles roll over it just like two small fish in a small pit made by a cow's foot.

29. When gods (or godly persons, i.e. the priests) thrust their erect male organ into moistening vagina, then the woman is known only by her thighs.

30. When wild deer feed on the crop, the farmer does not

think that the animal is being nourished. Similarly, when the wife of a Sūdra takes a lover, who is a Vaiśya, the husband of the woman does not think that he is getting rich.

31. When wild deer feed on the crop, the farmer does not think that the animal is being nourished. Similarly, when the wife of a Vaiśya takes a lover who is Śūdra, the husband of the woman does not consider this relationship as good.

With this verse the obscene conversation comes to an end. Meanings presented by Uvaṭa and Mahīdhara are as far-fetched as any others. Moreover, these are quite out of the tune with the general sobriety of the Vedas. It is difficult to conceive that at a solemn ceremony such as Aśvamedha, which aims at establishing paramouncy of the sacrificer king, such vulgar talk by priests and the queens can ever take place.

32. Dadhikrāvṇaḥ, दधाति धारयति नरं इति दधिः, one that supports or carries a man is *dadhiḥ*; दधिः सन् क्रामति यः सः दधिक्रावा, तस्य, of him who runs carrying a man, i.e., a horse.

Surabhi no mukhā karat, may our mouths be filled with fragrance.

The commentators suggest that the mouths of the priests and others were defiled with obscene talk, therefore the prayer to purify them.

Tāriṣat, may extend; प्रवर्धयतु ।

33. The commentators have taken it for granted that the following verses are related to the immolation of the horse and have been interpreted accordingly. Dayānanda has refused to agree with them and has interpreted the verses differently. We disagree with the commentators.

Sūchibhiḥ, सूक्तिभिः, with good recitations. Also, with

needles. **Śāmyantu**, may bring peace to you; pacify you. Also, pierce you.

34. **Dvipadā**, two-footed. Foot, like the limb of an animal, is a part of a metre. Some metres have two feet, some four, some six and some three only.

35. **Mahānāmnyaḥ**, having a great name. Also, nine verses of the Sāmaveda in Śakvarī metre.

Revatyah, बहुधनयुक्ताः, having a big fortune. Also, verses from which Raivata Sāman is formed.

Maighīrvidyuto vācaḥ, rumble of the clouds laden with the lightning.

36. **Loma vicinvantu**, may dress your hair. Also, may pluck your hair (Mahīdhara).

Devānām patnyaḥ, wives of the enlightened persons; wives of gods.

37. **Rajatāḥ, hariṇīḥ, sīsāḥ**, favourably inclined, bringing tributes, and loving. Also, made of silver, gold and lead.

Vājinaḥ, powerful and dynamic.

Simāḥ, प्रेम्णा बद्धा, bound by love. Also, making the boundries of the portions to be cut.

38. Repeated from X. 32.

39. **Ācchyati**, परिष्करोति, refines. Also, cuts.

Viśāsti, विशेषेण शास्ति, guides you; disciplines you.

Gātrāṇi śamyati, pacifies your limbs.

The commentators have interpreted all these three verbs as cutting the limbs of the horse. They have translated *kaḥ*, as *prajāpatiḥ*, the creator Lord. It is Prajāpati that is immolating you.

40. **Śamitāraḥ**, pacifiers; bringers of peace. Immolators.

Śamībhiḥ, with righteous deeds.

41. **Viliṣṭam**, विरुद्धं अल्पमपि व्यसनं, even any small fault.

42. **Daivyā adhvaryavaḥ**, the divine priests. According to Mahīdhara, Aśvins etc.

43. **Chidraṁ prṇātu**, cover up the faults; make up the failings.

Sādhuyā, साधु, propitious.

45-46. Repeated from XXIII 9-10.

47. **Varṣīyaḥ**, महत्तरं, greater; more spacious; elder.

48. **Goh**, धेनोः पृथिव्याः, वाचः वा, of cow; of the earth; of the speech.

Mātrā na vidyate, there is no measure of; cannot be measured.

49. **Viṣṇuḥ**, यज्ञो वै विष्णुः, the sacrifice is Viṣṇuḥ. Also, one of the twelve Ādityas.

Triṣu padeṣu iṣṭaḥ, was worshipped in three steps, i.e. three phases.

Viśvam bhuvanam, whole of the universe; सर्वं भूतजातं, all the beings that exist.

50. **Ekenāṅgena**, with only a part of my body. With my mind. (Mahīdhara). कमनीयेन अंगेन, (Dayā.). I pervade this earth and the sky in a moment with only a part of mine. Whole of this universe is like a particle of sand in a desert in comparison to me.

51. **Upavālhāmasi**, from √वल्ह प्राधान्ये, to challenge; संगम्य आहूय बाहू उत्क्षिप्य पृच्छामि, approaching, calling, raising up my hands I ask.

52. **Pañcasu**, into five. In five elements.

Māyayā, by trickery. छलेन । प्रज्ञया वा; with wisdom.

Mat uttaro na bhavasi, you cannot get better of me.

53-54. Same as XXIII. 11-12.

55. **Piśāṅgilā**, that devours all. **Kurupiśāṅgilā**, that destroys all.

Āskandam arṣati, आस्कन्द उत्स्रुत्य गच्छति, goes in jumps.

56. **Ajā**, she-goat. Also, जन्मरहिता प्रकृतिः, eternal Nature, that is never born. (Dayā.). नित्या माया रात्रिर्वा, eternal delusion or the eternal night.

Śvāvit, सेधा, a porcupine.

57. **Viṣṭhāḥ**, विशेषेण तिष्ठति यज्ञो यासु ताः, bases, upon which a sacrifice stands.

59. **Sūryasya br̥hato janitram**, birth or the origin of the mighty sun.

Yatojāḥ, whence it is born. यतः उत्पन्नम् ।

61. **Vṛṣṇo aśvasya retah**, semen of the horse in heat.

62. **Somaḥ**, ओषधिराजः, Soma plant, the king of the medicines or the herbs. Also, चन्द्रमा, the moon.

63. **Subhūḥ**, auspicious being. **Svayambhūḥ**, born of His own will.

Antarmahatyarnave, महतः अर्णवस्य जलसंघातस्य मध्ये, within the mighty flood of waters.

Prajāpatiḥ, the Lord of the creatures; the creator. Also, nourisher of his progeny.

64. **Somasya mahimnaḥ**, for the glory of Soma, the bliss or the cure-plant.

65. Repeated from X. 20.

CHAPTER XXIV

According to Dayānanda this chapter is about the uses men should make of the animals. But to the ritualists, it enumerates various animals which are to be offered to different gods. There is not a word about their being slaughtered or even being tied; only this much is mentioned that such and such animals belong to such and such deity. Some sort of relationship is, no doubt, established between certain types of animals and certain deities to which they are dedicated. There are twenty one stakes and about fifteen animals, all domestic, are tied to each stake, the total number being 327. In the spaces between the stakes, 282 wild animals, from the elephant and the rhinoceros to the bee and the fly are temporarily confined, to be freed when the ceremony is over. Total number of assembled animals goes up to 609. There is some exaggeration in the number and some almost impossible animals are mentioned. But it must be remembered that the Aśvamedha was a most important tribal solemnity of rare occurrence and that no effort would be spared to assure its performance with all splendour.

Several of the wild animals cannot be identified. Some of the names are conjecturally rendered and some are left in their native forms. (Griffith). Uvāta and Mahīdhara have not tried to establish clearly the identity of each and every animal mentioned in the text.

Details of the animals belonging to a particular deity are amazing.

1. **Tūparaḥ**, शृंगोत्पत्तिकाले अतीते अपि शृंगहीनः, hornless, even at the stage when horns should have grown out.

Rarāṭe, ललाटे, on the forehead.

Adhorāmau, अधः शुक्लौ, with white underbelly.

Lomaśa sakthau, बहुरोमपुच्छिकौ, with bushy tails.

Sakthyoḥ, ऊर्वोः, to his thighs;

Vehat, गर्भघातिनी गौः, a cow that slips its calf.

2. **Śitirandhrah**, with white (ear) holes. Also, with black holes. 'शिति धवलमेचकौ' meaning white, also black. A confusing and inaccurate word.

3. **Śyetaḥ**, श्वेतः, white.

4. **Prṣṇiḥ**, विचित्रवर्णः, speckled.

Palakṣi, पलक्ष शब्दो वलक्षार्थः, श्वेतः, white.

Añjisakthaḥ, with prominent thighs, or with spotted thighs.

5. **Śilpāḥ**, those with variegated colours.

6. **Avarokiṇaḥ**, अवलोकिनः, far-sighted.

7. **Vājināḥ**, belonging to Vājins (deities), or the speedy persons.

Pauṣṇāḥ, belonging to Puṣan.

8. **Enyaḥ**, एकस्मिन् पार्श्वे कर्बुरवर्णाः, variegated on one side.

The commentators have given numbers also of the animals mentioned to be tied to each stake. There is nothing in the text to suggest such numbers. These numbers have been taken from Brāhmaṇa *granthas*.

9. **Devānām patnībhyaḥ**, देवगुणानां विदुषां भार्याभ्यः, to the wives of godly learned persons (Dayā.). It is not clear, who are these deities grossly grouped here together.

10. **Bhaumāḥ**, belonging to *bhūmi*, the earth.

11. **Ālabhate**, नियुनक्ति, appoints; secures. Also, sacrifices.

12. **Tryaviḥ**, अविः is a period of six months. Three six months means one and a half year old. Similarly, *pañcaviḥ*, two and a half years old.

13. **Paṣṭhavāhaḥ**, a four years old steer.

Here animals are said belonging to the various metres of the Vedic compositions.

15. **Saṅcarāḥ**, contemporary. समानं चरन्ति ये ते, those who move together or graze together. Also grouped together.

16. **Anīkavate**, to the commander of an army. अनीकवद्गुण-विशिष्टाय अग्नये, to Agni, who possesses the qualities of an army. अनीकं मुखं, मुखस्थानीयाय, the foremost.

Savātyān, born from one mother.

Bahiṣkān, those born after a long interval.

Svatavadbhyaḥ, inherently valiant; self-strong.

17. **Prāsrīgāḥ**, प्रकृष्टशृङ्गाः, having prominent horns.

21. **Kulīpayas**, also **Kulīkayas**; a kind of aquatic animal; may be an alligator.

24. **Goṣādīḥ**, perhaps cow-egrets, that sit upon cows. or, cow-bird.

Devajāmiḥ, जामिः स्वसृकुलस्त्रियोः, the word *jāmi* means sister, and bride; sisters of the enlightened ones.

25. **Jatūḥ**, bats. **Dātyauhān**, कालकण्ठान्, gallinules.

26. **Pāṅktrān**, field-rats. **Kaśān**, काशान्, voles.

Babhrukān, ichneumons, an animal of mongoose family.

27. **Nyaṅku** and **Kuluṅga** not identified.

30. **Nilāṅguḥ**, not identified.

31. **Dhuṅkṣā**, not identified.

32. **Śakā**, **mayu** and **pidva** not identified.

33. **Śārga**, **srjaya** and **śayāṇḍaka** not identified.

34. **Ātiḥ**, **vāhasaḥ**, **paṅgarāja**, **alaja** not identified.

36. **Suṣilika** not identified.

37. **Golattikā** not identified.

39. **Ruru** and **Kvayih** not identified.

40. **Pippakā** not identified.

According to Mahīdhata, of these 609 domestic and wild animals assembled for the ceremony, all the wild animals are set free and are not to be harmed.

CHAPTER XXV

According to the ritualists, the Aśvamedha ceremony is continued in this chapter. In the first nine verses, (which constitute a Brāhmaṇa, or Exegetical Treatise, as distinct from the Texts and Formulas) oblation is made of the roasted flesh, the various parts of the victim being assigned, with cry of 'Svāhā!' All hail! to a host of deities and other objects which are regarded as deified for the occasion. (Griffith).

But Dayānanda does not agree with this. He contends that these verses only indicate which things are to be put to what uses. Any way, the interpretations of these verses are not very convincing. For example, the commentators have mentioned *Śādam devam* and *avakām devatām*, while there are no such well known *deva* or *devatā* that they should be mentioned first and foremost. The explanation seems to be far-fetched. But the explanations by others also are not quite satisfactory.

Śādam, शीयते छिनत्ति यस्मिन् तं, where a thing is cut to pieces, i.e. the mouth (Dayā.). Fresh grass (Griffith). Fresh fruit. शादो देवता विशेषः, Śāda is a certain god (Uvāṭa).

Avakām, a certain goddess (Uvāṭa) अवकां रक्षिकां मृदं मृत्तिकां, protecting clay (Dayā.). A water plant (Griffith). Soft ripe fruit.

Basvaiḥ, with the gums. दन्तपीठैः, (Uvāṭa).

Tegān, hard nuts. तेगां देवतां, a goddess named Tegā. Mahīdhara concedes that the gods and goddesses such as śāda, Avakā, Mṛda, Tegā etc. are little known (शादादयोऽप्रसिद्धाः देवताः),

still these have been dragged here to make an unconvincing explanation.

1. **Agrajihvam**, forepart of the tongue.

Utsādam, the root (of the tongue).

Avakranda, shouting; crying.

Apa, water. **Vṛṣaṇam**, fertility.

Vartobhyām, with the two eye-lashes.

Pāryāṇi, effectual. **Avāryāṇi**, irresistible.

Pakṣmāṇi, नेत्रोपरिलोमानि, upper eye-lashes.

Ikṣhavaḥ, नेत्रोधोभागरोमाणि, lower eye-lashes.

2. **Upayāmam**, controlling power. The formula accompanying certain Soma libations (Griffith); a certain god (Uvaṭa).

Sat, existence (Griffith); impulsion.

Anūkāśena, with reflection.

Nirbādhena, with the frontal head bone. **Stanayitnum**, thunderbolt.

Niveṣyam, whirlpool.

Aśanim, lightning flash. **Tedanīm**, process of hearing.

Manyābhiḥ, पश्चाद्ग्रीवाशिरा मन्या, back neck nerves.

Nirṛtim, misery. **Aditī**, eternity.

Nirjarjalyena, नितरां जर्जरीभूतेन, extremely ragged.

Stupena, with the crest.

Reśmāṇam, हिंसकम्, violent. (Dayā.).

3. **Indram**, resplendence. **Svapasā**, active.

Vahena, with the shoulder.

Bṛhaspātim, supremacy. **Śakunisādena**, with a bird-like jump.

Ākramaṇam, approach. **Sthūrābhyām**, fetlocks, गुल्फाभ्याम् ।

Rkṣalābhiḥ, गुल्फाधस्था नाड्यः ऋक्षलाः, veins or nerves below the ankle-bone.

Bāhubhyām, with the forelegs.

Jāmbīlena, जाम्बीरं तन्नामकं फलं, तत्सदृशेन शरीरभागेन, रत्नयोरभेदः, jāmbīra is a certain fruit, the part of the body resembling that fruit. Ra and la are interchangeable. So it means the knee-pan.

Agnim, adoration. **Atirugbhyām**, अतिरुचौ जानुदेशौ, the two knees.

Pūṣaṇam, nourishment. **Dorbhyām**, with two forefeet.

Aśvinau, sustenance. **Rudram**, punishment.

4. **Pakṣatiḥ**, प्रथमं दक्षिणपार्श्वस्थास्थि, first rib on the right side.

Nipakṣatiḥ, नीचा पक्षतिर्निपक्षतिः, lower rib than the first, i.e. the second rib.

5. Now the ribs on the left side are mentioned.

Uttaram, the left.

6. **Kruñcābhyām**, for the two curlews; semi-sacred birds like *cakravāka*. **Bhāsadau**, two hips.

Algābhyām, अलगौ वक्षणौ ऊरुसन्धी, two groins.

Kuṣṭhābhyām, two loins.

7. **Vaniṣṭhunā**, with the rectum. **Sthūlagudā**, large intestines. **Andhāhīn**, blind worms **sarpān**, round worms. **Vihrutam**, hook worms.

Vasti, bladder. **Vṛṣaṇam**, sperm.

Vājinam, sexual power; potency.

Retasā, with the semen. **Cāṣān**, the foods.

Pradarān, fissures. **Kūṣmān**, constipation.

Śakapiṇḍa, stools; excrement.

8. **Kroḍah**, chest. **Pājasyam**, belly. **Jatravaḥ**, cleavicle bones. **Bhasat**, लिङ्गाग्रं, forepart of the penis.

Hṛdayaupāśena, adjacent portion of heart. Aorta (Griffith).

Puritatā, with the artery of heart.

Udaryeṇa, with the inside of the belly.

Matasnābhyām, with the two cardiac arteries.

Plāśibhiḥ, शिश्नमूलनाडीभिः, with the ducts. **Upalān**, hail-stones.

Klomabhiḥ, क्लोमा उदर्यो जलाधारः, spleen. क्लोमा गलनाडी इति कर्कः, (Mahīdhara) क्लेदनैः (Dayā.). Lungs (Griffith).

Glaubhiḥ, with heart-vessels. **Gulmān**, shrubs; दक्षिणपार्श्वोदरस्थितान् अङ्गान्, parts situated in the right side of the belly.

Hirā, शिरा veins. **Sravantīḥ**, streams.

9. **Vidhṛtim**, विशेषां धृतिं, stability.

Rasena, by soup. **Yūṣṇā**, by the digestive secretions.

Śīnam, frozen butter. **Pruṣvā**, irrigation of eyes. पुष्णन्ति सिञ्चन्ति याभिस्ताः, those which nourish or irrigate.

Dūṣikābhiḥ, नेत्रमलैः, with the rheum of eyes.

Hrādunīḥ, malady, that makes one cry.

Rakṣāmsi, protective vital forces.

Citrāṇi, wondrous beauty.

Jumbakāya, वरुणो वै जुम्बकः, the venerable Lord. Also Gāyatrī; जुम्बका नाम गायत्री वेदे वाजसनेयके; in the Yajurveda the Gāyatrī is called *jumbaka*.

10. **Hiraṇyagarbhaḥ**, one that holds all the bright constellations in His womb. Also, an egg, that holds gold coloured matter within it. Hence the imagination, that in the beginning there was a cosmic egg, that held whole of this universe within it (Brahmāṇḍa).

11. Repeated from XXIII . 3. This and the following three mantras are the inviting and offering (याज्यानुवाक्या) verses to Prajāpati.

12. **Rasayā**, with the river. The ancient name of a river in

the north of India; sometimes regarded as a stream that flows round the earth and the firmament. (Griffith).

13. **Ātmadā**, bestower of spirit (spiritual power).

Praśiṣam yasya, under whose command; obedient to.

Yasyacchāya amṛtaṁ yasya mṛtyuḥ, whose shade or shelter is the immortality and who is the Lord of death itself, i.e. death is His agent only. Prof. Max Muller has rendered it : 'Whose shadow is immortality, whose shadow is death'. It may mean that His cold shadow, (His displeasure or ignorance) is death; His bright shadow (His reflection and meditation) makes the worshipper immortal. But if we regard death not as a curse or disaster, but as a boon that provides us with rest and peace when it is needed most in the miserable old age, both the life and death will appear to be His graceful shadows.

14. Following ten verses constitute the Inviting and Offering verses to all the bounties of Nature (विश्वेदेवाः).

14. **Adabdhāsaḥ**, never-failing. **Udbhidāḥ**, elevating; victorious.

Aparitāsaḥ, done without compulsion; or not known to others.

15. **Abhi no nivartatām**, may return towards us.

Pra tirantu, प्रवर्धयन्तु, may they grant or enhance.

16. Bhaga, Mitra, Aditi, Aryaman, Varuṇa, Soma, Aśvins and Sarasvatī are invoked here for granting happiness; these have been rendered here as prosperous men, well-wishers, preceptors, custodians, judges, aesthetes, physicians and surgeons and educationists respectively.

Dakṣa, strength; creative power associated with Aditi and therefore sometimes with Prajāpāti. (Griffith).

17. **Grāvāṇah**, pressing stones with which Soma plant is crushed.

Aśvinau, legendary physicians of gods; expert physicians and surgeons. They are always mentioned as twins.

18. **Dhiyañjinvaṃ**, one who inspires our wisdom; or who satisfies our intellect.

Vedasām, धनानां, of the riches.

Asat, भवतु, may become.

Pāyuh, पालकः, guardian; sustainer.

19. **Tārksyaḥ ariṣṭanemiḥ**, the creator of the cyclic universe. *Tārksya* is the personification of the sun, whose fellows are uninjured. (Griffith).

20. **Prṣadaśvāḥ**, (soldiers) riding spotted horses.

Prṣnimātarah, offsprings of the variegated mothers.

Vidatheṣu, places of sacred worship; holy congregations.

21. **Bhadram**, well; good.

Devahitam, dedicated to God; also, granted by God.

22. **Śataim śaradaḥ**, a hundred autumns, i.e. a hundred years. Earlier the year was counted by winters, then by rains (Varṣā). A hundred years was considered a natural span of human life. May be that it was a desire only, which was rarely fulfilled.

Gantoḥ, गमनशीलं, transient.

23. **Aditiḥ**, eternity. In legend, she is the mother of gods.

Jātam, what has been born. **Janitvam**, what is yet to be born.

24. These twenty two verses constitute Aśvastuti or praise of the Horse, taken from the Ṛgveda, I. 162. 1-22

Mitra, Varuṇa, Aryaman, Indra, Vāyu, Ṛbhukṣāḥ (Prajāpāti) and Maruts are the legendary gods; here they have been interpreted as human beings with their peculiar qualities.

Ṛbhukṣāḥ, same as *ṛbhavaḥ*, men of wisdom. Also Indra.

Marutaḥ, cloud-bearing winds; also, soldiers of armed forces.

Vidathe, यज्ञे संग्रामे वा, in the sacrifice, or in the battle. In the congregation.

Devajātasya, born of gods; born with divine qualities.

25. **Nirṇijā**, ever pure (Nigh. III. 7).

Indrāpūṣṇoḥ, those who have prosperity and nourishment.

Rātim gr̥bhītām, the prepared offerings; procured gifts (Dayā.); the ritualists like Kātyāyana and Mahīdhara refer to the offerings to be made for the Horse (the remains of the burnt offerings made the night before to be given to the Horse).

Suprān ajaḥ, the goat going before him (*Sāyana*). The ritualists refer such passages to *pūṣan*, synonymous with Agni and the instruction that enjoins the goat being tied to the front of the horse at the sacrificial post. Such a goat, *kṛṣṇagrīvaḥ*, black-

necked, being always regarded as an *āgneya paśu* or a victim. (Kātyāyana Sutra, 98 etc.). See also Yajurveda XXIX. 58 for black-necked goat. Such interpretations are derogatory, and refer to later practices of a dark period of the Vedic Age.

26. **Chāgaḥ**, the goat going before the Horse.

Puroḍāśam, preliminary offering of well-cooked food-stuff; an offering of cake and butter, (literally, that which is to be offered first).

27. **Atrā**, अत्र, here. (ऋचि तुनुषेति दीर्घः, Pāṇini, VI, 3.132). *Ajaḥ* refers to the same goat. It refers to the immolation of the moon as it goes round the earth.

28. This refers to certain terms, which in the usual sacrificial rites became indicative of different types of priests : *hotṛ* (होतृ), *adhvaryu* (अध्वर्यु), (familiar ones); *āvayāḥ* (आवयाः), *pratipraṣṭhātṛ* (प्रतिप्रष्ठातृ), who brings and places the offerings; *agnimindhah* or *agnīdh* (अग्निमिन्धः, अग्नीध्) the kindler of fire; *grāvagrābhah* (ग्रावग्राभः) the user of the stones that crush the Soma plant; *śaṁstr*, (शंस्तृ), *praśastr* (प्रशस्तृ), and the last, *suviprah* (सुविप्रः), which may be the brahmā (ब्रह्मा).

According to Dayānanda, *hotā* is the executor of the sacrifice (यज्ञस्याध्यक्षः); *adhvaryu*, is one who desires to perform the sacrifice free from any violence; *āvayāḥ* (आवयाः), who associates himself with the sacrifice; *agnim-indhah* is the kindler of sacrificial fire; *grāvagrābhah* is one who receives invocations (also, who holds the clouds): *śaṁsta*, one who utters praises; and *suviprah*, the intelligent and learned.

Vakṣaṇāḥ, नदीः, rivers. **Āpṛnadhvam**, replenish, fill the rivers; or offer rivers of butter, milk etc.

29. **Yūpavraskāḥ**, cutters of wood for the wooden posts.

Yupavāhāḥ, those who carry the wooden posts.

Caṣālam, (यूपावयवं), parts of the wooden post.

Aśvayūpāya, for the post, which will be used to bind the horse.

Takṣati, they hew the wood. It should have been *takṣanti*; here singular is used in place of plural (वचन व्यत्यय).

Kātyāyana and others have given the details of the sacrificial posts (यूप), which are said to be twenty one in number, made of different kinds of wood, each 21 cubits long. Three hundred and forty nine domestic and two hundred and sixty wild (total 609) animals are fastened to these posts.

31. **Dāma**, (दाम) is a rope tied round the horse's neck for controlling or restraining.

Sandāna, a rope used to fasten the feet of the horse.

Raśanā rajjuh, (रशना रज्जुः), a rope used for fastening the head of the horse (खलीन रज्जुः).

31. **Kraviṣaḥ**, one who moves with measured foot (क्रमणशीलस्य).

Svarau svadhitau riptam, रिप्तं लिप्तं, रलयोरभेदः, smeared or anointed. *Svaru* is the instrument (or substances) with which the animal is anointed (grease or tallow). *Svadhiti* is usually the axe, or it may mean 'self possessed' (स्वेन धृता); an instrument for dissecting.

33. **Śṛtapākam**, well cooked or boiled.

34. **Gātradagninā pacyamānāt**, with the hand warmed with the heat of anger. (Dayā.).

Śūlam, spit. (Perhaps a part was boiled and a part was roasted). Dayānanda interprets *śūlam* as pain-inflicting enemy.

Mā śriṣat mā śliṣat, may not fall upon.

35. **Īm**, जलं, water (Nigh. I. 12).

Māṃsa bhikṣam, non-availability of flesh (मांसस्य भिक्षामलाभम्—Dayā.).

Ya īm āhuḥ surabhir nirhareti, who say of it, 'it is fragrant, therefore give us some,

Nirhara, take off or give.

36. **Yannikṣaṇam maṅsapacanyā ukhāyāḥ**, *nikṣaṇam* is the wooden stick for trying if the cooking is complete. (मांस = मांस, meat.) |

Pātrāṇi yūṣṇa āsecanāni, the vessels that are the sprinklers of the boiled soup or broth. (Sāyaṇa).

Carūṇām, of the cooking pots.

Apidhāna, cover or lid for cooking pots.

Aṅkāḥ, slips of cane (वेतस शाखा).

Sūnāḥ, implements of dissection; knives.

37. **Jaghriḥ**, smelling strongly; full of odour.

Ukhā, cauldron; स्थाली |

38. **Paḍviśam**, actions of your nimble feet.

39. **Vāsaḥ**, a cloth for cover; foot-robe.

Adhīvāsam, the upper cloth; a screen. (Kātyāyana refers to the vulgar practice, implying the lying of the queen during the night by the side of the horse behind the screen); head-robe.

40. **Sāde**, in a ride; while riding upon you.

Śūkr̥tasya, urged with a sound of 'shoo'.

Pārṣṇyā, with the heel. **Kaśayā**, with the whip.

41. **Catustrīṁśat**, thirty-four; perhaps ribs. (Other animals have 26 ribs—Mahīdhara). Dayānanda refers to a dynamo or a generator with 24 interceptors.

Acchidrā gātrā, make his limbs flawless, without any hole.

Anughuṣya, declaring the parts by name (as you dissect them).

42. **Rtuthā**, in due season; according to custom.

Tvaṣtuḥ aśvasya, of the radiant horse. Or, of the horse which is born from the sun; or, the horse of the sun.

Viśastā, killer, immolator.

Dvā yantārā, they are two, day and night, to regulate.

43. **Apiyantam**, as you come. Or, as you go to heaven (Uvata).

Gr̥dhnuḥ, greedy; लुब्धः ।

44. **Hari**, speedy carriers. Two horses of Indra; हरी इन्द्रस्य इति यास्कः ।

Prṣati, deer; मरुतां वाहनभूतौ; carriers of the Māruts. Also, spotted mares.

Rāsabhasya, of an ass, that draws the chariot of the Aśvins.

45. **Sugavyam**, wealth in the form of good cows and milk products.

Svaśvyam, wealth in the form of good horses.

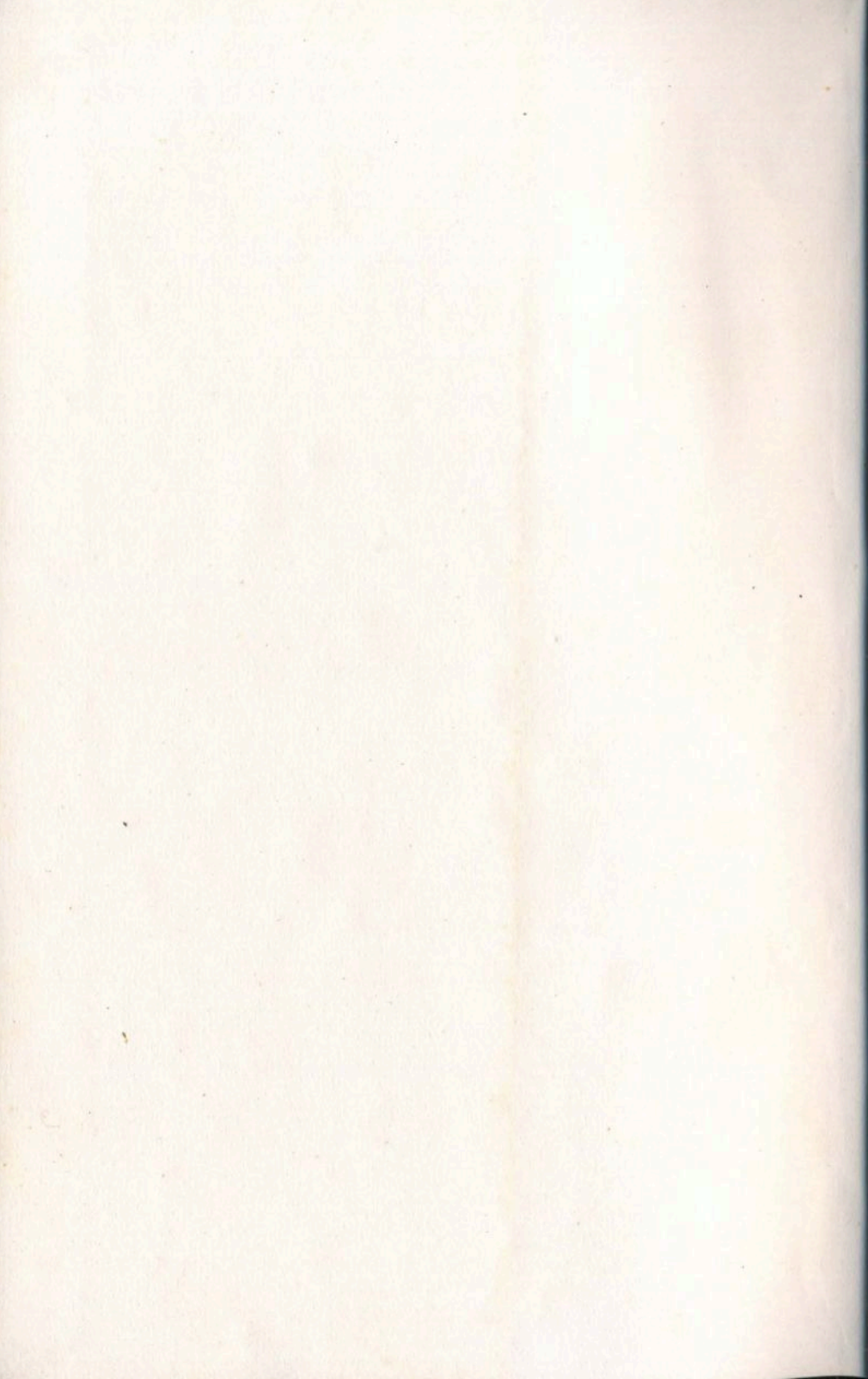
Kṣatram, vigour and valour.

Aditiḥ, अदीना, not poor or destitute. अविनाशिनी भूमिः, the earth, not prone to destruction.

46. For Aśvamedha in later times, see Vālmīki Rāmayaṇa, Book I. 10–15.

The guerdons (दक्षिणा) or honoraria bestowed upon officiating priests are not mentioned in the text. They consisted chiefly of a large portion of the booty taken from the rulers and the people of the conquered countries. According to a commentator, the spoil of the east was given to the Hotar, and that of the south to the Brahman. The Adhvaryu received a maiden (the daughter of the sacrificer, says a commentator) and the sacrificer's fourth wife. See Hillebrandt, *Ritual-Litteratur*, p.152 (Griffith).

47. Same as Yv. III. 25 and first half of III. 26.

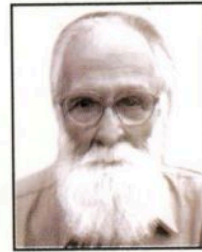


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The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Muller have written commentaries on the Vedas in English. But the need for bringing out an authentic and standard translation of the Vedas has been felt for quite sometime.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977.

This new 2008 edition has far superior production values and is priced at less than one-third of the price it was being sold so far.



YAJUR VEDA

यजुर्वेद

(English translation of Mantras with
Sanskrit text and transliteration)

(Volume III)

YAJUR VEDA

११३

(English translation of Manu's work
on the Yajur Veda and its rituals)

(Volume II)

YAJUR VEDA

यजुर्वेद

Volume III

[Text, Translation : Chapters 26-40]

English Translation

by

Swami Satya Prakash Saraswati

and

Udaya Vir Viraj

तृतीयो भागः

[मूलपाठः, अनुवादश्च - काण्ड 26-40]

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About this Edition

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas also :

वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त

तद् वेदस्य वेदत्वम् ।

(Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less than one-third of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

Vishwa Nath

Vice President

DAV College Managing Committee

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YAJURVEDA SAMHITĀ

यजुर्वेद संहिता

अथ षड्विंशोऽध्यायः ।

अग्निश्च पृथिवी च सन्नते ते मे सं नमतामदो वायुश्चान्तरिक्षं च सन्नते ते मे सं नमतामदो
 आदित्यश्च द्यौश्च सन्नते ते मे सं नमतामदो आपश्च वरुणश्च सन्नते ते मे सं नमतामदो ।
 सप्त सत्सदो अष्टमी भूतसाधनी । सकामाँर अध्वनस्कुरु संज्ञानमस्तु मेऽमुना ॥ १ ॥
 यथेमां वाचं कल्याणीमावदानि जनेभ्यः ।

ब्रह्मराजन्याभ्याश्च शूद्राय चार्याय च स्वाय चारणाय च ।
 प्रियो देवानां दक्षिणायै व्रातुरिह भूयासमयं मे कामः समुध्यतामुप मादो नमतु ॥ २ ॥
 बृहस्पते अति यदुर्यो अहीद् द्युमद्विभाति क्रतुमज्जनेषु ।
 यद्दीदयच्छर्वस क्रतुप्रजातु तदुस्मासु द्रविणं धेहि चित्रम् ।
 उपयामगृहीतोऽसि बृहस्पतये त्वैष ते योनिर्बृहस्पतये त्वाँ ॥ ३ ॥

ATHA ṢAḌVIMŚO'DHYĀYAḤ

Agniśca pṛthivī ca sannate te me saṁ namatāmado (i)
 vāyuścāntarikṣaṁ ca sannate te me saṁ namatāmada (ii)
 ādityaśca dyauśca sannate te me saṁ namatāmada (iii)
 āpaśca varuṇāśca sannate te me saṁ namatāmada (iv).
 Sapta saṁsado aṣṭamī bhūtasāadhanī. Sakāmāñ
 adhvanaskuru saṁjñānamastu me' munā (v). //1//

Yathemāṁ vācaṁ kalyāṇīmāvadāni janebhyaḥ.
 Brahmarājānyābhyāṁ śūdrāya cāryāya ca svāya cāraṇāya
 ca.
 Priyo devānāṁ dakṣiṇāyai dāturiha bhūyāsamayaṁ me
 kāmāḥ samṛdhyatāmupa mado namatu (i). //2//

Bṛhaspate ati yadaryo arhād dyumadvibhāti kratumajjaneṣu.
 Yaddīdayacchavasa ṛtaprajāta tadasmaṣu draviṇaṁ dhehi
 citram (i).
 Upayāmagr̥hīto' si bṛhaspataye tvai- (iii) ṣa te yonir- (iv)
 bṛhaspataye tvā (v). //3//

CHAPTER TWENTY-SIX

1. O Lord, fire and earth have submitted to you; may they make so and so submit to me. (1) Wind and mid-space have submitted to you; may they make so and so submit to me. (2) The sun and sky have submitted to you; may they make so and so submit to me. (3) Waters and ocean have submitted to you; may they make so and so submit to me. (4) Here we have a set of seven and eighth, the earth, is the sustainer of all beings. Make our ways capable of fulfilling our desires. May I have complete harmony with so and so. (5)
2. O Lord, may I address this auspicious speech of yours to all the people, intellectuals and administrators, workers and producers of wealth, our kinsmen and the strangers. May I become favourite of the learned ones and of him, who gives liberal guerdon. May such and such wish of mine be fulfilled; may I get affection of so and so. (1)
3. May you bestow on us that wonderful treasure, which is worthy of the pious and righteous, is endowed by its lustre, and which may be effectively utilized for public purpose, O Lord Supreme, born of truth. (1) O devotional bliss, you have been duly accepted. (2) You to the Lord Supreme. (3) This is your abode. (4) You to the Lord Supreme. (5)

इन्द्र गोमन्निहा याहि पिबा सोमं शतक्रतो । विद्यद्भिर्ग्रावभिः सुतम् ।
 उपयामगृहीतोऽसि^१—न्द्राय त्वा गोमतै एष ते योनिं—न्द्राय त्वा गोमतै ॥ ४ ॥
 इन्द्रा याहि वृत्रहन्पिबा सोमं शतक्रतो । गोमन्निर्ग्रावभिः सुतम् ।
 उपयामगृहीतोऽसि^१—न्द्राय त्वा गोमतै एष ते योनिं—न्द्राय त्वा गोमतै ॥ ५ ॥
 ऋतावानं वैश्वानरमतस्य ज्योतिष्स्पतिम् । अजस्रं घर्मसीमहे^१ ।
 उपयामगृहीतोऽसि^१ वैश्वानराय त्वै^२—ष ते योनिं—वैश्वानराय त्वौ ॥ ६ ॥
 वैश्वानरस्य सुमती स्याम राजा हि कं भुवनानामभिधीः ।
 इतो जातो विश्वमिदं वि चंष्टे वैश्वानरो यतते सूर्येण ॥
 उपयामगृहीतोऽसि^१ वैश्वानराय त्वै^२—ष ते योनिं—वैश्वानराय त्वौ ॥ ७ ॥
 वैश्वानरो न ऊतय आ प्र यातु परावतः । अग्निरुक्थेन वाहसा ॥
 उपयामगृहीतोऽसि^१ वैश्वानराय त्वै^२—ष ते योनिं—वैश्वानराय त्वौ ॥ ८ ॥

Indra gomannihā yāhi pibā somaṁ śatakrato.
 Vidyadbhirgrāvabhiḥ sutam (i).

Upayāmagr̥hīto' sī - (ii) ndrāya tvā gomata (iii) eṣa te yonir-
 (iv) indrāya tvā gomate (v). //4//

Indrā yāhi vṛtrahan pibā somaṁ śatakrato.
 Gomadbhirgrāvabhiḥ sutam (i).

Upayāmagr̥hīto' sī - (ii) ndrāya tvā gomata (iii) eṣa te yonir-
 (iv) indrāya tvā gomate. (v). //5//

Rtāvānam vaiśvānaramṛtasya jyotiṣaspatim. Ajasraṁ
 gharmamīmahe (i).

Upayāmagr̥hīto' si (ii) vaiśvānarāya tvai-(iii) ṣa te yonir-
 (iv) vaiśvānarāya tvā (v). //6//

Vaiśvānarasya sumatau syāma rājā hi kaṁ
 bhuvanānāmabhiśr̥ḥ.

Ito jāto viśvamidaṁ vi caṣṭe vaiśvānaro yatate sūryeṇa (i).
 Upayāmagr̥hīto' si (ii) vaiśvānarāya tvai- (iii) ṣa te yonir-
 (iv) vaiśvānarāya tvā (v). //7//

Vaiśvānaro na ūtaya ā pra yātu parāvataḥ. Agnirukthēna
 vāhasā (i).

Upayāmagr̥hīto' si (ii) vaiśvānarāya tvai- (iii) ṣa te yonir-
 (iv) vaiśvānarāya tvā (v). //8//

4. O resplendent Lord, rich in divine speech, busy in hundreds of actions, come here and drink cure-juice (i.e. the bliss), pressed out with crushing stones. (1) You have been duly accepted. (2) You to the resplendent Lord, rich in divine speech. (3) This is your abode. (4) You to the resplendent Lord, rich in divine speech. (5)
5. O resplendent Lord, slayer of evil tendencies, busy in hundreds of actions, come here and drink cure-juice (i.e. the bliss), pressed out with crushing stones. (1) You have been duly accepted. (2) You to the resplendent Lord, rich in divine speech. (3) This is your abode. (4) You to the resplendent Lord, rich in divine speech. (5)
6. We seek the continuous warmth, full of righteousness, benefactor of all men, the Lord of truth and light. (1) You have been duly accepted. (2) You to the benefactor of all men. (3) This is your abode. (4) You to the benefactor of all men. (5)
7. May we continue to be in the grace of the leader of all; He is the august sovereign of all beings. Since the very inception, He is taking excellent care of the entire universe. This leader of all accompanies the rising sun. (1) You have been duly accepted. (2) You to the leader of all. (3) This is your abode. (4) You to the leader of all. (5)
8. May the adorable Lord, benefactor of all men, come to our succour from far away riding the praises as a vehicle. (1) You have been duly accepted. (2) You to the benefactor of all men. (3) This is your abode. (4) You to the benefactor of all men. (5)

अग्निर्कपिः पर्वमानः पाञ्चजन्यः पुरोहितः । तमीमहे महागुयम् ॥
 उपयामगृहीतोऽस्यै—ग्रये त्वा वचसे एष ते योनिं—ग्रये त्वा वचसे ॥ ९ ॥
 महौर इन्द्रो वज्रहस्तः षोडशी शर्म यच्छतु । हन्तुं पाप्मानं योऽस्मान्द्वेष्टि ॥
 उपयामगृहीतोऽसि महेन्द्राय त्वे—ष ते योनिं—महेन्द्राय त्वौ ॥ १० ॥
 तं वो द्रुममृतीपहं वसोर्मन्दानमन्धसः । अभि वत्सं न स्वसरेषु धेनव इन्द्रं ग्रीभिर्नैवामहे ॥ ११ ॥
 यद्वाहिष्टं तद्ग्रये ब्रूहद्वचं विभावसो । महिषीव त्वद्वयिस्त्वद्वाजा उदीरते ॥ १२ ॥
 एष्टु पु' बर्वाणि तेऽग्र इत्येतं गिरः । एभिर्वधांस इन्दुभिः ॥ १३ ॥
 ऋतवस्ते यज्ञं वि तन्वन्तु मासां रुक्षन्तु ते हविः ।
 संवत्सरस्ते यज्ञं दधातु नः प्रजां च परि पातु नः ॥ १४ ॥
 उपह्वरे गिरिणार्थं सङ्गमे च नदीनाम् । धिया विप्रैः अजायते ॥ १५ ॥

Agnirīṣiḥ pavamānaḥ pañcajanyaḥ purohitaḥ. Tamīmahe mahāguṇam (i).

Upayāmagr̥hīto'sya- (ii) gnaye tvā varcase (iii) eṣa te yonir-
 ((iv) agnaye tvā varcase (v). //9//

Mahāñ indro vajrahastaḥ ṣoḍaśī śarma yacchatu. Hantu pāpmānaṁ
 yo'samāndveṣṭi (i). Upayāmagr̥hīto' si (ii) mahendrāya tvai- (iii) ṣa
 te yonir- (iv) mahendrāya tvā (v). //10//

Tam vo dasmamṛtūṣaḥaṁ vasormandānamandhasaḥ. Abhi vatsam
 na svasareṣu dhenava indraṁ gūrbhimavāmahe (i). //11//

Yadvāhiṣṭhaṁ tadagnaye bṛhadarca vibhāvaso. Mahiṣīva
 tvadrayistvadvājā udīrate (i). //12//

Ehyū ṣu bravāṇi te'gna itthetarā giraḥ. Ebhirvardhāsa
 indubhiḥ (i). //13//

Ṛtavaste yajñam vi tanvantu māsā rakṣantu te haviḥ.
 Samvatsaraste yajñam dadhātu naḥ prajāṁ ca pari pātu naḥ
 (i). //14//

Upahvare girīṇām saṅgame ca nadīnām. Dhiyā vipro
 ajāyata (i). //15//

9. Adorable Lord, the penetrating seer, is just another form of the pure and flowing. He is the benefactor of all five types of men and is the preceder of sacrifices. Hymned by the great, we solicit His blessings. (1) You have been duly accepted. (2) You to the adorable Lord, the lustrous. (3) This is your abode. (4) You to the adorable Lord, the lustrous. (5)
10. May the great resplendent Lord, wielding thunderbolt in His hand, complete with all His sixteen aspects, grant shelter to us. May He kill the sinful, who cherishes malice against us. (1) You have been duly accepted. (2) You to the great resplendent Lord. (3) This is your abode. (4) You to the great resplendent Lord. (5)
11. We offer love and praise with our hymns, as cows low to their calves in the stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion. (1)
12. The praise, which best conveys our veneration, is due to the adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity, since from your grace proceed vast riches and ample food and strength. (1)
13. O adorable Lord, may you be with us. We shall augment you with drops of divine love. (1)
14. May the seasons make your sacrifice flourish; may the months secure your sacrificial offerings; may the year guard your sacrifice for us and protect our progeny from all the quarters. (1)
15. The all-wise Lord manifests Himself to them, who pray in the valleys of mountains and at the confluence of streams. (1)

उच्चा ते जातमन्धसो विवि सद्भूम्या ददे । उग्रं शर्म महि श्रवः ॥ १६ ॥
 स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः । वरिवो वित्पारि श्रवः ॥ १७ ॥
 एना विश्वान्यय आ द्युन्नानि मानुषाणाम् । सिपांसन्तो वनामहे ॥ १८ ॥
 अनु वीरैरनु पुष्यास्म गोमिरन्वश्चैरनु सर्वेण पुष्टैः ।
 अनु द्विपदाऽनु चतुष्पदा वयं देवा नो यज्ञमृतुधा नयन्तु ॥ १९ ॥
 अग्रे पत्नीरिहा बह देवानामुन्नतीरुप । त्वष्टारं सोमपीतये ॥ २० ॥
 अग्ने यज्ञं गृणीहि नो ग्रावो नेष्टः पिब क्रतुना । त्वं हि रत्नधा असि ॥ २१ ॥
 इविणोदाः पिपीषति जुहोत प्र च तिष्ठत । नेष्ट्रादनुभिरिष्यते ॥ २२ ॥
 तवायं सोमस्त्वमेह्यर्वाङ् शंस्वत्तमं सुमना अस्य पाहि ।
 अस्मिन् यज्ञे बर्हिष्या निषद्या दधिष्वेमं जतर इन्दुमिन्द्रं ॥ २३ ॥

Uccā te jātamandhaso divi sadbhūmyā dade. Ugraṁ śarma mahi śravaḥ (i). //16//

Sa na indrāya yajyave varuṇāya marudbhyaḥ. Varivovit pari srava (i). //17//

Enā viśvānyarya ā dyumnāni mānuṣāṇām. Siṣāsanto vanāmahe (i). //18//

Anu vīrairanu puṣyāśma gobhiranvaśvairanu sarveṇa puṣṭaiḥ.

Anu dvipadā'nu catuṣpadā vyaṁ devā no yajñamṛtuthā nayantu (i). //19//

Agne patnīrihā vaha devānāmuśatīrupa. Tvaṣṭāraṁ somapītaye (i). //20//

Abhi yajñam gṛṇīhi no gnāvo neṣṭaḥ piba ṛtunā. Tvaṁ hi ratnadhā asi (i). //21//

Draviṇodāḥ pipīṣati juhota pra ca tiṣṭhata. Neṣṭrādṛtubhiriṣyata (i). //22//

Tavāyaṁ somastvamehyarvān śaśvattamaṁ sumanā asya pāhi.

Asmin yajñe barhiṣyā niṣadyā dadhiṣvemaṁ jaṭhara indumindra (i). //23//

16. High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power, renown and sustenance. (1)
17. O divine elixir, possessor of wealth as you are, may you flow from all sides for our resplendence, for our venerability and for our humanitarian character. (1)
18. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men and enjoy it not alone, but distributing it judiciously among ourselves. (1)
19. May we prosper with brave sons, cows, horses and all other things that make for prosperity. With bipeds as well as with quadrupeds, may we prosper. May the bounties of Nature guide our sacrifice in due seasons. (1)
20. O adorable God, may you depute all the vital virtues of cosmos and Nature's bounties to embellish our devotional prayers. (1)
21. O selfless benefactor, the supreme Architect, bless our sacred work and worship. Accept our offerings suitable for all occasions and seasons. May they be entirely dedicated to you. May they be possessed by you, as all treasures of wealth and wisdom belong to you alone. (1)
22. May those, who seek and give true wealth and wisdom, be firmly established in the world and command respect in their society. May they dedicate their work to God. (1)
23. O resplendent Self, this loving devotion is for you; hasten to approach it, and well-disposed, taste it unceasingly. May you be enshrined in our prayerful heart and accept our humble love in full. (1)

अमेव नः सुहवा आ हि गन्तानि बर्हिषि सदताना रणिष्ठन ।
 अथा मदस्व जुजुषाणो अन्धसस्त्वष्टेर्वेभिर्जनिभिः सुमद्रूपाः ॥ २४ ॥
 स्वादिष्ठया मदिष्ठया पवस्व सोम धारया । इन्द्राय पातवे सुतः ॥ २५ ॥
 रक्षोहा विश्वचर्षणिभुमि योनिमयोहते । द्रोणे सधस्थमासदते ॥ २६ ॥

Ameva naḥ suhavā ā hi gantana ni barhiṣi sadatanā
 raṇiṣṭana.

Athā madasva jujuṣāṇo andhasastvaṣṭardevebhirjanibhiḥ
 sumadgaṇaḥ (i). //24//

Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā. Indrāya
 pātave sutah (i). //25//

Rakṣohā viśvacarṣaṇirabhi yonimayohate. Droṇe
 sadhasthamāsadat (i). //26//

24. Quick to respond to our invitations, please come to us as if to your own homes. Be seated on grass-mats, and enjoy. O architect, may you rejoice in taking food in the pleasant company of the enlightened men and women. (1)
25. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the resplendent Self. (1)
26. It is all-beholding, and a destroyer of the wicked; when collected, it occupies the assigned position in the wooden cask, made strong by fixing iron nails. (1)

अथ सप्तविंशोऽध्यायः ।

समांस्त्वाद्यं कृतवो वर्धयन्तु संवत्सरा कर्पयो यानि सत्या ।
सं दिव्येन दीदिहि रोचनेन विश्वा आ भाहि प्रदिशश्चतस्रः ॥ १ ॥
सं चेध्यस्वाग्ने प्र च बोधयैनमुच्चं तिष्ठ महते सौमगाय ।
मा चं रिषदुपसत्ता ते अग्ने ब्रह्माणस्ते यशसः सन्तु मान्ये ॥ २ ॥
त्वामग्ने वृणते ब्राह्मणा इमे शिवो अग्ने संवरणे भवा नः ।
सपत्नहा नो अभिमातिजिच्च स्वे गये जागृह्यप्रयुच्छन् ॥ ३ ॥
इहैवाग्ने अधि धारया रुयि मा त्वा नि कन्पूर्वचितो निक्कारिणः ।
क्षत्रमग्ने सुयममस्तु तुभ्यमुपसत्ता वर्धतां ते अनिट्टतः ॥ ४ ॥
क्षत्रेणाग्ने स्वायुः सशं रभस्व मित्रेणाग्ने मित्रधेये यतस्व ।
सजातानां मध्यमस्था एधि राज्ञामग्ने विहव्यो दीदिहीह ॥ ५ ॥

ATHA SAPTAVIMŚO' DHYĀYAH

Samāstvāgna ṛtavo vardhayantu saṁvatsarā ṛsayo yāni
satyā. Saṁ divyena dīdihi rocanena viśvā ā bhāhi
pradiśaścatasraḥ (i). //1//

Sam cedhyasvāgne pra ca bodhayainamucca tiṣṭha mahate
saubhagāya. Mā ca riṣadupasattā te agne brahmāṇaste
yaśasaḥ santu mānye (i). //2//

Tvāmagne vṛṇate brāhmaṇā ime śivo agne saṁvarāṇe
bhavā naḥ. Sapatnahā no abhimātijicca sve gaye
jāgrhyaprayucchan (i). //3//

Ihaivāgne adhi dhārayā rayim mā tvā ni kranpūrvacito
nikāriṇaḥ. Kṣatramagne suyamamastu tubhyamupasattā
vardhatām te aniṣṭṛtaḥ (i). //4//

Kṣatreṇāgne svāyuh saṁ rabhasva mitreṇāgne mitradheye
yatasva. Sajātānām madhyamasthā edhi rājñamagne
vihavyo dīdihiha (i). //5//

CHAPTER TWENTY-SEVEN

1. O fire divine, may the months, the seasons, and the years as well as the truthful sages augment you. May you shine gloriously with your celestial brilliance and illuminate all the four quarters. (1)
2. May you, O fire divine, kindle up; enlighten this sacrificer and get up for the great fortune. O adorable Lord, may those, who stand by you, never come to any harm; may those, who know you, be glorious and none else. (1)
3. O adorable leader, these intellectuals, present here, choose you. May you be auspicious to us in this unanimous choice of ours. Slayer of our rivals and conqueror of our foes, may you be always awake and alert in your place with ceaseless care. (1)
4. O adorable leader, may you collect all the riches here; may not the wicked, who have gathered strength already, be able to injure you. O adorable leader, may the administration be easy to control for you. May your supporter grow strong ever-unharmed. (1)
5. O adorable leader, lead your life defending the weak; Behave with friends in a friendly manner, O adorable leader. Established in the midst of kinsmen and with abundant supplies, may you, adorable leader, shine out among kings brightly. (1)

अति निहो अति सिधोऽत्यर्चितिमत्यरातिमग्ने ।

विश्वा ह्यग्ने दुरिता सहस्वाश्चास्मभ्यंथं सहर्वारांथं रुयि दाः' ॥ ६ ॥

अनाधृष्यो जातवेदा अनिष्टतो विराडग्ने क्षत्रभृद्दीदिहीह ।

विश्वा आशाः प्रमुञ्चन्मानुषीर्भियः शिवेभिर्दद्या परि पाहि नो वृधे' ॥ ७ ॥

वृहस्पते सवितर्वाधर्यैर्नंथं संधंशितं चित्सन्तरांथं संधं शिंशाधि ।

वधर्येनं महते सौमगाय विश्वं एनमनु मदन्तु देवाः' ॥ ८ ॥

अमुत्रभूयादध यद्यमस्य वृहस्पते अभिर्शस्तेरमुञ्चः ।

प्रत्यौहतामश्विना मृत्युमस्माद्देवानामग्ने मिषजा शचीभिः' ॥ ९ ॥

उद्वयं तमस्सपरि स्तुः पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ १० ॥

ऊर्ध्वा अस्य समिधो भवन्त्यूर्ध्वा शुक्रा शोचींष्यग्नेः । द्युमत्तमा सुप्रतीकस्य सूनोः' ॥ ११ ॥

तनूनपादसुरो विश्ववेदा देवो देवेषु देवः । पथो अनक्तु मध्वा घृतेन' ॥ १२ ॥

Ati niho ati sridho' tyacittimatyarātimagne.

Viśvā hyagne duritā sahasvāthāsmabhyaṁ sahavīrāṁ
rayim dāḥ (i). //6//

Anādhṛṣyo jātavedā aniṣṭṛto virāḍagne kṣatrabhṛddīdihīha.

Viśvā āsāḥ pramuñcan mānuṣīrbhiyaḥ śivebhiradya pari
pāhi no vṛdhe (i). //7//

Bṛhaspate savitarbodhayainaṁ saṁśitaṁ citsantarāṁ saṁ
siśādhi. Vardhayainaṁ mahate saubhagāya viśva enamanu
madantu devāḥ (i). //8//

Amutrabhūyādadhā yadyamasya bṛhaspate abhiśastera-
muñcaḥ. Pratyauhatāmaśvinā mṛtyumasmāddevānāmagne
bhiṣajā śacībhiḥ (i). //9//

Udvayaṁ tamasaspari svaḥ paśyanta uttaram. Devaṁ
devatrā sūryamaganma jyotiruttamam (i). //10//

Ūrdhvā asya samidho bhavantyūrdhvā śukrā
śocīṁśyagneḥ. Dyumattamā supratikasya sūnoḥ (i). //11//

Tanūnapādasuro viśvavedā devo deveṣu devaḥ. Patho
anaktu madhvā ghr̥tena (i). //12//

6. O adorable Lord, may you keep us away from merciless killers, from bad characters, from thoughtlessness and from miserliness. O adorable Lord, drive away all sorrows and sufferings; bestow on us wealth, and bless us with brave sons. (1)
7. O adorable Lord, may you shine here always unconquerable, omniscient, uninjurable; refulgent, and holder of protective power. Making all the regions free from human terrors, may you today protect us from all sides with propitious means, so that we may prosper. (1)
8. O impeller Lord Supreme, may you enlighten this sacrificer and guide him though already initiated. May you exalt him to great good fortune, and may all the learned ones rejoice in his delight. (1)
9. O adorable Lord Supreme, you have freed us from the curse of death, and from birth in the yonder world. May the two healers, curers of the learned ones, drive the death away from this sacrificer with their skill. (1)
10. Beholding the uprising divine light beyond the mundane darkness, we by and by approach the spiritual one, the divine of divine. (1)
11. Uplifting are the kindling woods of this fire divine and uplifting and most enlightening are the brilliant glows of this fair-faced, worthy son. (1) (Samidh = kindling wood).
12. May the adorable Lord, preserver of bodies and bestower of life, omniscient, the supreme Lord, the god among gods, provide our paths of life with honey and butter. (1) (Tanūnapāt = preserver of bodies).

मध्वा यज्ञं नक्षसे प्रीणानो नराशंसो अग्ने । सुक्रदेवः संविता विश्ववोरः ॥ १३ ॥
 अच्छायमेति शर्वसा घृतेनेहानो वह्निर्मसा । अग्निं सुचो अध्वरेषु प्रयत्सु ॥ १४ ॥
 यक्षदस्य महिमानमग्नेः स ह्यमन्दा सुप्रयसः । वसुश्चेतिष्ठो वसुधातमश्च ॥ १५ ॥
 द्वारो वृषीरन्वस्य विश्वे वृता वदन्ते अग्नेः । उरुव्यचंसो धाम्ना पत्यमानोः ॥ १६ ॥
 ते अस्य योषणे दिव्ये न योनो उपासानका । इमं यज्ञमवतामध्वरं नः ॥ १७ ॥
 वैष्वा होतारा ऊर्ध्वमध्वरं नोऽग्नेर्जिह्वाभिम गृणीतम् । कृणुतं नः स्विष्टिम् ॥ १८ ॥
 तिस्रो वृषीर्बर्हिरेदं सवृन्त्विहा सरस्वती भारती । मही गृणानो ॥ १९ ॥
 तन्नस्तुरीपमद्भुतं पुरुक्षु त्वष्टा सुवीर्यम् । रायस्पोषं वि प्यंतु नाभिर्मस्मे ॥ २० ॥

Madhvā yajñam nakṣase prīṇāno narāśaṁso agne.
 Sukṛddevaḥ savitā viśvavārah (i). //13//

Acchāyameti śavasā gṛtēdāno vahnirnamasā. Agniṁ
 sruco adhwareṣu prayatsu (i). //14//

Sa yakṣadasya mahimānamagneḥ sa īm mandrā
 suprayasaḥ. Vasuścetiṣṭho vasudhātamaśca (i). //15//

Dvāro devīranvasya viśve vratā dadante agneḥ. Uruvyacaso
 dhāmnā patyamānāḥ (i). //16//

Te asya yoṣaṇe divye na yonā uṣāsānaktā. Imam
 yajñamavatāmadhvaram naḥ. (i). //17//

Daivya hotārā ūrdhvamadhvaram no'gnerjihvāmaḥ
 grṇitam. Kṛṇutam naḥ sviṣṭim (i). //18//

Tisro devīrbahiredaṁ sadantviḍā sarasvatī bhāratī. Mahi
 grṇānā (i). //19//

Tannasturīpamadhbhutam purukṣu tvaṣṭā suvīryam.
 Rāyaspoṣam vi ṣyatu nābhimasme (i). //20//

13. O adorable Lord, praised by men and pleased, come to the sacrifice with sweetness. You are, O Lord, performer of righteous deeds, impeller and bestower of grace on all. (1) (Narāśamsaḥ = praised by men).
14. As the ladles move in proceeding sacrifices, this fire, being implored with purified butter and food, moves with its force towards the adorable Lord. (1) (Īḍānaḥ = being implored).
15. Let the sacrificer pay homage to the greatness of this adorable Lord, as He is the provider of pleasing foods; He is the real wealth; He is the awakener; and He is the greatest bestower of wealth. (1)
16. Vastly wide and rich in accommodation, the divine doors follow all the functions of this fire. (1) (Devīḥ dvāraḥ = divine doors).
17. May those two heavenly damsels, dawn and night, preserve this sacred sacrifice of ours in the house of this man (the sacrificer). (1) (Uṣāsā-naktā = dawn and night).
18. O two divine priests (the healers), may you raise this sacrifice of ours to lofty heights, and may you praise it, that is the tongue of fire, as if; make our sacrifice successful. (1) (Daivya - hotārā = divine priests).
19. May the three great divinities, the divine intellect, the divine speech, and the divine culture, praised by all, be seated at this sacrifice. (1) (Tisro-devīḥ = three great divinities : Idā, Sarasvatī, Bhārati).
20. May the divine Architect pour on our navel the quick-coming and wonderful abundance of riches contributed by the multitude and enhancing power. (1) (Tvaṣṭṛ = divine architect).

वर्नस्पतेऽव सृजा रराणस्तमना देवेषु । अग्निहव्यं शमिता सूदयाति ॥ २१ ॥

असे स्वाहा कृणुहि जातवेद इन्द्राय हव्यम् । विश्वे देवा हविरिदं जुपन्ताम ॥ २२ ॥

पीवो अन्ना रयिवृधः सुमेधाः श्वेतः सिंपक्ति नियुतामभिशीः ।

ते वायवे समनसो वि तस्थुर्विश्वेन्नरः स्वपस्यानि चक्रुः ॥ २३ ॥

राये नु यं जज्ञत रोदसीमे राये देवी धिषणा धाति देवम् ।

अथ वायुं नियुतः सश्वत स्वा उत श्वेतं वसुधितिं निरेके ॥ २४ ॥

आपो ह यदूहतीर्विश्वमायुन् गर्भं दधाना जनयन्तीरग्निम् ।

ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥ २५ ॥

यश्चिदापो महिना पुर्यपश्यदक्षं दधाना जनयन्तीर्यज्ञम् ।

यो देवेष्वाधि देव एक आसीत् कस्मै देवाय हविषा विधेम ॥ २६ ॥

प्र याभिरासिं क्वाश्वांसमच्छा नियुद्भिर्वायविष्टये दुरोणे ।

नि नो रुयिथ सुभोजसं युवस्व नि वीरं गव्यमश्व्यं च राधः ॥ २७ ॥

Vanaspate' va sṛjā rarāṇastmnā deveṣu. Agnirhavyam
śamitā sūdayāti (i). //21//

Agne svāhā kṛṇuhi jātaveda indrāya havyam. Viśve devā
havidraṁ juṣantām (i). //22//

Pīvo annā rayivṛdhaḥ sumedhāḥ śvetaḥ siṣakti
niyutāmabhiśrīḥ. Te vāyave samanaso vi
tasthurviśvannaraḥ svapatyāni cakruḥ (i). //23//

Rāye nu yaṁ jajñatū rodasīme rāye devī dhiṣaṇā dhāti
devam.

Adha vāyuṁ niyutaḥ saścata svā uta śvetaṁ vasudhitim
nireke (i). //24//

Āpo ha yadbṛhatīrviśvamāyan garbhaṁ dadhānā
janayantīragnim.

Tato devānāṁ samavartatāsurekaḥ kasmai devāya haviṣā
vidhema (i). //25//

Yaścidāpo mahinā paryapaśyaddakṣaṁ dadhānā
janayantīrayajnam. Yo deveṣvadhi deva eka āsīt kasmai
devāya haviṣā vidhema (i). //26//

Pra yābhiryāsi dāśvāmśamacchā niyudbhīrvāyaviṣṭaye
dureṇe.

Ni no rayiṁ subhojasam yuvasva ni vīraṁ gavyamaśvyaṁ
ca rādhaḥ (i). //27//

21. O Lord of forests, rejoicing by yourself among the bounties of Nature, grant us those sacrificial supplies, which the soothing fire seasons. (1) (Vanaspati = Lord of forests).
22. O adorable Lord, O omniscient, may you bestow on the aspirant plenty of supplies with the auspicious utterance. May all the enlightened ones enjoy these offerings. (1) (Svāhākṛti = auspicious utterance).
23. The intelligent, bright Lord of motivation is glorious with the yoked cosmic steeds. He favours those men, who are well-fed and abound in riches. They are of one mind, ever-ready to worship Him, and are the leaders of such pious ceremonies as are productive of excellent progeny. (1)
24. Wherever there is poverty, the yoked steeds carry the Lord of motivation, white in complexion (i.e. flawlessly honest) and the dispenser of wealth, whom heaven and earth bear for the sake of riches, and whom the divine language of praise sustains as a deity for the sake of affluence and wealth. (1)
25. When the mighty waters come all over, containing the primeval germ, desirous of giving birth to the fire, prior to that exists one vital force amongst the bounties of Nature; Him we worship with our oblations. (1)
26. Who in His greatness oversees the waters containing the creative vital force and initiating sacrifice, and who is the only God over all the bounties of Nature; Him we worship with our oblations. (1)
27. O wind divine, come to us with those speedy waves, the yoked steeds, with which you reach the devotee, offering homage in his own home, and bestow upon us wealth and children along with kine and horses. (1)

आ नो नियुद्धिः शतिर्नीभिरध्वरथं सहस्रिणीमिरुप याहि यज्ञम् ।
 वायो अस्मिन्सवने मादयस्व यूयं पात स्वस्तिभिः सर्वा नैः ॥ २८ ॥
 नियुत्वान्वायवा गह्ययथं शुक्रो अयामि ते । गन्तासि सुन्वतो गृहम् ॥ २९ ॥
 वायो शुक्रो अयामि ते मध्वो अग्रं दिर्विष्टिषु ।
 आ याहि सोमपीतये स्पार्हो देव नियुत्वतां ॥ ३० ॥
 वायुरग्रेणा यज्ञग्रीः साकं गन्मनसा यज्ञम् । शिवो नियुद्धिः शिवाभिः ॥ ३१ ॥
 वायो ये ते सहस्रिणो रथासस्तेमिरा गहि । नियुत्वान्सोमपीतये ॥ ३२ ॥
 एकया च दशभिश्च स्वभूते द्वाभ्यामिष्टये विंशती च ।
 तिसृभिश्च बर्हसे त्रिंशता नियुद्धिर्वायविह ता वि मुञ्च ॥ ३३ ॥
 तव वायवृतस्पते त्वष्टुर्जायातरद्भुत । अवाथस्या वृणीमहे ॥ ३४ ॥

Ā no niyudbhiḥ śatinībhīradhvaram sahasriṇībhirupa yāhi yajñam.

Vāyo asmīntsavane mādayasva yūyam pāta svastibhiḥ sadā naḥ (i). //28//

Niyutvānvāyavā gahyayaṁ śukro ayāmi te. Gantāsi sunvato gṛham (i). //29//

Vāyo śukro ayāmi te madhvo agram diviṣṭiṣu.

Ā yāhi somapītaye spārho deva niyutvatā (i). //30//

Vāyuragregā yajñapriḥ sākam ganmanasā yajñam. Śivo niyudbhiḥ sivābhiḥ (i). //31//

Vāyo ye te sahasriṇo rathāsastebhirā gahi. Niyutvāntsomapītaye (i). //32//

Ekayā ca daśabhiśca svabhūte dvābhyāmiṣṭaye viṁśatī ca. Tiṣṭbhiśca vahase triṁśatā niyudbhirvāyaviha tā vi muñca (i). //33//

Tava vāyavṛtaspace tvaṣṭurjāmātaradbhuta. Avāṁsyā vṛnīmahe (i). //34//

28. May you come, O wind divine, to our solemn worship with the yoked forces, which are in hundreds and thousands. May you be exhilarated at our ceremony, and may you all ever cherish us with blessings. (1)
29. May you, O sense of touch, with all your awareness, come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting houses, where you get it. (1)
30. O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your subsidiaries, the same perceptions, to enjoy the exhilarating experience. (1)
31. May the wind divine, moving in the forefront, pleased with sacrifices, the auspicious one, come to our sacrifice with a happy frame of mind conveyed by propitious actions. (1)
32. You are most welcome, O sense of touch, to come with your entire awareness in thousandfold chariots, which you possess, to participate in enjoying the glory of creation. (1)
33. O self-existent Lord, may you come to our sacrifice with one and ten, with two and twenty, and with three and thirty mares that carry you. O vital one, unyoke them here. (1)
34. O divine wind, Lord of cosmic sacrifice, and wonderful son-in-law of the sun, we solicit your protection. (1) (Tvaṣṭṛ the sun, whose daughter Uṣā is wedded to the wind, Vāyu).

अभि त्वां शूर नोनूमोऽदुग्धा इव धेनवः । ईशानमस्य जगतः स्वर्हामीशानमिन्द्र तस्थुषः । ३५ ।

न त्वावाँर अन्यो विद्यो न पार्थिवो न जातो न जनिष्यते ।

अश्वायन्तो मघवन्मिन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥ ३६ ॥

त्वामिन्द्रि हवामहे सातो वाजस्य कारवः । त्वां वृत्रेभ्यिन्द्र सत्पतिं नरस्त्वां काष्ठास्त्वर्धतः ॥ ३७ ॥

स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानो अद्रिवः ।

गामश्वर्ध रुष्टमिन्द्र सं किं सत्रा वाजं न जिग्युषे ॥ ३८ ॥

करां नश्चित्र आ भुवद्वृती सदावृष्टः सखा । कया शचिष्ठया वृता ॥ ३९ ॥

कस्त्वा सत्यो मदानां मधेहिष्ठो मत्सदन्धसः । दृढा चिद्वारुजे वसु ॥ ४० ॥

अभी षु णः सखीनामविता जरितृणाम् । शतं भवास्त्युतये ॥ ४१ ॥

Abhi tvā śūra nonumo'dugdhā iva dhenavaḥ. Īśānamasya jagataḥ swardṣamīśānamindra tasthuṣaḥ. (i). //35//

Na tvāvāñ anyo divyo na pārthivo na jāto na janiṣyate. Aśvāyanto maghavannindra vājino gavyantastvā havāmahe (i). //36//

Tvāmiddhi havāmahe sātau vājasya kāravaḥ. Tvām vṛtreṣvindra satpatiṁ narastvām kāṣṭhāsvarvataḥ (i). //37//

Sa tvaṁ naścitra vajrahasta dhṛṣṇuyā maha stavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe (i). //38//

Kayā naścitra ā bhuvadūti sadāvṛdhaḥ sakhā. Kayā śaciṣṭhaya vṛtā (i). //39//

Kastvā satyo madānām maṁhiṣṭho matsadandhasaḥ. Dṛḍhā cidāruje vasu (i). //40//

Abhī ṣu ṇaḥ sakhīnāmavitā jaritṛṇām. Śatam bhavāsyūtaye (i). //41//

35. O brave resplendent Lord, Lord of all movable and stationary things, beholder of universe, we call loudly to you like unmilked cows (with udders full). (1)
36. No other such as you are, on the earth and heaven, has been in the past or shall be in future. O bounteous resplendent Lord, we invoke you for possessing vigour, wealth and wisdom. (1)
37. O resplendent Lord, we, the poet sages, invoke you to obtain strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life. (1)
38. O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force, fit to drive your chariot as you grant to everyone, aspiring to be victorious. (1)
39. By what means may He, who is ever-augmenting, wonderful and friendly, come to us, and by what most effective contribution? (1)
40. What genuine and most earnest devotional offerings—like nourishing food, would inspire you to win over evil thoughts and procure formidable treasures? (1)
41. May you, protector of us, your friends and admirers, come to us with a hundred protections. (1)

यज्ञा-यज्ञा वो अग्नये गिरा-गिरा च दक्षसे ।

प्र-प्र वयममृतं ज्ञातवेदसं प्रियं मित्रं न शंसिष्यम ॥ ४२ ॥

पाहि नो अग्न एकया पाह्युत द्वितीयया ।

पाहि गीर्भस्तिसृभिर्ऋजां पते पाहि चतसृभिर्वसो ॥ ४३ ॥

ऊर्जो नपातथ स हिनायमस्मयुर्दाशेम हव्यदातये ।

भुवद्वाजेष्वविता भुवद्दध उत त्राता तनूनम ॥ ४४ ॥

संवत्सरोऽसि परिवत्सरोऽसीदावत्सरोऽसीद्वत्सरोऽसि वत्सरोऽसि । उपसस्ते कल्पन्तामहोरात्रास्ते

कल्पन्तामर्धमासास्ते कल्पन्तां मासास्ते कल्पन्तामृतवस्ते कल्पन्ताथ संवत्सरस्ते कल्पताम् ।

प्रेत्या एत्ये सं चाञ्च प्र च सारय । सुपर्णचिदसि तया देवतयाऽद्विदुस्वद् ध्रुवः सीद ॥ ४५ ॥

Yajñā-yajñā vo agnaye girā-girā ca dakṣase.

Pra-pra vayamamṛtaṁ jātavedasaṁ priyaṁ mitraṁ na
śaṁsiṣam (i). //42//

Pāhi no agna ekayā pāhyuta dvitīyā.

Pāhi gīrbhistisṛbhirūrjāṁ pate pāhi catasṛbhirvaso
(i). //43//

Ūrjo napātaṁ sa hināyamasmayurdāśema havyadātaye.

Bhuvadvājeṣvavitā bhuvadvṛdha uta trātā tanūnām
(i). //44//

Samvatsaro'si parivatsaro'sīdāvatsaro'sīdvatsaro'si
vatsaro'si.

Uṣasaste kalpantāmahorātrāste kalpantāmardhamāsāste
kalpantām māsāste kalpantāmṛtavaste kalpantām
samvatsaraste kalpatām.

Pretyā etyai saṁ cāñca pra ca sāraya. Suparṇacidasi tayā
devatayā' ṅgirasvad dhruvaḥ sīda (i). //45//

42. At every benevolent work, glorify the adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend. (1)
43. O adorable Lord, protect us through the first, and protect through the second hymn. Protect us through three hymns, and through four, O Lord of energy, O Lord of riches. (1)
44. He is the source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our lives. (1)
45. In a five year cycle, the first year is Samvatsara; the second year Parivatsra; the third year Idāvatsara; the fourth year Idvatsara; and the fifth year Vatsara. You are all the five of them. May the dawns be secured for you; may the days and nights be secured for you; may the half-months (fortnights) be secured for you; may the months be secured for you; may the seasons be secured for you; may the year be secured for you. May you wane and wax for their departure and arrival. You are the collector of fine leaves. With that divinity may you be established here blazing bright. (1)

अथाष्टाविंशोऽध्यायः ।

होता यक्षत्समिधेन्द्रमिडस्पदे नाभा पृथिव्या अधि ।
 दिवो वर्ष्मन्त्समिध्यत ओजिष्ठश्चर्षणीसहो वेत्वाज्यस्य होतर्यज' ॥ १ ॥
 होता यक्षत्तनूनपातमूतिभिर्जेतास्मपराजितम् ।
 इन्द्रं देवथं स्वविदं पृथिमिर्धुमत्तमैर्नराशंसेन तेजसा वेत्वाज्यस्य होतर्यज' ॥ २ ॥
 होता यक्षदिडाभिरिन्द्रमीडितमाजुह्वानममर्त्यम् ।
 देवो देवैः सर्वार्यो वज्रहस्तः पुरन्दुरो वेत्वाज्यस्य होतर्यज' ॥ ३ ॥
 होता यक्षद्वर्हिषीन्द्रं निषद्वरं वृषभं नर्यापसम् ।
 वसुभी रुद्रैरादित्यैः सयुग्भिर्वेहिरासंवुद्रेत्वाज्यस्य होतर्यज' ॥ ४ ॥

ATHĀṢṬĀVIMŚO' DHYĀYAH

Hotā yakṣatsamidhendramiḍaspade nābhā pṛthivyā adhi.
 Divo varṣmantsamidhyata ojiṣṭhaścārṣaṇīśahām
 vetvājyasya hotaryaja (i). //1//

Hotā yakṣattanūnpātamūtibhirjetāramaparājitam.
 Indram devaṁ svarvidam pathibhirmadhumattamair-
 narāśaṁsena tejasā vetvājyasya hotaryaja (i). //2//

Hotā yakṣadiḍābhirindramiḍitamājuhvānamamartyam.
 Devo daviḥ savīryo vajrahastaḥ purandaro vetvājyasya
 hotaryaja (i) //3//

Hotā yakṣadbarhiṣīndram niṣadvaram vṛṣabham
 naryāpasam.
 Vasubhī rudirāḍityaiḥ sayugbhirbarhirāsadadvetvājyasya
 hotaryaja (i). //4//

CHAPTER TWENTY-EIGHT

1. The sacrificer worships the resplendent Lord with the kindling wood (*samit*) at the place of sacrifice in the earth's navel. The cosmic fire is enkindled by the mightiest Lord of conquerors of men in the highest place of the heaven. May He enjoy (the sacrifice). O sacrificer, offer oblations of purified butter. (1)
2. The sacrificer worships the resplendent Lord, the protector of the body (*tanūnapāt*) with His protective aids, conqueror of all, and always unconquered, the divine and the Lord, who conducts (us) to the world of light by the sweetest paths with His radiance praised by men. May He enjoy. O sacrificer, offer oblations of purified butter. (1)
3. The sacrificer worships with praises (*iḍā*) the resplendent Lord, praised and invoked (by worshippers), the immortal one. May the divine Lord, full of vigour, wielder of thunderbolt, subduer of (enemy's) cities, enjoy it. O sacrificer, offer oblations of purified butter. (1)
4. In the sacrifice, the sacrificer worships the resplendent Lord, the best among all occupying seats, the showerer (of bliss) and performer of actions beneficial for men. May He come and be seated on the sacred grass (*barhiṣ*) with the young, the adult and the mature sages as His companions. May he enjoy it. O sacrificer, offer oblations of purified butter. (1)

होता यक्षदोजो न वीर्युं स हो द्वार इन्द्रमवर्धयन् ।

सुप्रायणा अस्मिन्पुत्रो वि श्रयन्तामृतावृधो द्वार इन्द्राय मीढुषे व्यन्त्वाज्यस्य होतयज' ॥ ५ ॥

होता यक्षदुषे इन्द्रस्य धेनु सुदुधे मातरा मही ।

सवातरौ न तेजसा वत्समिन्द्रमवर्धता वीतामाज्यस्य होतयज' ॥ ६ ॥

होता यक्षदैव्या होतारा भिषजा सखाया हविषेन्द्रं भिषज्यतः ।

कवी वृषौ प्रचेतसाविन्द्राय धत्त इन्द्रियं वीतामाज्यस्य होतयज' ॥ ७ ॥

होता यक्षत्तिष्ठो देवीर्न भेषजं त्रयस्त्रिधातवोऽपस इडा सरस्वती भारती महीः ।

इन्द्रपत्नीर्हविष्मतीर्व्यन्त्वाज्यस्य होतयज' ॥ ८ ॥

होता यक्षस्त्वष्टारमिन्द्रं वृषं भिषजं सुयजं घृतभिर्यम् ।

पुरुषैर्धे सुरतेसं मघोनमिन्द्राय त्वष्टा दधंदिन्द्रियाणि वेत्वाज्यस्य होतयज' ॥ ९ ॥

Hotā yakṣadojo na vīryaṁ saho dvāra indramavardhayan.
Suprāyaṇā asmīnyajñe vi śrayantāmṛtāvṛdho dvāra indrāya
mīḍhuṣe vyantvājyasya hotaryaja (i). //5//

Hotā yakṣaduṣe indrasya dhenū sudughe mātara mahī.
Savātarau na tejasā vatsamindramavardhatām vītāmājyasya
hotaryaja (i). //6//

Hotā yakṣaddaivyā hotārā bhiṣajā sakhāyā haviṣendram
bhiṣajyataḥ.

Kavī devau pracetasāvindrāya dhatta indriyaṁ
vītāmājyasya hotaryaja (i). //7//

Hotā yakṣattisro devīrna bheṣajam trayastridhātavo' pasa
idā sarasvatī bhāratī mahīḥ.

Indrapatnīrhaviṣmatīrvyantvājyasya hotaryaja (i). //8//

Hotā yakṣattvaṣṭāramindram devam bhiṣajam suyajam
ghṛtaśriyam.

Pururūpaṁ suretasam maghonamindrāya tvaṣṭā
dadhadindriyāṇi vetvājyasya hotaryaja (i). //9//

5. The sacrificer worships the divine doors (*devīr-dvārah*), which have fostered the force, manly vigour and endurance of the aspirant. May those doors, exalters of truth, open wide in this sacrifice, allowing an easy passage to the aspirant, the bounteous showerer. May they enjoy. O sacrificer, offer oblations of purified butter. (1)
6. The sacrificer worships the two dawns (i.e. morning and evening; *uṣāsā-naktā*), which are two cows, easy to milk, and superb mothers. Both of them, like two cows having only one common calf, foster the aspirant, the calf, with lustre. May both of them enjoy. O sacrificer, offer oblations of purified butter. (1)
7. The sacrificer worships the two divine priests (*daivyā-hotārā*), the two physicians, two friends, who cure the aspirant of his ills with sacrificial oblations. May those two divinities, full of vision and excellent wisdom, bestow on the aspirant indomitable strength. May both of them enjoy. O sacrificer, offer oblations of purified butter. (1)
8. The sacrificer worships the three mighty divinities (*tisro-devīh*), the divine intellect, the divine speech and the divine culture, which are like three deep-acting remedies effecting three elements of the body. May those mistresses of the aspirant and rich in abundant sacrificial supplies enjoy. O sacrificer, offer oblations of purified butter. (1)
9. The sacrificer worships the universal Architect (*tvāṣṭr*), the resplendent Lord, the divine physician, worthy of good worship, bright as purified butter, assuming various forms, prolific and bounteous. May the universal Architect bestow power of all the sense-organs on the aspirant. May He enjoy. O sacrificer, offer oblations of purified butter. (1)

होता यक्षद्वन्स्पतिंश्च समितारंश्च शतक्रतुं धियो जोष्टारमिन्द्रियम् ।
 मध्वा समञ्जन्पथिभिः सुगेभिः स्वदाति यज्ञं मधुना घृतेन वेत्वाज्यस्य होतयज्ञे ॥ १० ॥
 होता यक्षदिन्द्रश्च स्वाहाऽऽज्यस्य स्वाहा पेदस्य स्वाहा स्तोकांश्च स्वाहा स्वाहाकृतीनांश्च
 स्वाहा हव्यसूक्तानाम् । स्वाहा देवा आज्यपा जुषाणा इन्द्र आज्यस्य व्यन्तु होतयज्ञे ॥ ११ ॥
 देवं बहिरिन्द्रं सुदेवं देवैर्वीरिवैरुतीर्णं वेद्यामवर्धयत् ।
 वस्तेर्वृतं प्राक्तोभूतं राया बहिष्मतोऽर्यगाद्भुवनं वसुधेयस्य वेतु यज्ञे ॥ १२ ॥
 देवीर्द्वार इन्द्रं सङ्गतिं विद्वीर्यामन्नवर्धयन् । आ वत्सेन तरुणेन कुमारेण च
 मीवृतापार्वीणश्च रेणुककाटे नुदन्तां वसुवनं वसुधेयस्य व्यन्तु यज्ञे ॥ १३ ॥
 देवी उषासानकेन्द्रं यज्ञे प्रयत्युह्वेताम् ।
 देवीविंशः प्राशंसिद्वाश्च सुर्विति सुधितं वसुवनं वसुधेयस्य वीतां यज्ञे ॥ १४ ॥

Hotā yakṣadvanaspatiṁ śamitāraṁ śatakratuṁ dhiyo
 joṣṭāramindriyam.

Madhvā samañjanpathibhiḥ sugebhiḥ svadāti yajñaṁ
 madhunā gṛtēna vetvājyasya hotaryaja (i). //10//

Hotā yakṣadindraṁ svāhā" jyasya svāhā medasaḥ svāhā
 stokānāṁ svāhā svāhākṛtīnāṁ svāhā havyasūktīnām. Svāhā
 devā ājyapā juṣāṇā indra ājyasya vyantu hotaryaja (i). //11//

Devaṁ barhirindraṁ sudevaṁ devairvīravatstīrṇaṁ
 vedyāmavardhayat.

Vastorvṛtaṁ prāktorbhṛtaṁ rāyā barhiṣma-
 to'tyagādvasuvane vasudheyasya vetu yaja (i). //12//

Devīrdvāra indraṁ saṅghāte vīdvīryāmannavardhayan. Ā
 vatsena taruṇena kumāreṇa ca mīvatāpārvāṇaṁ
 reṇukakāṭaṁ nudantāṁ vasuvane vasudheyasya vyantu yaja
 (i). //13//

Devī uṣasānaktendraṁ yajñe prayatyahvetām.

Daivīrviśaḥ prāyāsiṣṭāṁ supṛīte sudhite vasuvane
 vasudheyasya vītāṁ yaja (i). //14//

10. The sacrificer worships the Lord of forests (*vanaspati*), seasoner of the sacrificial materials, performer of a hundred selfless deeds, lover of intellect, and bestower of power of all the sense-organs. Leading us by sweet and easy paths, and filling our sacrifice with abundant purified butter, He makes them pleasing. May He enjoy. O sacrificer, offer oblations of purified butter. (1)
11. The sacrificer worships the resplendent Lord; *svāhā* of the purified butter; *svāhā* of the fatty substances; *svāhā* of the drops (of clarified butter); *svāhā* of the utterance of word *svāhā*; *svāhā* of the recitations of the beautiful hymns. May the learned ones, fond of butter, and the aspirant, enjoy. O sacrificer, offer oblations of purified butter. (1)
12. The divine herbage (*barhiṣ*), spread upon the altar by the learned ones, capable of producing sons, fosters the strength of the greatly divine aspirant. Collected in the day and processed at night, it surpasses in richness those others who have got herbs. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)
13. The divine doors (*devīr-dvāraḥ*), praiseworthy and closely joined, foster the strength of the aspirant in action. May they keep away the unmarried boys and adults from the dust-covered dangerous pits, as they run forward violently. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)
14. The divine dawn and the night (*uṣāsā-naktā*) call (and arouse) the divine aspirant, when the sacrifice advances. May they, well-pleased and highly beneficial, go to the people divine. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

देवी जोष्टी वसुधिति देवमिन्द्रमवर्धताम् । अयव्यन्याघा द्वेपाथस्यान्या
वक्षद्गु वायाणि यजमानाय शिक्षिते वसुवने वसुधेयस्य वीतां यज' ॥ १५ ॥

देवी ऊर्जाहुती दुग्धे सुदुग्धे पयसेन्द्रमवर्धताम् ।
इषमूर्जमन्या वक्षःसाग्धिं सपीतिमन्या नवेन पूर्वं दयमाने पुराणेन नवमधातामूर्जमूर्जाहुती
ऊर्जयमाने वसु वायाणि यजमानाय शिक्षिते वसुवने वसुधेयस्य वीतां यज' ॥ १६ ॥

देवा दैव्या होतारा देवमिन्द्रमवर्धताम् ।
हताघंशथेसावामाष्टां वसु वायाणि यजमानाय शिक्षितौ वसुवने वसुधेयस्य वीतां यज' ॥ १७ ॥

देवीस्तिष्ठस्तिष्ठो देवीः पतिमिन्द्रमवर्धयन् ।
अस्पृक्षद्भारती दिव्यं रुद्रेयज्ञं सरस्वतीद्वा वसुमती गृहान् वसुवने वसुधेयस्य व्यन्तु यज' ॥ १८ ॥

Devī joṣṭrī vasudhitiḥ devamindramavardhatām. Ayāvyaṇyāghā
dveṣāṁśyānyā vakṣadvasu vāryāṇi yajamānāya śikṣite
vasuvane vasudheyasya vītām yaja (i). //15//

Devī ūrjāhutī dughe sudughe payasendramavardhatām.
Iṣamūrjamanyā vakṣatsagdhiṁ sapītimanyā navena pūrvam
dayamāne purāṇena navamadhātāmūrjamūrjāhutī
ūrjayamāne vasu vāryāṇi yajamānāya śikṣite vasuvane
vasudheyasya vītām yaja (i). //16//

Devā daivyā hotārā devamindramavardhatām.
Hatāghaśaṁśāvābhārṣṭām vasu vāryāṇi yajamānāya
śikṣitau vasuvane vasudheyasya vītām yaja (i). //17//

Devīstisrastisro devīḥ patimindramavardhyan.
Aspṛkṣadbhārātī divaṁ rudrairyajñāṁ sarasvatīdā
vasumatī gṛhān vasuvane vasudheyasya vyantu yaja
(i). //18//

15. The divine heaven and earth (*joṣṭrī*), omniscient, bestowers of rich treasures, foster the strength of the aspirant. One of them drives away the sins and the hatred, and the other brings the coveted treasures for the sacrificer. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

16. The divine heaven (*ūrjā*) and earth (*āhuti*), the two teeming cows, easy to milk, foster the strength of the aspirant with their milk. One of them (*ūrjā*) provides with the food and vigour and the other (*āhuti*) brings feasting and banqueting. Bestowers of strength, the heaven and earth are pleased to put new energy in the old and the energy of the old in the new; and well-ordained they supply the sacrificer with riches. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

17. The two divine celestial priests (*daivyā-hotārā*) foster the strength of the divine aspirant. May both of them, the slayers of those who praise the sins, knowing well the realities, bring the coveted riches for the sacrificer. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

18. The divinities three, the three divinities (*tisro-devīḥ*) exalt the aspirant, their master. The divine culture touches the heights of the heaven; the divine speech, in company of the adult sages, spreads the sacrifice; and the divine intellect, full of riches, fills our homes. At the time of the distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

देव इन्द्रो नराशंसस्त्रिवरुथास्त्रिबन्धुरो देवमिन्द्रमवर्धयत् ।

शतेन शितिपूषातामार्हितः सहस्रेण प्र वर्तते मित्रावरुणेदस्य होत्रमर्हतो बृहस्पतिं स्तोत्रमश्विनाध्वर्यवं
वसुवने वसुधेयस्य वेतु यज' ॥ १९ ॥

देवो देवैर्वनस्पतिर्हिरण्यपर्णो मधुशाखः सुविष्पलो देवमिन्द्रमवर्धयत् ।

दिवमग्नेनास्पृशदान्तरिक्षं पृथिवीमदृष्टहीद्वसुवने वसुधेयस्य वेतु यज' ॥ २० ॥

देवं बार्हवारीतिनां देवमिन्द्रमवर्धयत् ।

स्वासस्थमिन्द्रेणासन्नमन्या बर्हीऽप्यभूद्रसुवने वसुधेयस्य वेतु यज' ॥ २१ ॥

देवो अग्निः स्विष्टकृदेवमिन्द्रमवर्धयत् ।

स्विष्टं कुर्वन्स्विष्टकृत्स्विष्टमद्य करोतु नो वसुवने वसुधेयस्य वेतु यज' ॥ २२ ॥

Deva indro narāśaṁsastrivarūthastribandhuro devamindra-
mavardhayat.

Śatena śitipṛṣṭhānāmāhitaḥ sahasreṇa pra vartate
mitrāvaruṇedasya hotramarhato bṛhaspati stotramaśvinādh-
varyavam vasuvane vasudheyasya vetu yaja (i). //19//

Devo devairvanaspatirhiranya-parṇo madhuśākhaḥ supi-
ppalo devamindramavardhayat.

Divamagreṇāsprṅkṣadāntarikṣaṁ pṛthivīmadṛṁhīd-
vasuvane vasudheyasya vetu yaja (i). //20//

Devaṁ barhivāritīnām devamindramavardhayat.

Svāsasthamindreṇāsannamanyā barhīmśyabhyabhūdva-
suvane vasudheyasya vetu yaja (i). //21//

Devo agnih svistakṛddevamindramavardhayat.

Sviṣṭaṁ kurvantsviṣṭakṛt sviṣṭamadya karotu no vasuvane
vasudheyasya vetu yaja (i). //22//

19. The radiant resplendent Lord, praised by men (*narāśaṁsa*), having three abodes, and shielding thrice, raises the strength of the divine aspirant. Seated on hundreds of bright-backed rays, He moves forth in thousands (innumerable) of them. Of course the sun and the ocean deserve to be His priests, the great teacher His praise-singer, and the two healers His leading priests. At the time of the distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

20. The divine Lord of forests (*vanaspati*), laden with golden leaves, spreading out sweet branches, bearing dainty fruit, heightens the strength of the divine aspirant. With His top, He touches the high heaven as well as the mid-space, and He stabilizes the earth. At the time of the distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

21. The shining sacrifice (*barhiṣ*), the most coveted, heightens the strength of the divine aspirant. This sacrifice, nobly performed by the aspirant, subdues all the other sacrifices. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

22. The divine adorable Lord, fulfiller of good desires (*sviṣṭakṛt*), fosters the divine aspirant. May the fulfiller of good desires, fulfilling good desires, accomplish today for us what we desire. At the time of the distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

अग्निमद्य होता॑रमवृणीतायं यजमानः पचन्पक्तीः पर्चन्पुरोडाशं बध्नन्निन्द्राय छागम् ।

सूपस्था अद्य देवो वनस्पति॑रभवदिन्द्राय छागेन ।

अघत्तं मेदुस्तः प्रति पचताग्रमीदुर्वीवृधत्पुरोडाशेन । त्वामद्य ऋषे ॥ २३ ॥

होता यक्षत्समिधानं महद्यशः सुसमिद्धं वरेण्यमग्निमिन्द्रं वयोधसम् ।

गायत्रीं छन्द इन्द्रियं त्रयविं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥ २४ ॥

होता यक्षत्तनुनर्पातमुद्भिर्गुं यं गर्भमदितिर्वृषे शुचिमिन्द्रं वयोधसम् ।

उष्णिहं छन्द इन्द्रियं दित्यवाहं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥ २५ ॥

Agnimadya hotaramavṛṇītāyaṁ yajamaṇaḥ pacan paktīḥ
pacan puroḍāśaṁ badhnannindrāya chāgam (i).

Sūpasthā adya devo vanaspatirabhavadindrāya chāgena.

Aghattaṁ medastaḥ prati pacatāgrabhīdaviṣṛdhatpuro-
ḍāśena (ii).

Tvāmadya ṛṣe (iii). //23//

Hotā yakṣatsamidhānaṁ mahadyaśaḥ susamiddhaṁ
vareṇyamagnimindram vayodhasam.

Gāyatrīm chanda indriyaṁ tryaviṁ gām dadhadvetvājyasya
hotaryaja (i). //24//

Hotā yakṣattanūnapātamudbhidaṁ yaṁ garbham-
aditirdadhe śucimindram vayodhasam.

Uṣṇīhaṁ chanda indriyaṁ dityavāhaṁ gām vayo dadhadve-
tvājyasya hotaryaja (i). //25//

23. Today this sacrificer has elected the adorable leader as his priest and has cooked meals and delicious rice-cakes as offerings; he has procured a goat for the aspirant. (1) Today the divine Lord of forests has been happily present with the goat for the aspirant. May both of you partake of the freshly cooked fatty foods. May you accept the rice-cake and grow strong with it. (2) O seer, the son of a seer, the grandson of a seer, today this sacrificer has chosen you for the many, who have assembled with the idea, that this one will win for me the choicest treasure from the bounties of Nature. O shining one, may you desire for us also the gifts, that the enlightened ones have given, and make some effort for it. O priest, you are urged hereby. You are a human priest sent for a benign speech and pleasing words. May you give good utterances. (3) (Repeated from XXI.61)

24. Let the sacrificer worship the resplendent Lord, the fire enkindled, enjoying great fame, fully ablaze (*susamiddha*), venerable, adorable and bestower of long life. May He come to us with the *gāyatrī* metre, bringing powers of all the sense-organs, with an eighteen months old calf, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

25. Let the sacrificer worship the resplendent Lord, the protector of bodies (*tanūnapāt*), the one who brings sacrifices to fruition, the germ that was conceived by the Eternity, pure and bestower of long life. May He come to us with *uṣṇik* metre, bringing powers of all the sense-organs, a two year bullock, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

होता यक्षद्रीडेन्यमीडितं वृत्रहन्तममिडाभिरीडयथ सहः सोममिन्द्रं वयोधसम् ।
 अनुष्टुभं छन्द इन्द्रियं पञ्चाविं गां वयो दधद्वेत्वाज्यस्य होतयज' ॥ २६ ॥
 होता यक्षसुबर्हिषं पुषण्वन्तममर्त्यथ सीदन्तं बर्हिषि प्रियेऽमृतेन्द्रं वयोधसम् ।
 बृहती छन्द इन्द्रियं त्रिवत्सं गां वयो दधद्वेत्वाज्यस्य होतयज' ॥ २७ ॥
 होता यक्षदचस्वतीः सुप्रायणा कृतावृधो द्वारो देवीर्हिरण्ययीर्ब्रह्माणमिन्द्रं वयोधसम् ।
 पङ्क्तिं छन्द इहेन्द्रियं तुर्यवाहं गां वयो दधद्वन्त्वाज्यस्य होतयज' ॥ २८ ॥
 होता यक्षसुपेशसा सुशिल्पे बृहती उभे नक्तोषासा न दर्शते विश्वमिन्द्रं वयोधसम् ।
 त्रिष्टुभं छन्द इहेन्द्रियं पञ्चवाहं गां वयो दधद्वीतामाज्यस्य होतयज' ॥ २९ ॥

Hotā yakṣadīḍenyamīditam vṛtrahantamamiḍābhirīḍyaṁ
 sahaḥ somamindram vayodhasam.

Anuṣṭubham chanda indriyaṁ pañcāviṁ gām vayo
 dadhadvetvājyasya hotaryaja(i). //26//

Hotā yakṣatsubarhiṣam pūṣaṇvantamamartyaṁ sīdantam
 barhiṣi priye' mṛtendram vayodhasam.

Bṛhatīm chanda indriyaṁ trivatsam gām vayo
 dadhadvetvājyasya hotaryaja(i). //27//

Hotā yakṣadvyacacvatīḥ supṛāyaṇā ṛtāvṛdho dvāro
 devīrhiranyaīrbrahmāṇamindram vayodhasam. Pañktiṁ
 chanda ihendriyaṁ turyavāham gām vayo
 dadhadvyantvājyasya hotaryaja(i). //28//

Hotā yakṣat supeśasā suśilpe bṛhatī ubhe naktośāsā na
 darśate viśvamindram vayodhasam. Triṣṭubham chanda
 ihendriyaṁ paṣṭhavāham gām vayo dadhadvītāmājyasya
 hotaryaja(i). //29//

26. Let the sacrificer worship the resplendent Lord, worthy of praise (*īdenyam*), and praised by sages, the greatest killer of evils, laudable with laudations, bestower of endurance, bliss as well as of long life. May He come to us with the *anuṣṭup* metre, bringing powers of all the sense-organs, a thirty months old cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)
27. Let the sacrificer worship the resplendent Lord, performer of the great sacrifice (*barhiṣ*), the Lord of all nourishment, immortal, bestower of long life, seated at the sacrifice so dear to Him. May He come to us with the *brhatī* metre, bringing powers of all the sense-organs, a three years old cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)
28. Let the sacrificer worship the golden divine doors (*devīr dvārah*) opening wide, allowing easy passage and strengtheners of the right, and also the resplendent Lord, the knowledge-incarnate and the bestower of long life. May they come to us with the *pañkti* metre, bringing powers of all the sense-organs, a four years old bullock, bestowing long life. O sacrificer, offer oblations of purified butter. (1)
29. Let the sacrificer worship both the night and the dawn (*naktoṣāsā*), beautiful of form, having varied colours, lofty, as if showing all this universe to the resplendent Lord, bestower of long life. May both of them come to us with the *triṣṭubh* metre, bringing powers of all the sense-organs, a bullock capable of carrying burden, bestower of long life. O sacrificer, offer oblations of purified butter. (1)

होता यक्षत्पचेतसा त्रेवानामुत्तमं यशो होतांरा दैव्यां कवी सयुजेन्द्रं वयोधसम् ।
 जगतीं छन्दं इन्द्रियमनह्वाहं गां वयो दधद्वितामाज्यस्य होतयजं ॥ ३० ॥
 होता यक्षत्पेशस्वतीस्तिस्रो त्रेवीर्हिरण्यपीभारतीर्ब्रह्मतीर्महीः पतिमिन्द्रं वयोधसम् ।
 विराजं छन्दं इहेन्द्रियं धेनुं गां न वयो दधद्वान्त्वाज्यस्य होतयजं ॥ ३१ ॥
 होता यक्षत्सुरेतसं त्वष्टारं पुष्टिवर्धनं रूपाणि बिभ्रतं पृथक् पृष्टिमिन्द्रं वयोधसम् ।
 द्विपदं छन्दं इन्द्रियमुक्षाणं गां न वयो दधद्वेत्वाज्यस्य होतयजं ॥ ३२ ॥
 होता यक्षद्वनस्पतिं शमितारं शतक्रतुं हिरण्यपर्णमुक्थिनं रशनां बिभ्रतं वशिं
 भगमिन्द्रं वयोधसम् । कुकुभं छन्दं इहेन्द्रियं वशां वेहतं गां वयो दधद्वेत्वाज्यस्य होतयजं ॥ ३३ ॥

Hotā yakṣatpracetasā devānāmuttamaṁ yaśo hotārā daivyaṁ
 kavī sayujendram vayoḥdhasam. Jagatīm chanda
 indriyamaṇadvāhaṁ gām vayo dadhadvītāmājyasya
 hotaryaja (i). //30//

Hotā yakṣatpeśasvatīstisro devīrhiranyayīrbhāratīrbhātīr-
 mahīḥ patimindram vayoḥdhasam. Virājam chanda
 ihendriyam dhenum gām na vayo dadhadvyantvājyasya
 hotaryaja (i). //31//

Hotā yakṣatsuretasam tvaṣṭāram puṣṭivardhanaṁ rūpāṇi
 bibhrataṁ prthak puṣṭimindram vayoḥdhasam. Dvipadam
 chanda indriyamukṣāṇam gām na vayo dadhadvetvājyasya
 hotaryaja (i). //32//

Hotā yakṣadvanaspatiṁ śamitāram śatakratuṁ
 hiraṇyaparṇamukthinaṁ raśanām bibhrataṁ vaśim
 bhagamindram vayoḥdhasam. Kakubham chanda
 ihendriyam vaśām vehataṁ gām vayo dadhadvetvā-
 jyasya hotaryaja (i). //33//

30. Let the sacrificer worship the two celestial priests (*daivyā hotārā*), that are the best glories of the bounties of Nature, both full of wisdom and having vision, staying always as companions, and the resplendent Lord, bestower of long life. May both of them come to us with the *jagatī* metre, bringing powers of all the sense-organs, a bullock capable of pulling the cart, bestowing long life. O sacrificer, offer oblations of purified butter. (1)
31. Let the sacrificer worship the three divinities (*tisro devīḥ*), beautiful of form, the divine culture, the divine speech and the divine intellect (Bhāratī, Sarasvatī and Idā), lofty, golden and great, and their master the resplendent Lord, bestower of long life. May they come to us with the *virāṭ* metre, bringing the power of all the sense-organs, a milch-cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)
32. Let the sacrificer worship the universal Architect (*tvaṣṭr*), of prolific seed, fosterer of nourishment, assuming various different forms and bestowing nourishment and long life on the aspirant. May He come to us with the two-footed (*dvipada*) metre, bringing power of all the sense-organs, a bull capable of impregnation, bestowing long life. O sacrificer, offer oblations of purified butter. (1)
33. Let the sacrificer worship the Lord of the forests (*vanaspati*), the seasoner of sacrificial materials, performer of a hundred selfless deeds, laden with golden leaves, worthy of praises, wearing a beautiful girdle, and bestower of prosperity and long life on the aspirant. May He come to us with the *kakup* metre, bringing power of all the sense-organs, a barren and calf-slipping cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

होता यक्षत्स्वाहाकृतीरग्निं गृहपतिं पृथक्वरुणं भेषजं कविं क्षत्रमिन्द्रं वयोधसम् ।

अतिच्छन्दसं छन्द इन्द्रियं बृहदपभं गां वयो दधद्वसुवने वसुधेरस्य वेतु यज' ॥ ३४ ॥

देवं बर्हिर्वयोधसं देवमिन्द्रमवर्धयत् ।

गायत्र्या छन्दसेन्द्रियं चक्षुरिन्द्रे वयो दधद्वसुवने वसुधेरस्य वेतु यज' ॥ ३५ ॥

देवीर्द्वारां वयोधसं शुचिमिन्द्रमवर्धयन् ।

उणिता छन्दसेन्द्रियं प्राणमिन्द्रे वयो दधद्वसुवने वसुधेरस्य व्यन्तु यज' ॥ ३६ ॥

देवी उपसात्ताक्ता देवमिन्द्रं वयोधसं देवी देवमवर्धताम् ।

अनुष्टुभा छन्दसेन्द्रियं बलमिन्द्रे वयो दधद्वसुवने वसुधेरस्य वीतां यज' ॥ ३७ ॥

देवी जोष्टी वसुधिति देवमिन्द्रं वयोधसं देवी देवमवर्धताम् ।

बृहत्या छन्दसेन्द्रियं श्रोत्रमिन्द्रे वयो दधद्वसुवने वसुधेरस्य वीतां यज' ॥ ३८ ॥

Hotā yakṣatsvāhākṛtīragnim gr̥hapatiṁ pr̥thagvaruṇam
bheṣajam kavim kṣatramindraṁ vayodhasam.
Aticchandasam chanda indriyam br̥hadṛṣabham gām
vayo dadhadvayantvājyasya hotaryaja (i). //34//

Devam barhivayodhasam devamindramavardhayat.
Gāyatryā chandasendriyam cakṣurindre vayo
dadhadvasuvane vasudheyasya vetu yaja (i). //35//

Devīrdvāro vayodhasam śucimindramavardhayan.
Uṣṇihā chandasendriyam prāṇamindre vayo
dadhadvasuvane vasudheyasya vyantu yaja (i). //36//

Devī uṣāsānaktā devamindraṁ vayodhasam devī
devamavardhatām.

Anuṣṭubhā chandasendriyam balamindre vayo
dadhadvasuvane vītām yaja (i). //37//

Devī joṣṭrī vasudhitī devamindraṁ vayodhasam devī
devamavardhatām.

Br̥hatyā chandasendriyam śrotramindre vayo
dadhadvasuvane vasudheyasya vītām yaja (i). //38//

34. Let the sacrificer worship the utterances of *svāhā* (*svāhākṛti*), apart from the adorable Lord, the great householder, and the venerable Lord, curer of diseases, full of vision and bestower of ruling power and long life on the aspirant. May they come to us with the *aticchandās* metre, bringing power of all the sense-organs, a huge (strong) bull bestower of long life. O sacrificer, offer oblations of purified butter. (1)
35. The divine sacrifice (*barhiṣ*) makes the divine aspirant prosper enjoying a long life; with the *gāyatrī* metre, it bestows on the aspirant resplendence, vision and long life. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)
36. The divine doors (*devīr dvārah*) make the pious aspirant prosper enjoying a long life; with the *uṣṇik* metre, they bestow on the aspirant resplendence, vital breath and long life. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)
37. The divine dawn and night (*uṣāsā-naktā*) both make the divine aspirant prosper with a long life—divinities aiding a divinity; with the *anuṣṭup* metre, they bestow on the aspirant resplendence, power and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)
38. The two shining divinities (*joṣṭrī*), affectionate and wealth-bestowing (i.e. heaven and earth), make the divine aspirant prosper with a long life—divinities aiding a divinity; with the *br̥hatī* metre, they bestow on the aspirant resplendence, hearing-power and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

देवी ऊर्जाहुती दुर्धे सुदुर्धे पयसेन्द्रं वयोधसं देवी देवमवर्धताम् ।
 पङ्क्त्या छन्दसेन्द्रियं शुक्रमिन्द्रे वयो दधद्भसुवने वसुधेरस्य वीतां यज' ॥ ३९ ॥
 देवा दैव्या होतारा देवमिन्द्रं वयोधसं देवी देवमवर्धताम् ।
 त्रिष्टुभा छन्दसेन्द्रियं त्विष्टिमिन्द्रे वयो दधद्भसुवने वसुधेरस्य वीतां यज' ॥ ४० ॥
 देवीस्तिष्ठस्तिष्ठो देवीर्वयोधसं पतिमिन्द्रमवर्धयन् ।
 जगत्या छन्दसेन्द्रियं शूषमिन्द्रे वयो दधद्भसुवने वसुधेरस्य व्यन्तु यज' ॥ ४१ ॥
 देवो ननुशंसे देवमिन्द्रं वयोधसं देवो देवमवर्धयत् ।
 विराजा छन्दसेन्द्रियं रूपमिन्द्रे वयो दधद्भसुवने वसुधेरस्य वेतु यज' ॥ ४२ ॥
 देवो वनस्पतिर्विवमिन्द्रं वयोधसं देवो देवमवर्धयत् ।
 द्विषन्ता छन्दसेन्द्रियं भगमिन्द्रे वयो दधद्भसुवने वसुधेरस्य वेतु यज' ॥ ४३ ॥

Devī ūrjāhutī dūghe sudughe payasendram vayodhasam devī devamavardhatām.

Paṅktyā chandasendriyaṁ śukramindre vayo dadhadvasuvane vasudheyasya vītām yaja (i). //39//

Devā daivya hotārā devamindram vayodhasam devau devamavardhatām.

Triṣṭubhā chandasendriyaṁ tviṣimindre vayo dadhadvasuvane vasudheyasya vītām yaja (i). //40//

Devīstisrastisro devīrvayodhasam patimindramavardhayan. Jagatyā chandasendriyaṁ śūṣamindre vayo dadhadvasuvane vasudheyasya vyantu yaja (i). //41//

Devo naraśaṁso devamindraṁ vayodhasam devo devamavardhayat.

Virājā chandasendriyaṁ rūpamindre vayo dadhadvasuvane vasudheyasya vetu yaja (i). //42//

Devo vanspatirdevamindraṁ vayodhasam devo devamavardhayat.

Dvipadā chandasendriyaṁ bhagamindre vayo dadhadvasuvane vasudheyasya vetu yaja (i). //43//

39. The divine heaven (*ūrjā*) and earth (*āhuti*), two teeming cows easy to milk, make the aspirant prosper with milk, giving him a long life—divinities aiding a divinity; with the *pankti* metre, both of them bestow on the aspirant resplendence, manly vigour and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)
40. Two shining divine priests (*daivyā-hotārā*) make the aspirant prosper with a long life—two divinities aiding a divinity; with the *triṣṭubh* metre, they bestow on the aspirant resplendence, lustre and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)
41. The divinities three, the three divinities (*tisro-devīḥ*) make the aspirant, their Lord, to prosper with a long life; with the *jagatī* metre, they bestow on the aspirant resplendence, might and long life. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)
42. The divine Lord, praised by men (*narāśaṃsaḥ*) makes the divine aspirant prosper with a long life — a divinity aiding a divinity; with the *virāṭ* metre, He bestows on the aspirant resplendence, beautiful form and long life. At the time of distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)
43. The divine Lord of forests (*vanaspatī*) makes the divine aspirant prosper with a long life — a divinity aiding a divinity; with a two-footed (*dvipada*) metre, He bestows on the aspirant resplendence, fortune and long life. At the time of distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

देवं बर्हिर्वारित॑नीं देवमिन्द्रं वयोधसं देवं देवमवर्धयत् ।

ककुभा छन्दसेन्द्रियं यज्ञ इन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज॑ ॥ ४४ ॥

देवो अग्निः सिवष्टकृद्देवमिन्द्रं वयोधसं देवमवर्धयत् ।

अतिच्छन्दसा छन्दसेन्द्रियं क्षत्रमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज॑ ॥ ४५ ॥

अग्निमद्य होतारमवृणीतायं यजमानः पचन्पक्तीः पचन्पुरोडाशं बुध्नन्दिन्द्राय वयोधसे छागम् ।

सूपस्था अद्य देवो वनस्पतिरभवदिन्द्राय वयोधसे छागेन ।

अघत्तं मेवृस्तः प्रतिपचताग्रमीदवीवृधत्पुरोडाशेन । त्वामद्य कपे॑ ॥ ४६ ॥

Devam barhivāritīnām devamindram vayodhasam devam
devamvardhayat.

Kakubhā chandasendriyam yaśa indre vayo
dadhadvasuvane vasudheyasya vetu vaja (i). //44//

Devo agniḥ sviṣṭakṛddevamindram vayodhasam devo
devamavardhayat.

Aticchandasā chandasendriyam kṣatramindre vayo
dadhadvasuvane vasudheyasya vetu yaja (i). //45//

Agnimadya hotāramavṛṇītāyam yajamānaḥ pacanpaktīḥ
pachanpuroḍāśam badhnannindrāya vayodhase chāgam (i).
Sūpasthā adya devo vanspatirabhavadindrāya vayodhase
chāgena.

Aghattam medastah pratipacatāgrabhīdaviṛdhatpuro-
dāśena (ii). Tvāmadya ṛṣe (iii). //46//

44. The divine herbage (*barhiṣ*), born out of water, makes the divine aspirant prosper with a long life— a divinity aiding a divinity; with a *kakup* metre, it bestows on the aspirant resplendence, fame and long life. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)
45. The fire divine, fulfiller of good desires (*sviṣṭakṛt*) makes the divine aspirant prosper with a long life — a divinity aiding a divinity; with the *aticchandas* metre, it bestows on the aspirant resplendence, the ruling power and long life. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)
46. Today this sacrificer has elected the adorable leader as his priest and has cooked meals and delicious rice cakes as offerings; he has procured a goat for the aged aspirant. (1) Today the divine Lord of forests has been happily present with the goat for the aspirant. May both of you partake of the freshly cooked fatty foods. May you accept the rice-cake and grow strong with it. (2) O seer, the son of a seer, the grandson of a seer, today this sacrificer has chosen you for the many, who have assembled with the idea, that this one will win for me the choicest treasure from the bounties of Nature. O shining one, may you desire for us also the gifts, that the enlightened ones have given and make some effort for it. O priest, you are urged hereby. You are a human priest sent for a benign speech and pleasing words. May you give good utterances. (3) (Repeated from XXI.61)

अथैकोनत्रिंशोऽध्यायः ।

समिद्धो अञ्जन् कृदरं मतीनां घृतमग्ने मधुमत्पिन्वमानः ।
 वाजी वहन् वाजिनं जातवेदो देवानां वक्षि प्रियमा सधस्थम् ॥ १ ॥
 घृतेनाञ्जन्सं पथो देवयानान् प्रजानन् वाज्यप्येतु देवान् ।
 अनु त्वा सप्ते प्रदिशः सचन्ताथै स्वधामस्मै यजमानाय धेहि ॥ २ ॥
 ईड्यश्वासि वन्द्यश्च वाजिन्नाशुश्वासि मेध्यश्च सप्ते ।
 अग्निष्ठा देवैर्वसुभिः सजोषाः प्रीतं वह्निं वहतु जातवेदाः ॥ ३ ॥
 स्तीर्णं बर्हिः सुष्टरीमा जुषाणोरु पृथु प्रथमानं पृथिव्याम् ।
 देवेभिर्युक्तमर्दितिः सजोषाः स्योनं कृण्वाना सुविते दधातु ॥ ४ ॥
 एता उ वः सुभगा विश्वरूपा वि पक्षोभिः श्रयमाणा उदतिः ।
 ऋषवाः सतीः कवचः शुम्भमाना द्वारो देवीः सुप्रायणा भवन्तु ॥ ५ ॥

ATHAIKONATRIMŚO' DHYĀYAH

Samiddho añjan kṛdaram matīnām ghṛtamagne
 madhumatpinvamānaḥ.

Vājī vahan vājinam jātavedo devānām vakṣi priyamā
 sadhastham (i). //1//

Ghṛtenāñjantsam patho devayānān prajānan vājyapyetu
 devān. Anu tvā sapte pradiṣaḥ sacantām svadhāmasmai
 yajamānāya dhehi (i). //2//

Īdyaścāsi vandyaśca vājinnāśūścāsi medhyaśca sapte.
 Agniṣtvā devairvasubhiḥ sajoṣaḥ prītam vahnim vahatu
 jātavedāḥ (i). //3//

Stīrṇam barhiḥ suṣṭarīmā juṣāṇoru pṛthu prathamānam
 pṛthivyām. Devebhiryuktamditih sajoṣaḥ syonam kṛṇvānā
 suvite dadhātu (i). //4//

Etā u vaḥ subhagā viśvarūpā vi pakṣobhiḥ śrayamānā
 udātaiḥ. Ṛṣvāḥ satih kavaṣaḥ śumbhamānā dvāro devih
 supṛayaṇā bhavantu (i). //5//

CHAPTER TWENTY-NINE

1. O fire divine, having been kindled (*samiddaḥ*) and enjoying sweet melted butter, you illuminate the abode of wise ones. O speedy one, O omniscient, supporting this resolute sacrificer, may you lead him to the coveted meeting place of the enlightened ones. (1)
2. O fire divine, balming with purified butter (*tanūnapāt*) the godly paths known to you, may you, the speedy one, reach the enlightened ones. O restive courser, may all the mid-regions submit to you; may you provide sustenance to this sacrificer. (1)
3. O adorable leader, full of strength, an object of praise (*īḍyaḥ*) and reverence you are; O speedy like a courser, you are quick and wise. May the omniscient adorable Lord conduct you in concert with the enlightened young sages to the pleasing (sacrificial) fire. (1)
4. May we spread the sacred grass (*barhiṣ*) well, so that spreading out widely it covers the vast earth completely. May the Eternity, accordant and bestowing happiness, bless our sacrifice, attended by the enlightened ones, with good fortune. (1)
5. May your these divine doors (*devīr-dvāraḥ*), pleasing to look at, constructed in various designs, having uplifting panes for opening, lofty and closely fitting, creaking and richly adorned, always offer an easy passage. (1)

अन्तरा मित्रावरुणा चरन्ती मुखं यज्ञानामभि संविद्वाने ।
 उपासां वाथ सुहिरण्ये सुशिल्पे ऋतस्य योनाविह सादयामि ॥ ६ ॥
 प्रथमा वाथ सरथिना सुवर्णां देवौ पश्यन्ती भुवनानि विश्वा ।
 अपिप्रयं चोदना वां मिमाना होतांरा ज्योतिः प्रदिशा विशन्ता ॥ ७ ॥
 आव्रित्येनो भारती बहु यज्ञं सरस्वती सह रुद्रेन आवीत् ।
 ह्योर्पहता वसुभिः सजोषा यज्ञं नो देवीरमुतेषु धत्ते ॥ ८ ॥
 त्वर्वा वीरं देवकामं जजान त्वष्टरवीं जायत आशुरश्वः ।
 त्वष्टेदं विश्वं भुवनं जजान बहोः कर्तारमिह यक्षि होतः ॥ ९ ॥
 अश्वो घृतेन तमन्वा समक्त उप देवौ र ऋतुशः पार्थ एतु ।
 वनस्पतिर्वैवलोकं प्रजानन्नग्निना हव्या स्ववितानि वक्षते ॥ १० ॥
 प्रजापतिस्तपसा वावृधानः सद्यो जातो दधिषे यज्ञमग्ने ।
 स्वाहाकृतेन हविषा पुरोगा याहि साध्या हविरदन्तु देवाः ॥ ११ ॥

Antarā mitrāvaruṇā carantī mukhaṁ yajñānāmabhi
 samvidāne.

Uśāsā vām suhiraṇye suśilpe ṛtasya yonāviha sādāyāmi
 (i). //6//

Prathamā vām sarathinā suvarṇā devau paśyantau
 bhuvanāni viśvā.

Apiprayam codanā vām mimānā hotārā jyotiḥ pradiśā
 diśantā (i). //7//

Ādityairno bhāratī vaṣṭu yajñam sarasvatī saha rudairna
 āvīt. Idopahūtā vasubhiḥ sajoṣā yajñam no devīramṛteṣu
 dhatta (i). //8//

Tvaṣṭā vīram devakāmaṁ jajāna tvaṣṭurarvā jāyata
 āśuraśvaḥ. Tvaṣṭedaṁ viśvaṁ bhuvanaṁ jajāna bahoh
 kartāramiha yakṣi hotaḥ (i). //9//

Āśvo ghr̥tena tmanyā samakta upa devāṁ ṛtuśaḥ pātha etu.
 Vanaspatirdevalokaṁ prajānannagninā havyā svaditāni
 vakṣat (i). //10//

Prajāpateṣṭapasā vāvṛdhānaḥ sadyo jāto dadhiṣe
 yajñamagne. Svāhākṛtena haviṣā purogā yāhi sādhyā
 haviradantu devāḥ (i). //11//

6. O you two dawns (*uṣāsā*), travelling between the sun and the ocean, indicating the time of beginning the sacrifices, beauteous with gold and marvellous with art, I hereby settle you in the abode of truth. (1)
7. (O sacrificer and sacrificer's wife), I have pleased your divine priests (*hotārā*), who are first and foremost, riding on a common chariot, fair-coloured, two divinities overseeing all the worlds, urging both of you to pious actions, and illuminating all the regions for your guidance. (1)
8. May the divine culture (*bhārati*) along with the old sages adorn our sacrifice; may the divine speech (*sarasvatī*) along with the adult sages protect us; may the divine intellect (*idā*) invoked in concert with the young sages (also come); may these divinities place our sacrifice among the immortals. (1)
9. The universal Architect (*tvaṣṭr*) creates the hero devoted to the enlightened ones; from the universal Architect is born the moving, quick-running courser (i.e. the sun); the universal Architect has created all this world; O priest, may you worship Him at this sacrifice, who has created this vast universe. (1)
10. May the courser (the sun), sprinkling (the world) with his own water, bring food to the enlightened ones in due seasons. May the Lord of the forests (*vanaspati*), knowing full well, carry the offerings tasted by the fire, to the world of the enlightened ones. (1)
11. O adorable leader, growing strong with the fervour of the Lord of creatures, you start supporting the sacrifice as soon as you are born. March in the forefront with the oblation offered with the utterance *svāhā* (*svāhā-kṛta*), so that the deserving enlightened ones may enjoy the sacrificial offerings. (1)

यवकैन्दः प्रथमं जायमान उद्यन्तसमुद्रादुत वा पुरीषात् ।
 श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महिं जातं ते अर्वन् ॥ १२ ॥
 यमेनं वृत्तं त्रित एनमायुनगिन्द्रं एणं प्रथमो अध्यतिष्ठत् ।
 गन्धर्वो अस्य रक्षानामगृभ्णात् सूर्यादश्वं वसवो निरतष्टे ॥ १३ ॥
 आसिं यमो अस्यावित्यो अर्वन्नसि त्रितो गृह्येन व्रतेन ।
 असि सोमेन समया विपृक्त आहुस्ते त्रीणि दिवि बन्धनानि ॥ १४ ॥
 त्रीणि त आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे ।
 उतेर्व मे वरुणश्छन्तस्पर्वन् यत्रा न आहुः परमं जनित्रम ॥ १५ ॥
 इमा ते वाजिह्वमाजैनानीमा शफानां सनितुर्निधाना ।
 अत्रा ते भद्रा रक्षना अपश्यमृतस्य या अभिरक्षन्ति गोपाः ॥ १६ ॥
 आत्मानं ते मनसारादजानामवो विवा पतयन्त पतङ्गम् ।
 शिरो अपश्यं पथिभिः सुगेभिररेणुभिर्जहमानं पतत्रि ॥ १७ ॥

Yadakrandah prathamam jāyamāna udyantsamudrāduta vā
 puriṣāt. Śyenasya pakṣā hariṇasya bāhū upastutyam mahi
 jātām te arvan (i). //12//

Yamena dattam trita enamāyunagindra eṇam prathamō
 adhyatiṣṭhat. Gandharvo asya raśanāmagr̥bhṇāt
 sūrādaśvam vasavo nirataṣṭa (i). //13//

Asi yamo asyādityo arvannasi trito guhyena vratena.
 Asi somena samayā vipṛkta āhuste trīṇi divi bandhanāni
 (i). //14//

Trīṇi ta āhurdivi bandhanāni trīṇyapsu trīṇyantah samudre.
 Uteva me varuṇaśchantsyarvan yatrā ta āhuḥ paramam
 janitram (i). //15//

Imā te vājinnavamārjanānīmā śaphānām saniturnidhānā.
 Atrā te bhadrā raśanā apaśyamṛtasya yā abhirakṣanti gopāḥ
 (i). //16//

Ātmanām te manasārādajānāmavo divā patayantaṁ
 pataṅgam. Śiro apaśyam pathibhiḥ sugebhirareṇubhirjeha-
 mānam patatri (i). //17//

12. O sun, we glorify your rising. At times you appear to be springing from the firmament or from the ocean with the roar of sea-waves. You rise higher and higher as if possessed with the wings of a falcon and the limbs of a deer. (1)
13. The rising sun resembles a horse with a rider on. It looks like a gift from the supreme law-giver and harnessed by the divine floater. The resplendent Lord appears to be riding on him and the cosmic wind holds its reins. O cosmic Architect, you have fabricated this horse from that luminous giant body. (1)
14. O sun, you are the law-giver; you are the luminous giant and you float as if by a mysterious act. You are associated with the moon also. The sages say that you have three stations in the luminous space. (1)
15. They also say that you have three stations in heaven and three on the earth and three in the interspace. You also seem to be one with the ocean and your form is most charming while arising out of waters. (1)
16. O sun, you are the victory horse of the cosmic ceremonial. I have beheld your purifying regions, these impressions of your hoofs, participating in the ceremony. Here are your auspicious reins, which are protectors of the rites that preserve it. (1)
17. I recognize in my mind your form afar off, going from the earth below, by way of heaven to the midday sun. I behold your head soaring aloft and mounting quickly by unobstructed paths, unsullied by dust. (1)

अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः ।
यदा ते मर्तो अनु भोगमान्ढादिद् ग्रसिष्ठ ओषधीरजीगः ॥ १८ ॥

अनु त्वा रथो अनु मर्यो अर्वन्ननु गावोऽनु भगः कुनीनाम् ।
अनु वातासस्तवं सख्यमीयुरनु देवा ममिरे वीर्यं ते ॥ १९ ॥

हिरण्यशुक्लोऽयो अस्य पादा मनोजवा अर्व इन्द्र आसीत् ।
देवा इदस्य हविरद्यमायन् यो अर्वन्तं प्रथमो अध्यतिष्ठत् ॥ २० ॥

ईर्मन्तासः शिलिकमध्यमासः सधं शूरणासो विव्यासो अत्याः ।
ह्यंसा इव श्रेणिशो यन्तन्ते यदाक्षिषुर्विव्यमज्ममश्वाः ॥ २१ ॥

तव शरीरं पतयिष्युर्वन्तव चितं वाते इव धर्जीमान् ।
तव शृङ्गाणि विष्टिता पुरुत्रारण्येषु जर्भुराणा चरन्ति ॥ २२ ॥

उप प्रागाच्छसनं वाज्यवीं देवदीक्षा मनसा दीर्घ्यानाः ।
अजः पुरो नीयते नाभिस्त्यानु पश्चात्कवयो यन्ति रेभोः ॥ २३ ॥

Atrā te rūpamuttamamapaśyaṁ jigīṣamāṇamiṣa ā pade goḥ.
Yadā te marto anu bhogamānaḍādīd grasiṣṭha
oṣadhīrajīgaḥ(i). //18//

Anu tvā ratho anu maryo arvannanu gāvo' nu bhagaḥ
kanīnām. Anu vrātāsastava sakhyamīyuranu devā mamire
vīryaṁ te (i). //19//

Hiraṇyaśṛṅgo'yoasya pādā manojavā avara indra āsīt.
Devā idasya haviradyamāyan yo arvantaṁ prathamo
adhyatiṣṭhat (i). //20//

Īrmāntāsaḥ śilikamadhyamāsaḥ saṁ śūraṇāso divyāso
atyāḥ. Haṁsā iva śreṇiśo yatante yadākṣiṣurdivyam-
ajmamaśvāḥ (i). //21//

Tava śarīraṁ patayiṣṇvarvantava cittaṁ vāta iva dhrajīmān.
Tava śṛṅgāṇi viṣṭhitā purutrāraṇyeṣu jarbhuraṇā caranti
(i). //22//

Upa prāgācchasaṇaṁ vājyarvā devadrīcā manasā
dīdhyānaḥ. Ajaḥ puro nīyate nābhiraśyānu paścāt kavayo
yanti rebhāḥ (i). //23//

18. I behold your most excellent form as if anxiously looking round for food on this earth, whilst you come up. It appears as if your attendant brings you near your provender, which you start consuming with immense pleasure. (1)
19. O sun, you look like a chariot with horses attached to it, and there are men to attend on you and cattle to follow you. It looks as if lovely maidens wait upon you; they have sought your friendship. O sun, the Nature's bounties themselves admire your vigour. (1)
20. His mien is of gold; his feet are of iron, and fleet as thought. The supreme self seems inferior to him in speed. All the bounties of Nature come to participate in the glory of the sun. And it appears as if the resplendent Lord himself first used this horse for his mount. (1)
21. O full-haunched, slender-waisted, high-spirited and celestial coursers (of the sun), may you gallop along like swans in rows, while the rays of the sun spread along the heavenly path. (1)
22. Your body, O solar horse, is made for motion. Your mind is as rapid as the wind; the hair of your mien toss in manifold directions and spread beautifully in the forest. (1)
23. The swift sun-horse approaches the place of rest, meditating with mind intent upon Nature's glories. The setting sun is preceded by an evening dusk as if bound to him. The priests and singers chant their parting hymns at this hour. (1)

उप प्रागात्परमं यत्सधस्थमर्वाँ २ अच्छा पितरं मातरं च ।

अद्या देवाञ्छुष्टतमो हि गम्या अथा शास्ते वाशुषे वार्याणि ॥ २४ ॥

समिद्धो अद्या मनुषो दुरोणे देवो देवान् यजसि जातवेदः ।

आ च वह मित्रमहश्चिक्त्वान्वं दूतः कविरसि प्रचेताः ॥ २५ ॥

तनूनपात्पथ क्रतस्य यानान्मध्वा समञ्जस्त्वदया सुजिह्व ।

मन्मानि धीमिरुत यज्ञमृन्धन् देवत्रा च कृणुह्यध्वरं नः ॥ २६ ॥

नराशंसस्य महिमानं मेणामुप स्तोषाम यजतस्य यज्ञैः ।

ये सुक्रतवः शुचं यो धियन्धाः स्वदन्ति देवा उभयानि हव्यो ॥ २७ ॥

आजुह्वान ईदथो वन्द्यश्वा योह्यो वसुभिः सजोषाः ।

त्वं देवानामसि यद्वा होता स एनान्यक्षीषितो यर्जीयान् ॥ २८ ॥

प्राचीनं बहिः प्रदिशा पृथिव्या वस्तोऽस्या वृज्यते अग्रे अह्वाम् ।

व्यु प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम् ॥ २९ ॥

Upa prāgātparamaṁ yatsadhashtamarvāṅ acchā pitaraṁ
mātaraṁ ca. Adyā devāñjuṣṭatamo hi gamyā athā śāste
dāśuṣe vāryāṇi (i). //24//

Samiddho adya manuṣo duroṇe devo devān yajasi
jātavedaḥ. Ā ca vaha mitramahaścikitvān tvaṁ dūtaḥ
kavirasi pracetāḥ (i). //25//

Tanūnapātpatha ṛtasya yānān madhvā samañjantsvadaya
sujihva.

Manmāni dhībhiruta yajñamṛndhan devatrā ca
kṛṇuhyadhvaraṁ naḥ (i). //26//

Narāsaṁsasya mahimānameṣāmupa stoṣāma yajatasya
yajñaiḥ. Ye sukratavaḥ śucayo dhiyandhāḥ svadanti devā
ubhayāni havyā (i). //27//

Ājuhvāna īḍyo vandyāścā yāhyagne vasubhiḥ sajoṣāḥ.

Tvaṁ devānāmasi yahva hotā sa enānyakṣīṣito yajīyān
(i). //28//

Prācīnaṁ barhiḥ pradiśā pṛthivyā vastorasyā vrjyate agre
ahnām. Vyu prathate vitaraṁ varīyo devebhyo aditaye
syonam (i). //29//

24. The sun-horse reaches the loftiest place, the source of its origin. May he approach Nature's bounties and cause them to bestow prosperity on the dedicated worshipper. (1)
25. O fire divine, having been enkindled (*samiddhah*) today in the house of a man (i.e. the sacrificer), you yourself being a bounty of Nature, worship other bounties of Nature. O supporter of friends, you are awakener, auspicious messenger, full of vision and wisdom; may you bring all the bounties of Nature here (and entertain them). (1)
26. O protector of our bodies (*tanūnapāt*), may you make our travels along the path of truth sweet with honey; O fair-tongued, may you let us have a taste of it; exalting our sacrifice with holy thoughts and wisdom, may you convey our offerings to the bounties of Nature. (1)
27. We hereby extol the glory of Him, who is praised by men (*narāśamsa*) and who is worshipped through the sacrifices before these learned ones, who are virtuous, sinless, full of wisdom, and who taste both types of offerings (drinks and edibles). (1)
28. O adorable Lord, you are an object of praise (*īḍya*) and reverence. Invoked by us, may you come here accordant with riches. O mighty one, you are the arouser of the enlightened ones. As such, O most desirable, may you arouse them. (1)
29. The ancient sacrifice (*barhiṣ*) is spread at day-breaks by the holy commandant to cover whole of this earth. It spreads more and more, far and wide being delightful for the enlightened ones as well as for the Eternity. (1)

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः ।
 देवीद्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥ ३० ॥
 आ सुष्वयन्ती यजते उपाके उपासानक्ता सदतां नि योनीं ।
 दिव्ये योषणे बृहतीं सुरुक्मे अधि श्रियंश्च शुकृपिशं दधनि ॥ ३१ ॥
 देव्या होतारा प्रथमा सुवाचा मिमांसा यज्ञं मनुष्ये यजध्वे ।
 प्रचोदयन्ता विदधेषु क्राक प्राचीनं ज्योतिः प्रदिशां विशन्तां ॥ ३२ ॥
 आ नो यज्ञं भारती तूष्मेत्विडा मनुष्वदिह चेतयन्ती ।
 तिस्रो देवीर्विहिरदधं स्योनश्च सरस्वती स्वर्पसः सदन्तु ॥ ३३ ॥
 य इमे द्यावापृथिवी जनित्री रूपैरपिंश्चन्द्रवर्नानि विश्वा ।
 तमद्य होतरिषितो यजोपान् देवं त्वष्टारमिह यक्षि विद्वान् ॥ ३४ ॥
 उपावसुञ्ज स्मन्या समञ्जन् देवानां पार्थ क्रतुधा हवींश्चपि ।
 वनस्पतिः शमिता देवो अग्निः स्वदन्त हव्यं मधुना घृतम् ॥ ३५ ॥

Vyacasvatīrurviyā vi śrayantām patibhyo na janayaḥ
 śumbhamānāḥ. Devīrdvāro bṛhatīrviśvaminvā devebhyo
 bhavata supṛāyaṇāḥ. (i). //30//

Ā suṣvayantī yajate upāke uśāsānaktā sadatām ni yonau.
 Divye yoṣaṇe bṛhatī surukme adhi śriyaṁ śukrapīśam
 dadhāne (i). //31//

Daivyā hotārā prathamā suvācā mimānā yajñam manuṣo
 yajadhyai. Pracodayantā vidatheṣu kārū prācīnam jyotiḥ
 pradiśā diśantā (i). //32//

Ā no yajñam bhāratī tūyametvidā manuṣvadiha cetayantī.
 Tisro devīrbarhiredam syonam sarasvatī svapasaḥ sadantu
 (i). //33//

Ya ime dyāvāpṛthivī janitrī rūpairapiṁśadbhuvanāni viśvā.
 Tamadya hotariṣito yajīyān devam tvaṣṭāramiha yakṣi
 vidvān. (i). //34//

Upāvasrja tmānyā samañjan devānām pātha rtuthā havīmṣi.
 Vanaspatiḥ śamitā devo agniḥ svadantu havyam madhunā
 ghr̥tena (i). //35//

30. May the divine doors (*devīr-dvārah*), large and expansive, through which all the things pass, open wide, like well-adorned wives before their husbands, and may these give an easy access to the enlightened ones. (1)
31. May the two dawns and the night (*uṣāsā naktā*), worthy of company, each close to each, celestial damsels, grand and beautiful, wearing bright and dark appearances, come here smiling and be seated at this place of sacrifice. (1)
32. May the two divine priests (*daivyā hotārā*), foremost and sweet-tongued, come here to arrange sacrifices for the people, who are keen to perform them and may they, as good workers, inspire (others) in assemblies showing right directions with the ancient light. (1)
33. May the divine culture (*bhāratī*) come to our sacrifice instantaneously as well as the divine intellect (*iḍa*) arousing our meditating minds; may the divine speech (*sarasvatī*) also come and may all these three divinities, inspiring good actions, be seated comfortably at this sacrifice. (1)
34. O worshipper, fond of performing sacrifices, at our urging may you worship this day at this place the divine universal Architect (*tvastṛ*), whom you know and who gives form to the heaven and earth, that are parents of all the beings. (1)
35. O Lord, may you send in proper seasons for the enlightened ones the food, which is made delicious with your own grace; may the vegetation (*vanaspati*), the soothing cloud, and the sacrificial fire enjoy the offerings mixed with honey and purified butter. (1)

सद्यो जातो व्यमिमित यज्ञमग्निर्वैशानामभवत् पुरोगाः ।
 अस्य होतुः प्रदिश्युतस्य वाचि स्वाहाकृतं हविरदन्तु देवाः ॥ ३६ ॥
 केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्भिरजावधाः ॥ ३७ ॥
 जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समदामुपस्थे ।
 अनाविद्धया तन्वा जय त्वं स त्वा वर्मणो महिमा पिपतु ॥ ३८ ॥
 धन्वना गा धन्वनाऽऽजिं जयेम धन्वना तीव्राः समदां जयेम ।
 धनुः शत्रोरपकामं कृणोति धन्वन् सवाः प्रदिशो जयमे ॥ ३९ ॥
 वक्ष्यन्तिवेदा गनीगन्ति कर्णे प्रियं सखायं परिषस्वजाना ।
 योषेव शिङ्क्ते वितताधि धन्वञ्ज्या इयं समने पारयन्ती ॥ ४० ॥
 ते आचरन्ती समनेव योषा मातेव पुत्रं विभृतामुपस्थे ।
 अप शत्रून् विध्यतां संविद्वाने आर्त्ता इमे विष्फुरन्ती अमित्रान् ॥ ४१ ॥

Sadyo jāto vyamimīta yajñamagnirdevānāmabhavat
 purogāḥ. Asya hotuḥ pradiśyūtasya vāci svāhākṛtaṁ
 haviradantu devāḥ (i). //36//

Ketum kṛṇvannaketave peśo maryā apeśase.
 Samuṣadbhirajāyathāḥ. (i). //37//

Jīmūtasyeva bhavati pratīkaṁ yadvarmī yāti
 samadāmupasthe. Anāviddhayā tanvā jaya tvaṁ sa tvā
 varmaṇo mahimā pipartu (i). //38//

Dhanvanā gā dhanvanā" jīm jayema dhanvanā tīvrāḥ
 samado jayema. Dhanuḥ śatrorapakāmaṁ kṛṇoti dhanvanā
 sarvāḥ pradiśo jayema (i). //39//

Vakṣyantīvedā ganīganti karṇaṁ priyaṁ sakhāyaṁ
 pariśasvajānā. Yoṣeva śiṅkte vitatādhi dhanavañjyā iyaṁ
 samane pārayantī (i). //40//

Te ācarantī samaneva yoṣā māteva putraṁ
 bibhṛtāmupasthe.

Apa śatrūn vidhyatāṁ samvidāne ārtñī ime viṣphurantī
 anitrān (i). //41//

36. The fire divine, as soon as it is born, makes ready for the sacrifices, and it becomes forerunner of the bounties of Nature; under the guidance of this invoker, may the bounties of Nature enjoy our offerings dedicated (*svāhākṛtam*) to the truthful speech. (1)
37. O mortal, you owe your rise to eminence to that resplendent God, who, with the rays of the dawn, awakens life in the lifeless and gives form to the formless. (1)
38. When a warrior, equipped with an armour, advances in the front-line of battles, his form is like that of a thunder-cloud. May you be conqueror with your body unwounded. May the strength of your armour protect you. (1)
39. May we win the cattle of the enemies with the bow. With the bow, may we be victorious in battle. May we be winners in our hot encounters. May the bow bring grief and sorrow to our adversaries. Armed with the bow, may we subdue all hostile regions. (1)
40. The bow-string, drawn tight upon the bow and making way in battle, repeatedly approaches the ear as if embracing its friend (the arrow) and proposing to say something sweet and loving, as a woman whispers. (1)
41. May the two extremities of the bow act consentaneously, like a wife and sympathizing (with her husband) uphold (the warrior) as a mother nurses her child upon her lap. And may they, moving concurrently and harassing the foe, scatter his enemies. (1)

बह्वीनां पिता बहुरस्य पुत्रश्चिश्वा कृणोति समनावगत्य ।
 इषुधिः सङ्का पृतनाश्च सर्वाः पृष्ठे निनद्धो जयति प्रसूतः ॥ ४२ ॥
 रथे तिष्ठन् नयति वाजिनः पुरो यत्र-यत्र कामयते सुपारुधिः ।
 अभीशूनां महिमानं पनायत् मनः पश्चादनु यच्छन्ति रुश्मयः' ॥ ४३ ॥
 तीव्रान् घोषान् कृण्वते वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः ।
 अवकामन्तः प्रपदैश्मित्रान् क्षिणन्ति शत्रूँ रनपव्ययन्तः ॥ ४४ ॥
 रथवाहृणथे हविरस्य नाम यत्रायुधं निहितमस्य वरम् ।
 तत्रा रथमुप शग्मथे, सदेम विश्वाहा वयथे सुमनस्यमानोः ॥ ४५ ॥
 स्वादुपुथेसदः पितरौ वयोधाः कृच्छ्रेभितः शक्तीवन्तो गभीराः ।
 चित्रसेना इषुबला अमृधाः सतोर्वीरा उरवो वातसाहोः ॥ ४६ ॥

Bahvīnām pitā bahurasya putraściścā kṛṇoti
 samanāvagatya. Iṣudhiḥ saṅkā pṛtanāśca sarvāḥ pṛṣṭhe
 ninaddho jayati prasūtaḥ (i). //42//

Rathe tiṣṭhan nayati vājinaḥ puro yatra-yatra kāmayate
 suṣārathiḥ. Abhīśūnām mahimānaṁ panāyata manaḥ
 paścādanu yacchanti raśmayāḥ (i). //43//

Tīvrān ghoṣān kṛṇvate vṛṣapāṇayo' śvā rathebhīḥ saha
 vājayantaḥ. Avakrāmantaḥ prapadairamitrān kṣiṇanti
 śatrūṅ ranapavyayantaḥ (i). //44//

Rathavāhaṇām havirasya nāma yatrāyudhaṁ nihitamasya
 varma. Tatrā rathamupa śagmaṁ sadema viśvāhā vayam
 sumanasyamānāḥ (i). //45//

Svāduṣaṁsadaḥ pitaro vayodhāḥ kṛcchreśritaḥ śaktīvanto
 gabhīrāḥ. Citrasenā iṣubalā amṛdhrāḥ satovīrā uravo
 vrātasāhāḥ (i). //46//

42. The quiver, slung on the back, pouring its shafts, vanquishes all opposing and shouting armies. It is like a father of many daughters and sons, who clang and cry as father goes to battle. (1)
43. The skilful charioteer guides his strong horses whither-so-ever he wishes. See and praise the efficacy of the reins, which from behind declare the driving excellence of the person. (1)
44. The horses, raising the dust with their hoofs, rush on with the chariot, and utter loud neighings. They do not retreat, but trample with their forefeet upon the enemies and destroy them. (1)
45. The spoil, borne off on his car, in which his weapons and armoury are deposited, is the appropriate oblation of the warrior. So let us here, daily pay tributes to the helpful joy-bestowing car. (1)
46. The guards of the chariot, revelling in the savoury spoil, are distributors of food, protectors in calamity, armed with spears, resolute, beautifully arrayed strong in arrows, invincible, of heroic valour, robust and conquerors of numerous hosts. (1)

ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा ।
 पूषा नः पातु दुरितादृतावृधो रक्षा माकिर्नो अघशंथस ईशते ॥ ४७ ॥
 सुपूर्णं वस्ते मृगो अस्या दन्तो गोभिः सन्नद्धा पतति प्रसूता ।
 यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिषवः शर्म यथेसन् ॥ ४८ ॥
 ऋजीते परि वृद्धि नोऽश्मा भवतु नस्तनूः । सोमो अधि ब्रवीतु नोऽदितिः शर्म यच्छतु ॥ ४९ ॥
 आ जहन्ति सान्वेषां जघनाँर उप जिघ्रते । अश्वाँजनि प्रचेत्सोऽश्वान्तस्मत्सु चोदये ॥ ५० ॥
 अहिंरिव भोगैः पर्येति ब्राह्मं ज्यायां हेति परिवाधमानः ।
 हस्तघ्नो विश्वा वयुनानि विद्वान् पुमान् पुमाँथसं परि पातु विश्वतः ॥ ५१ ॥
 वनस्पते वीड्वद्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
 गोभिः सन्नद्धो असि वीडयस्वाश्रयाता ते जयतु जेत्वानि ॥ ५२ ॥

Brāhmaṇāsaḥ pitarāḥ somyāsaḥ śive no dyāvāpṛthivī
 anehasā. Pūṣā naḥ pātu duritādṛtāvṛdho rakṣā mākirno
 aghaśaṁsa īśata (i). //47//

Suparṇam vaste mṛgo asyā danto gobhiḥ sannaddhā patati
 prasūtā. Yatrā naraḥ saṁ ca vi ca dravanti
 tatrāsmabhyamiṣavaḥ śarma yaṁsan (i). //48//

Rjīte pari vṛndhi no' śmā bhavatu nistanūḥ. Somo adhi
 bravītu no' ditiḥ śarma yacchatu (i). //49//

Ā jañghanti sānveṣāṁ jaghanāñ upa jighnate. Aśvājani
 pracetaso' śvāntsamatsu codaya (i). //50//

Ahiriva bhogaiḥ paryeti bāhum jyāyā hetim
 paribādhamānaḥ.
 Hastaghno viśvā vayunāni vidvān pumān pumaṁsaṁ pari
 pātu viśvataḥ (i). //51//

Vanaspate vīdvaṅgo hi bhūyā asmatsakhā prataranaḥ
 suvīraḥ. Gobhiḥ sannaddho asi vīdayasvāsthātā te jayatu
 jetvāni (i). //52//

47. May the learned intellectuals, the progenitors, presenters of the herbal offerings, the observers of truth, protect us; may the faultless heaven and earth be propitious to us; may the nourisher Lord preserve us from misfortune; let no caluminator prevail over us. (1)
48. The arrow puts on a (feathery) wing; the (horn of the) deer is its point; it is bound with the sinews of the cow; it alights where directed; wherever men assemble or disperse, there may the shafts provide security. (1)
49. O straight-flying (arrow), defend us; may our bodies be strong as stone; may the blissful Lord speak to us encouragement and may the mother infinity grant us success. (1)
50. It is the whip, with which the skilful charioteers lash the thighs and scourge the flanks of the steeds; may it urge the horses in battles to march on. (1)
51. The hand glove, imparting protection from the abrasion of the bow-string, surrounds the forearm like a snake with its convolutions; may the brave man, experienced in the arts of war, defend a combatant on every side. (1)
52. May the chariot, made of strong wood, be wholesome; may it be our friend, our protector, and manned by brave men. May it show forth its strength, compact with the straps of leather, and may its rider be victorious in battle. (1)

दिवः पृथिव्याः पयोऽन्तं उद्भूतं वनस्पतिभ्यः पर्याभूतं सहः ।
 अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यजे ॥ ५३ ॥
 इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
 सेमां नो हव्यदाति जुषाणो देवं रथं प्रति हव्या गृभाय ॥ ५४ ॥
 उपं श्वासय पृथिवीमुत द्यां पुरुत्रा ते मनुतां विष्टितं जगत् ।
 स दुन्दुभे सजूरिन्द्रेण कुवैर्दुराद्वीयो अपं सेध शत्रून् ॥ ५५ ॥
 आ केन्दय बलमोजो न आधा निर्दनिहि दुरिता बार्धमानः ।
 अपं प्रोथ दुन्दुभे दुच्छुना इत इन्द्रस्य मुष्टिरसि वीडयस्व ॥ ५६ ॥
 आमूरजं प्रत्यावर्तयेमाः केतुमदुन्मुमिर्वावदीति ।
 समश्वपर्णाश्चरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥ ५७ ॥
 आग्नेयः कृष्णर्षीवः सारस्वती मेषी बभ्रुः सौम्यः प्रोष्णः श्यामः शितिपृष्ठो बार्हस्पत्यः
 शिल्पो वैश्वदेव ऐन्द्रोऽरुणो मारुतः कुल्माष ऐन्द्राग्रः संछिहितोऽधोर्गमः सावित्रो
 वारुणः कृष्ण एकशितिपात्पेत्वः ॥ ५८ ॥

Divah pṛthivyāḥ paryoja udbhṛtaṁ vanaspatibhyaḥ paryābhṛtaṁ sahaḥ.

Apāmojmānaṁ pari gobhirāvṛtamindrasya vajraṁ haviṣā rathaṁ yaja (i). //53//

Indrasya vajro marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Semāṁ no havyadātim juṣāṇo deva ratha prati havyā gr̥bhāya (i). //54//

Upa śvāsaya pṛthivīmuta dyām purutrā te manutām viṣṭitaṁ jagat. Sa dundubhe sajūrindreṇa devairdūrāddavīyo apa sedha śatrūn (i). //55//

Ā krandāya balamojo na ādhā niṣṭanihi duritā bādhamānaḥ. Apa protha dundubhe ducchunā ita indrasya muṣṭīrasi vīdayasva (i). //56//

Āmūraja pratyāvartayemāḥ ketumaddundubhirvāvadīti. Samaśvaparnāścaranti no naro'smākamindra rathino jayantu (i). //57//

Āgneyaḥ kṛṣṇagrīvaḥ sārasvatī meṣī babhruḥ saumyaḥ pauṣṇaḥ śyamaḥ śitipṛṣṭho bārhaspatyaḥ śilpo vaiśvadeva aindro'ruṇo mārutaḥ kalmāṣa aindrāgnaḥ saṁhit-o'dhorāmaḥ sāvitro vāruṇaḥ kṛṣṇa ekaśitipāt petvaḥ (i). //58//

53. Show full respect to the chariot replete with synthesis of basic elements of heaven and earth — the divine extracted essence of the forest wood. It possesses the velocity of waters, and is encompassed with cow-hide and the thunderbolt. (1)
54. O all pervading Lord of the celestial chariot, your vehicle is as powerful as the bolt of justice of the resplendent Lord. It is the precursor of vital principles, and is as vast as our ocean. It is bright as sun-rays. May you accept it, offered with prayers and oblation. (1)
55. O war-drums, fill with your thumping sound the earth and heaven. Let all things, movable or stationary, be aware of it. May you, associated with the resplendent Lord and Nature's forces, drive all malign elements far from us. (1)
56. May (O drum), you sound loud and animate our vigour and enthusiasm. May you thunder aloud and scare away malignant powers. Please repel, O drum, those, who take delight in harming us. Being the fist of the divines, show your firmness. (1)
57. O resplendent Lord, the drum sounds repeatedly as a signal. May you recover the lost cattle of wisdom and bring them back here. Our leaders, mounted, as if, on speedy chariots, assemble. Let our car-borne fighting faculties against vice and nescience be triumphant. (1)
58. The black-necked ram belongs to the fire; the ewe belongs to the divine speech; the brown-coloured belongs to the moon; the dusk-coloured belongs to the Nourisher; the white-backed belongs to the Lord Supreme; the dappled belongs to all the bounties of Nature; the red belongs to the lightning; black with white spots belongs to the cloud-bearing winds; the strong-limbed belongs to the lightning and fire; the one with dark underbelly belongs to the sun; the swift-running black with only one white foot belongs to the ocean. (1)

अग्नयेऽनीकवते रोहिताञ्जिरान्द्वानधोरामी सावित्री पौष्णो रजतनाभी वैश्वदेवौ
पिशङ्गौ तूपरौ मारुतः कुत्मार्य आग्नेयः कृष्णोऽजः सारस्वती मेघी वारुणः पेतवः' ॥ ५९ ॥

अग्नये गायत्राय त्रिवृते राथन्तरायष्टाकपाल इन्द्राय त्रैष्टुभाय पञ्चदशाय
बार्हतायैकादशकपालो विश्वेभ्यो देवेभ्यो जागतेभ्यः सप्तदशेभ्यो वैरूपेभ्यो
द्वादशकपालो मित्रावरुणाभ्यामानुष्टुभाभ्यामेकविंशेभ्यो वैराजाभ्यां
पयस्य बृहस्पतये पाङ्क्त्य त्रिणवार्य शाक्वराय चरुः संवित्र औष्णिहाय
त्रयस्त्रिंशाय रैवताय द्वादशकपालः प्राजापत्यश्चरुर्दित्यै विष्णुपत्न्यै
चरुरग्नये वैश्वानराय द्वादशकपालोऽनुमत्या अष्टाकपालः ॥ ६० ॥

Agnaye'nīkavate rohitāñjiranaḍvānadhorāmau sāvitrau
pauṣṇau rajatanābhī vaiśvadevau piśaṅgau tūparau mārutaḥ
kalmāṣa āgneyaḥ kṛṣṇo' jaḥ sārasvatī meṣī vāruṇaḥ petvaḥ
(i). //59//

Agnaye gāyatrāya trivṛte rāthantarāyāṣṭākapāla indrāya
traiṣṭubhāya pañcadaśāya bārhatāyaikādaśakapālo viśvebhyo
devebhyo jāgatebhyaḥ saptadaśebhyo vairūpebhyo
dvādaśakapālo mitrāvaruṇābhyāmānuṣṭubhābhyāmekā-
viṁśābhyām vairājābhyām payasyā bṛhaspataye pāṅktāya
triṇavāya śākvarāya caruḥ savitra auṣṇihāya trayastriṁśāya
raivatāya dvādaśakapālāḥ prajāpatyaścaruradityai viṣṇupatn-
yai caruragnaye vaiśvānarāya dvādaśakapālo'numatyā
aṣṭākapālāḥ (i). //60//

59. The bullock with a red mark on forehead belongs to the adorable leader having the army; the two with dark underbelly belong to the sun; the two with silvery navels belong to the nourisher; the two hornless orange-coloured belong to all the bounties of Nature; black with white spots belong to the cloud-bearing winds; the black goat belongs to the fire; the ewe belongs to the divine speech; and the fast running one belongs to the ocean. (1)
60. For the adorable Lord, praised with the *gāyatrī* metre, the *trivṛt stoma* and the *rathantara sāman*, rice-cake on eight earthen plates is offered; for the resplendent Lord, praised with the *triṣṭubh* metre, the *pañcadaśa stoma* and the *br̥hat sāman*, rice-cake on eleven earthen plates is offered; for all the bounties of Nature, praised with the *jagatī* metre, the *saptadaśa stoma*, and the *vairūpa sāman*, rice-cake on twelve earthen plates is offered; for the sun and the ocean, praised with the *anuṣṭup* metre, the *ekaviṃśa stoma* and the *vairāja sāman*, rice boiled in milk is offered; for the Lord supreme, praised with the *pañkti* metre, the *saptaviṃśa stoma* and the *śākvaṛa sāman* boiled rice is offered; for the impeller Lord, praised with the *uṣṇik* metre, the *tryaśtriṃśa stoma* and the *raivata sāman*, rice-cake on twelve earthen plates is offered; for the Lord of Creatures, boiled rice is offered; for the adorable Lord, the benefactor of all men, rice on twelve earthen plates is offered and for accordancy (*anumatī*) on eight earthen plates. (1)

अथ त्रिंशोऽध्यायः ।

देवं सवितुः प्र सुव यज्ञं प्र सुव यज्ञपतिं भगाय ।

दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाचं नः स्वदतु ॥ १ ॥

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ २ ॥

विश्वानि देव सवितुर्दुरितानि परा सुव । यद्भद्रं तन्न आ सुव ॥ ३ ॥

विमक्तारं हवामहे वसोश्चित्रस्य राधसः । सवितारं नृचक्षसम् ॥ ४ ॥

ब्रह्मणे ब्राह्मणं क्षत्राय राजन्यं मरुद्भ्यो वैश्यं तपसे शूद्रं तमसे तस्करं

नारकाय वीरुहणं पाप्मने कृषिं माक्रयाया अथोगुं कामाय पुंश्चलैर्मतिकृष्टाय मामधमम् ॥ ५ ॥

ATHA TRIMŚO' DHYĀYAH

Deva savitaḥ pra suva yajñam pra suva yajñapatiṁ bhagāya.
Divyo gandharvaḥ ketapūḥ ketaṁ naḥ punātu
vācaspatirvācaṁ naḥ svadatu (i). //1//

Tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ
pracodayāt (i). //2//

Viśvāni deva savitarduritāni parā suva. Yadbhadraṁ tanna
ā suva (i). //3//

Vibhaktāraṁ havāmahe vasościtrasya rādhasaḥ. Savitāraṁ
nṛcakṣasam (i). //4//

Brahmaṇe brāhmaṇaṁ (i) kṣatrāya rājanyaṁ (ii) marudbhyo
vaiśyaṁ (iii) tapase śūdraṁ (iv) tamase taskaraṁ (v)
nārakāya vīrahaṇaṁ (vi) pāpmane klībam (vii) ākrayāyā
ayogūṁ (viii) kāmāya puñścalūm (ix) atikruṣṭāya
māgadham (x). //5//

CHAPTER THIRTY

1. O Creator God, speed our sacrifice onward, and urge the sacrificer forward to the prosperity. May the shining maintainer of the earth, the purifier of thoughts, purify our thinking and the Lord of speech make our tongue sweet. (1)
2. May we imbibe in ourselves the choicest effulgence of the divine Creator, so that He evokes our intellects. (1)
3. Remove from us, O divine creator, all the ills and evils and bestow upon us what is good and beneficial. (1)
4. We invoke the source of light, the divine Creator, bestower of a wonderful home full of wealth and wisdom. (1)
5. (He deposes) the intellectual persons (*brāhmaṇa*) to intellectual pursuits. (1) The nobles (*rājanya*) to defence and administration. (2) The producers of wealth (*vaiśya*) to sustenance of people. (3) The labourer (*śūdra*) to hard work. (4) The thief to darkness. (5) The slaughterer of heroes to hellish tortures. (6) The impotent to evil tendencies. (7) The swordsman to attack. (8) A harlot to sexual pleasure. (9) A minstrel (*māgadha*) to excessive abusing. (10)

नृत्ताय सुतं गीताय शैलुषं धर्माय सभाचरं नरिष्ठाय भीमलं नर्माय रेभधं
 हसाय कारिं—मानन्दाय स्त्रीपरं प्रमेवं कुमारीपुत्रं मेधायै रथकारं धैर्याय तक्षाणम् ॥६॥
 तपसे कौलालं मायायै कुमरं रूपाय मणिकारं शुभे वपुषं शरव्याया इषुकारं
 हृत्यै धनुष्कारं कर्मणे ज्याकारं विष्टाय रज्जुसर्जं मृत्युवे द्युगुण्ये—मन्तकाय श्वनिनम् ॥७॥
 नदीभ्यः पौञ्जिष्ठं मूक्षीकाभ्यो नैपादं पुरुषव्याघ्राय दुर्मदं गन्धर्वाप्सरोभ्यो मातृं
 प्रयुरभ्य उन्मत्तं सपदेवजनेभ्योऽप्रतिपदं मयेभ्यः कितवै मीर्यताया अर्कितवै
 पिशाचेभ्यो बिदलकारीं यातुधानेभ्यः कण्टकीकारीम् ॥ ८ ॥
 सन्धयै जारं गेहायोपपतिं—मातृं परिवित्तं निर्ऋत्यै परिविविद्वान्—मराध्या एदिधिषुःपतिं
 निष्कृत्यै पेशस्करीं संज्ञानाय स्मरकारीं प्रकामोद्यायोपसदं वर्णायां नुरुधं
 बलायोपदामं ॥ ९ ॥

Nṛttāya sūtaṁ (i) gītāya śailūṣaṁ (ii) dharmāya
 sabhācaram (iii) nariṣṭhāyai bhīmalaṁ (iv) narmāya rebhaṁ
 (v) hasāya kārīm (vi) ānandāya strīṣakhaṁ (vii) pramade
 kumārīputraṁ (viii) medhāyai rathakāraṁ (ix) dhairyāya
 takṣāṇam (x). //6//

Tapase kaulālaṁ (i) māyāyai karmāraṁ (ii) rūpāya
 maṇikāraṁ (iii) śubhe vapaṁ (iv) śaravyāyā iṣukāraṁ (v)
 hetyai dhanuṣkāraṁ (vi) karmaṇe jyākāraṁ (vii) diṣṭāya
 rajjusarjaṁ (viii) mṛtyave mṛgayum (ix) antakāya śvaninam
 (x). //7//

Nadībhyaḥ pauñjīṣṭham (i) ṛkṣīkābhyo naiṣādaṁ (ii)
 puruṣavyāghrāya durmadaṁ (iii) gandharvāpsarobhyo
 vrātyaṁ (iv) prayugbhya unmattaṁ (v) sarpadevajanebhyo
 pratipadam (vi) ayebyaḥ kitavam (vii) īryatāyā akitavam
 (viii) piśācebyo bidalakārīm (ix) yātudhānebhyaḥ
 kaṇṭakikārīm (x). //8//

Sandhaye jāraṁ (i) gehāyopapatim (ii) ārtayai parivittaṁ (iii)
 nirṛtyai parivividānam (iv) arādhya edidhiṣuḥ patim (v)
 niṣkṛtyai peśaskārīm (vi) samjñānāya smarakārīm (vii)
 prakāmodyāyopasadaṁ (viii) varṇāyānurudhaṁ (ix)
 balāyopadām (x). //9//

6. A charioteer to dancing. (1) A street-singer to singing. (2) A court officer to dispense justice. (3) A dreadful man to violence. (4) A chatterer to pastime. (5) A joker to laughter. (6) A woman-lover to pleasure. (7) A damsel's son to erotic acting. (8) A chariot-maker to dexterity. (9) A carpenter to patience. (10)

7. A potter to baking. (1) A blacksmith to wonderful inventions. (2) A jeweller to beauty. (3) A gardener to decoration. (4) An arrow-maker to arrow making. (5) A bow-maker to weapons. (6) A bow-string-maker to string. (7) A rope-maker to binding. (8) A hunter to killing. (9) A dog-leader with dogs to finishing. (10)

8. To work on rivers a fisherman. (1) To boats a boatman's son. (2) To a male tiger a dare-devil. (3) To singers and dancing women an outcaste. (4) To experimentation a demented person. (5) To snake-charmers and spirit-callers a juggler. (6) To dice-playing a gambler. (7) To industrious work a non-gambler. (8) To those who eat the flesh of dead a bamboo-splitter woman. (9) To tormentors a woman working with thorns. (10)

9. To illegitimate connections a paramour. (1) To cohabitation an illicit lover. (2) To sexual mania the unmarried elder brother of a married younger brother. (3) To misery the married younger brother of an unmarried elder brother. (4) To misfortune the husband of a married younger sister (of an unmarried sister). (5) To neglect a lady who embroiders. (6) To rendezvous a woman dealing in love-charms. (7) To rouse sexual instinct a by-sitter. (8) To acceptance an obstinate person. (9) To strength a briber. (10)

उत्सादेभ्यः कुब्जं प्रमुदे वामनां द्वाभ्यः स्रामथं स्वप्रायान्धं—मधर्माय बधिरे
पवित्राय भिषजं प्रज्ञानाय नक्षत्रदृशीं—मांशिक्षायै प्रश्निनं—मुपशिक्षायां अभिप्रश्निनं
मयोदाये प्रश्नविवाकम् ॥ १० ॥

अर्मेभ्यो हस्तिपं जवायांश्वपं पुष्ट्यै गोपालं वीर्यांवाविपालं तेजसेऽजपालं
मिरये कीनाशं कीलालाय मुराकारं भद्राय गृहपथं श्रेयसे वित्तधं—
माध्यक्ष्यायानुक्षतारम् ॥ ११ ॥

भार्यै दार्वाहारं प्रभायां अग्न्येधं ब्रध्नस्य विष्टपायामिपेत्तारं वर्षिष्ठाय नाकाय परिवेष्टारं
देवलोकाय पेष्टितारं मनुष्यलोकाय प्रकरितारं सर्वेभ्यो लोकेभ्य उपसेत्तारं—
मवं क्रयै वधायोपमन्थितारं मेघाय वासःपल्पलीं प्रकामाय रजयित्रीम् ॥ १२ ॥

ऋतये स्तेनहृदयं वैरहत्याय पिशुनं विविक्त्यै क्षत्तारं—मौपद्रव्यायानुक्षत्तारं
बलायानुचरं भूमने परिष्कुन्दं प्रियाय मियवादिनं—मरिष्ट्या अश्वसादं
स्वर्गाय लोकाय मागदुचं वर्षिष्ठाय नाकाय परिवेष्टारम् ॥ १३ ॥

Utsādebhyah kubjam (i) pramude vāmanam (ii) dvārbhyaḥ
srāmaṁ (iii) svapnāyāndham (iv) adharmāya badhiram (v)
pavitraya bhiṣajam (vi) prajñānāya nakṣatradarśam (vii)
āśikṣāyai praśninam (viii) upaśikṣāya abhipraśninam (ix)
maryādāyai praśnavivākam (x). //10//

Armebhyo hastipam (i) javāyāśvapam (ii) puṣṭyai gopālam
(iii) vīryāyāvīpālam (iv) tejase' japālam (v) irāyai kīnāśam
(vi) kīlālāya surākāram (vii) bhadraya gṛhapaṁ (viii)
śreyase vittadham (ix) ādhyakṣyāyānukṣattāram (x). //11//

Bhāyai dārvāhāram (i) prabhāyā agnyedham (ii) bradhnasya
viṣṭapāyābhiṣektāram (iii) varṣiṣṭhāya nākāya
pariveṣṭāram (iv) devalokāya peṣitāram (v) manuṣyalokāya
prakaritāram (vi) sārvebhyo lokebhya upasektāram (vii) ava
ṛṭyai vadhāyopamanthitāram (viii) medhāya vāsaḥpalpūlīm
(ix) prakāmāya rajayitrīm (x). //12//

Rtaye stenahṛdayam (i) vairahatyāya piśunam (ii)
viviktyai kṣattāram (iii) aupadraṣṭryāyānukṣattāram (iv)
balāyānucaram (v) bhūmne pariṣkandam (vi) priyāya
priyavādinam (vii) ariṣṭyā aśvasādam (viii) svargāya
lokāya bhāgadugham (ix) varṣiṣṭhāya nākāya
pariveṣṭāram (x). //13//

10. (One should find) a hunchback for creating disturbances. (1) A dwarf for amusement. (2) A blear-eyed man for door-keeping. (3) A blind man for sleeping. (4) A deaf man for unrighteous actions. (5) A physician for cleaning. (6) For observation an astronomer. (7) An inquisitive student for thorough education. (8) A cross-examiner for thorough inquiry. (9) A judge of issues for dispensing justice. (10)
11. (One should seek) for elegant movement an elephant-keeper. (1) For speed a horse-keeper. (2) For nourishment a cowherd. (3) For manly vigour a shepherd. (4) For lustre a goatherd. (5) For plenty of food a farmer. (6) For beer a wine-maker. (7) For weal a house-keeper. (8) For happy living a wealthy man. (9) For supervision a faithful assistant. (10)
12. (One should seek) for fire a wood-fetcher. (1) For light a fire-kindler. (2) For sun's abode a sprinkler of water. (3) For superb pleasure a meal-server. (4) For the world of enlightenment an artist. (5) For the world of men a distributor. (6) For all the people a liberal giver. (7) For painful murder an inciter of strife. (8) For cleanliness a washer-women. (9) For delight a female dyer. (10)
13. (One should seek) for assault a man with a thief's heart. (1) For animosity that may lead to murder a slanderer. (2) For discrimination a door-keeper. (3) For finding out secrets an attendant of the door-keeper. (4) For strength a follower. (5) For dignity a running footman. (6) For affection a sweet speaker. (7) For safety a horseman. (8) For worldly happiness an appropriate distributor. (9) For pleasure a meal-server. (10).

मन्थयंऽयस्तापं^१ क्रोधाय निसरं^२ योगाय योक्तारं^३ शोकायाभिसर्तारं^४
 क्षेमाय विमोक्तारं^५—मुत्कूलनिकूलंभ्यश्छिन्नं^६ वपुषे मानस्कृतं^७ शीलायाञ्जनीकारं^८
 निऋतये कोशकारीं^९ यमायामुमं ॥ १४ ॥
 यमाय यमसु—मथर्वभ्योऽवतोकां^{१०} संवत्सराय पर्णाणि^{११} परिवत्सरायाविजार्ता—
 मिद्रावत्सरायातीवरीं^{१२}—मिद्रात्सरायातिष्कद्वरीं^{१३} वत्सराय विजर्जरां^{१४} संवत्सराय पलिक्नीं—
 मृभुभ्योऽजिनसन्धं^{१५} साध्येभ्यश्चर्ममं^{१६} ॥ १५ ॥
 सरोभ्यो धैवतं^{१७}—मुपस्थावराभ्यो दाशं^{१८} वैशन्ताभ्यो वेन्दं^{१९} नद्वलाभ्यः शीष्कलं^{२०}
 पाराय मार्गारं^{२१}—मवाराय कैवतं^{२२} तीर्थेभ्य आन्दं^{२३} विषमेभ्यो मेनालं^{२४} स्वनेभ्यः पर्णकं^{२५}
 गुहाभ्यः किरातं^{२६} सानुभ्यो जम्बकं^{२७} पर्वतेभ्यः किम्पूरुषं^{२८} ॥ १६ ॥
 बीभत्साय पीलुकसं^{२९} वर्णाय हिरण्यकारं^{३०} तुलायै वाणिजं^{३१} पश्चादुपोय ग्लाविनं^{३२}
 विन्वेभ्यो भूतेभ्यः सिध्मलं^{३३} मूर्त्यै जागरणं^{३४} मभूत्यै स्वपनं^{३५}—मर्त्यै जनवादिनं^{३६}
 दृज्ज्वा अपगल्मं^{३७} संशिराय मुच्छिदं^{३८} ॥ १७ ॥

Manyave'yastāpaṁ (i) krodhāya nisaraṁ (ii) yogāya
 yoktāraṁ (iii) śokāyābhisartāraṁ (iv) kṣemāya vimoktāraṁ
 (v) utkulānikūlebhyastriṣṭhinaṁ (vi) vapuṣe mānaskṛtaṁ
 (vii) śīlāyāñjanīkāraṁ (viii) nirṛtyai kośakāraṁ (ix)
 yamāyāsūm (x). //14//

Yamāya yamasūm (i) atharvabhyo'vatokāṁ (ii) saṁvatsarāya
 paryāyiṇīm (iii) parivatsarāyāvijātām (iv) idāvatsarāyātiti-
 varīm (v) idvatsarāyāiṣkadvarīm (vi) vatsarāya vijarjarām
 (vii) saṁvatsarāya paliknīm (viii) ṛbhubhyo'jinasandhaṁ (ix)
 sādhyebhyaścarmamnam (x). //15//

Sarobhyo dhaivaram (i) upasthāvarābhyo dāśaṁ (ii)
 vaiśantābhyo baīndaṁ (iii) naḍvalābhyah śauṣkalaṁ (iv)
 pārāya mārḡāraṁ (v) avārāya kaivartaṁ (vi) tīrthebhyah
 āndaṁ (vii) viṣamebhyo mainālaṁ (viii) svanebhyah
 parṇakaṁ (ix) guhābhyah kirātaṁ (x) sānubhyo jambhakaṁ
 (xi) parvatebhyah kimpūruṣaṁ (xii). //16//

Bībhatsāyai paulkasaṁ (i) varṇāya hiraṇyakāraṁ (ii)
 tulāyai vāṇijaṁ (iii) paścādoṣāya glāvināṁ (iv) viśvebhyo
 bhūtebhyah sidhmalaṁ (v) bhūtyai jāgaraṇaṁ (vi) abhūtyai
 svapanaṁ (vii) ārtiyai janavādinaṁ (viii) vyṛddhyā
 apagalbhaṁ (ix) saṁśarāya pracchidaṁ (x). //17//

14. (One should seek) for enthusiasm an iron-smelter. (1) For anger an impurity-remover. (2) For welding a welder. (3) For grief an assailant. (4) For weal a deliverer. (5) For high and low uneven surface, a tripod. (6) For handsome body a worshipping person. (7) For virtue a woman collyrium-maker. (8) For calamity (misery) a female scabbard-maker. (9) For discipline a childless woman. (10)
15. (One should seek) for twins a twin-bearing mother. (1) For a perseverer a woman prone to miscarriage. (2) For the first year of a five year cycle (Samivatsara) a wayward fickle woman. (3) For the second year (Parivatsara) a woman, who does not bear any child. (4) For the third year (Idāvatsara) a woman, who is very sexy. (5) For the fourth year (Idvatsara) a woman with much menstruation. (6) For the fifth year (Vatsara) a worn out woman. (7) For a year in general a grey-haired woman. (8) For tanners a hide-dresser. (9) For makers of leather-articles a currier. (10)
16. (One should seek) for lakes a fisherman (*dhīvara*). (1) For standing waters (near river or sea) a fisher (*dāśa*). (2) For ponds a son of a tribal (*niṣāda*). (3) For reed-beds a fish-seller (*śauṣkala*). (4) For the yonder bank of the river a deer-hunter (*mārgāra*). (5) For this bank of the river a boatman (*kaivarta*). (6) For fords a barrage-maker (*ānda*). (7) For unpredictable waters a skilled fisher (*maināla*). (8) For catching sounds a tribal (*bhilla*) who wears tree-leaves for clothes. (9) For caverns a hunter (*kirāta*). (10) For hills a rock-blaster (*jambhaka*). (11) For high mountains a beardless hillman (*kimpuruṣa*). (12)
17. (One should seek) for obnoxious jobs a scavenger. (1) For colour a goldsmith. (2) For weighing balance a merchant. (3) For finding faults an unpleasant man. (4) For all the beings a procurer of comforts. (5) For prosperity an alert man. (6) For poverty a sleepy person. (7) For mischief a gossiper. (8) For defamation a shameless person. (9) For extreme violence a mincer. (10)

अक्षराजाय कितवं कृतायादिनवदृशं त्रेतायै कल्पिनं द्वापरायाधिकल्पिनं—
 मास्कन्दाय सभास्थानं मृत्यवे गोव्यच्छेदं मन्तकाय गोघातं
 क्षुधे यो गां विकृन्तन्तं भिक्षमाण उपतिष्ठति दुष्कृताय चरकाचार्यं पाप्मने सैलुगम् ॥ १८ ॥
 प्रतिश्रुत्वाया अर्तनं घोषाय मृषं मन्ताय बहुवादिनं मनन्ताय मूकधं
 शब्दायाडम्बराघातं महसे वीणावादं क्रोशाय तूणवधमं मवरस्पराय शङ्खधमं
 वनाय वनपे मन्यतेरण्याय दावपमं ॥ १९ ॥
 नर्माय पुंश्चलूधं हसाय कारिं यादसे शाबल्यां ग्रामण्यं गणके मभिक्रोशकं
 तानमहसे वीणावादं पाणिघ्नं तूणवधमं तान्मृत्तायां नन्दाय तलवमं ॥ २० ॥

Akṣarājāya kitavaṁ (i) kṛtāyādinavadarśaṁ (ii) tretāyai kalpinam (iii) dvāparāyādhikālpinam (iv) āskandāya sabhāsthāṇum (v) mṛtyave govyaccham (vi) antakāya goghātaṁ (vii) kṣudhe yo gām vikṛntantaṁ bhikṣamāṇa upatiṣṭhati (viii) duṣkṛtāya carakācāryaṁ (ix) pāpmane sailagam (x). //18//

Pratiśrutkāyā artanam (i) ghoṣāya bhaṣam (ii) antāya bahuvādinam (iii) anantāya mūkaṁ (iv) sabdāyāḍambarāghātaṁ (v) mahase vīṇāvādaṁ (vi) krośāya tūṇavadhamam (vii) avarasparāya śaṅkha dhmaṁ (viii) vanāya vanapam (ix) anyatoraṇyāya dāvapam (x). //19//

Narmāya puñscalūṁ (i) hasāya kārīm (ii) yādase śābalyām (iii) grāmaṇyaṁ (iv) gaṇakam (v) abhikrośakaṁ (vi) tānmahase vīṇāvādaṁ (vii) pāṇighnam (viii) tūṇavadhamam tānnṛttāyā - (ix) nandāya talavam (x). //20//

18. (One should send) for winning a dice-game a gambler. (1) For inspection of finished work a fault-finder. (2) For a game of three players a referee. (3) For a game of two persons an umpire. (4) For a game of many persons a judge. (5) For death, a person who molests cows. (6) For killing, a person who slaughters cows. (7) For hunger (till death), a person who goes on begging from a person who cuts a cow to pieces. (8) For evil actions a master-quack. (9) For murder a murderer's son. (10)
19. (One should seek) for fulfilment of promise a truthful man (*ṛta* = truth). (1) For announcing a shouter. (2) For reaching a conclusion a talkative person. (3) For avoiding a conclusion a mute person. (4) For loud noise a drummer. (5) For festivity a lute-player. (6) For war-call a buglar. (7) For sending a signal from one place to the other a conch-blower. (8) For forest a forest-ranger. (9) For a big forest a forest-conservator. (10)
20. (One should seek) a harlot for pastime. (1) A jester for laughter. (2) A tribal woman for fish. (3) A village headman, (4) a mathematician (5) and an announcer, these for grandeur. (6) A lute-player, (7) a drum-player, (8) and a flutist, these for folk dance. (9) A cymbal-musician for pleasure. (10)

अग्नये पीवानं' पृथिव्यै पीठसर्पिणं वायवे चाण्डालं मन्तरिक्षाय वयंशनर्तिनं
 दिवे खलतिथं सूर्याय हयक्षं नक्षत्रेभ्यः किमिरं चन्द्रमसे किलासं—
 मङ्गं शुक्लं पिङ्गाक्षं राज्यं कृष्णं पिङ्गाक्षम् ॥ २१ ॥

अथेतानद्यौ विरूपाना लभतेऽतिदीर्घं चातिह्रस्वं चातिस्थूलं चातिकृशं चातिशुक्लं चातिकृष्णं
 चातिकुलं चातिलोमशं च । अशूद्रा अब्राह्मणास्ते प्राजापत्याः ।

मागधः पुंश्चली कितवः क्लीबोऽशूद्रा अब्राह्मणास्ते प्राजापत्याः ॥ २२ ॥

Agnaye pīvānam (i) pṛthivyai pīthasarpīṇam (ii) vāyave
 cāṇḍālam (iii) antarikṣāya vaṁśanartinam (iv) dive
 khalatiṁ (v) sūryāya haryakṣam (vi) nakṣatrebhyaḥ
 kirmiram (vii) candramase kilāsam (viii) ahne śuklam
 piṅgākṣam (ix) rātryai kṛṣṇam piṅgākṣam (x). //21//

Athaitānaṣṭau virūpānālabhate' tidīrgham cātihrasvam
 cātiśhūlam cātikṛśam cātiśuklam cātikṛṣṇam cātikulvam
 cātilomaśam ca. Asūdrā abrahmaṇāste prajāpatyāḥ.
 Māgadhaḥ puṁscalī kitavaḥ klībo'sūdrā abrahmaṇāste
 prajāpatyāḥ (i). //22//

21. For fire (one should select) a fat man. (1) For earth a cripple. (2) For wind a *cāṇḍāla* (disposer of dead bodies). (3) For mid-air a pole-dancer. (4) For the sky a bald-head. (5) For the sun a golden-eyed person. (6) For the stars a person with spotted skin. (7) For moon a person suffering from leucoderma. (8) For day a fair-skinned brown-eyed man. (9) For night a dark skinned brown-eyed man. (10)
22. Then one finds eight types of malformed persons; some unusually tall, some unusually small, some unusually fat, some unusually lean and thin, some unusually white, some unusually black, some unusually hairless and some having hairs on bodies. They are neither the *brāhmaṇas* (intellectuals) nor the *śūdrās* (labourers); they are creatures of the Lord. Similarly, a bully, a harlot, a gambler, and an eunuch is neither a *brāhmaṇa* nor a *śūdra*; all of them are creatures of the Lord. (1)

अथैकत्रिंशोऽध्यायः ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं सर्वं स्पृत्वाऽत्यतिवृद्धाङ्गुलम् ॥ १ ॥
 पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् । उतामृतत्वस्थेऽनो यदन्नैनातिरोहति ॥ २ ॥
 एतावानस्य महिमातो ज्यायैश्च पूरुषः । पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं विवि ॥ ३ ॥
 त्रिपादूर्ध्व उवैत्पुरुषः पादोऽस्येहार्भवत् पुनः । ततो विधुवद् व्यकामत्साशानान्नेन अभि ॥ ४ ॥
 ततो विराडजायत विराजो अधि पूरुषः । स जातो अत्यरिच्यत पश्चान्द्रुमिमथो पुरः ॥ ५ ॥
 तस्माद्यज्ञात्सर्वहुतः सम्भूतं पृषदाज्यम् । पशूँस्तौश्वक्रे वायव्यानारुण्या ग्राम्याश्च ये ॥ ६ ॥

ATHAIKATRIMŚO' DHYĀYAH

Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt.
 Sa bhūmiṃ sarvata spṛtvā' tyatiṣṭhaddaśāṅgulaṃ (i). //1//

Puruṣa evedaṃ sarvaṃ yadbhūtaṃ yacca bhāvyaṃ.
 Utāmṛtatvasyeśāno yadannenātirohati (i). //2//

Etāvānasya mahimāto jyāyāṅśca pūruṣaḥ.
 Pādo' sya viśvā bhūtāni tripādasyāmṛtaṃ divi (i). //3//

Tripādūrdhva udaitpuruṣaḥ pādo'syehābhavat punaḥ.
 Tato viṣvaṃ vyakrāmat sāśanānaśane abhi (i). //4//

Tato virāḍajāyata virājo adhi pūruṣaḥ.
 Sa jāto atyaricyata paścādbhūmimatho puraḥ (i). //5//

Tasmādyajñātsarvahutaḥ sambhṛtaṃ pṛṣadājyam.
 Paśūṅstāṅścakre vāyavyānāraṇyā grām्याśca ye (i). //6//

CHAPTER THIRTY-ONE

1. The Cosmic Man has thousands of heads, thousands of eyes, and thousands of feet. Enveloping this whole universe, He exceeds it by ten finger-breadths all around. (1)
2. Whatever all this is, whatever has been in the past and whatever is going to be in future, all that is, in fact, the Cosmic Man Himself. He is the Lord of immortality, and of all what grows by food. (1)
3. Such is His grandeur. But in fact the Cosmic Man is greater even than this. The entire creation is only a quarter part of His being, the other three quarters are immortal in heaven. (1)
4. Three-fourths of that Cosmic Man rise up in the heaven. The one fourth is still here on the earth. Then He starts spreading in all directions towards all that eats and eats not. (1)
5. From that Cosmic Man, super-luminiscence is born and from superluminiscence again the creative factor is born. Expanding, He exceeds the earth backward and forward both. (1)
6. From that cosmic sacrifice, to which all things have been offered as oblations, milk and curd (sustaining food) are obtained. Thereon He makes creatures that fly in the air, and the animals, wild and domestic. (1)

तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे । छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायते ॥ ७ ॥
 तस्मादश्वा अजायन्त ये के चोभयादृतः । गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥ ८ ॥
 तं यज्ञं बर्हिषि प्रीक्षन् पुरुषं जातमग्रतः । तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ ९ ॥
 यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् । भुखं किमस्यासीत् किं बाहू किमूर्ध्वा पादां उच्येते ॥ १० ॥
 ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः । ऊरू तदस्य यद्वैश्यः पृथ्वाश्च शूद्रो अजायते ॥ ११ ॥
 चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत । ओत्राद्वायुश्च प्राणश्च मुखाग्निरजायते ॥ १२ ॥
 नाभ्यां आसीदुन्तरिक्षश्च शीर्ष्णो द्यौः समवर्तत ।
 पृथ्वां भूमिर्दिशः ओत्रात्तथा लोकान् अकल्पयन् ॥ १३ ॥
 यत्पुरुषेण हविषा देवा यज्ञमतन्वत । वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धाविः ॥ १४ ॥
 सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः । देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥ १५ ॥

Tasmādyajñat sarvahuta ṛcaḥ sāmāni jajñire.

Chandāmsi jajñire tasmād yajustasmādajāyata (i). //7//

Tasmādaśvā ajāyanta ye ke cobhayādataḥ.

Gāvo ha jajñire tasmāt tasmājjāta ajāvayaḥ (i). //8//

Tam yajñam barhiṣi praukṣan puruṣam jātamagrataḥ.

Tena devā ayajanta sādhyā ṛsayaśca ye (i). //9//

Yatpuruṣam vyadadhuh katidhā vyakalpayan. Mukham

kimasyāsīt kiṁ bāhū kimūrū pādā ucyete (i). //10//

Brāhmaṇo' sya mukhamāsīd bāhū rājanyaḥ kṛtāḥ.

Ūrū tadasya yadvaiśyaḥ padbhyām śūdro ajāyata (i). //11//

Candramā manaso jātaścakṣoḥ sūryo ajāyata.

Śrotrādvāyuśca prāṇaśca mukhādnirajāyata (i). //12//

Nābhyā āsīdantarikṣam śīrṣṇo dyauḥ samavartata.

Padbhyām bhūmirdiśaḥ śrotrāt tatha lokān akalpayan

(i). //13//

Yatpuruṣeṇa haviṣā devā yajñamatanvata. Vasan-

to'syāsīdājyam grīṣma idhmaḥ śaraddhaviḥ (i). //14//

Saptāsyāsan paridhayastriḥ sapta samidhaḥ kṛtāḥ. Devā

yadyajñam tanvānā abadhnan puruṣam paśum (i). //15//

7. From that cosmic sacrifice in which everything has been offered as oblations, the Ṛks (verses) and the Sāmans (songs) are born. The Chandas (metres) of the Atharva, and the Yajuḥs are also born from that sacrifice. (1)
8. From that Cosmic sacrifice horses are born, and all other cattle having two rows of teeth. Cows are born out of it and so are goats and sheep. (1)
9. The Cosmic Man, who is born earliest of all, is placed on the cosmic sacrificial altar and is anointed; with Him the enlightened ones, the realized ones, and the sages perform sacrifice. (1)
10. The Man (the mankind) they create, in what portions do they figurize it? Which are His mouth, which the two arms, which the two thighs and which are said to be His feet? (1)
11. The Brāhmaṇa (the intellectual) is His mouth; the Kṣatriya (Rājanya or administrator) is His two arms; what is the Vaiśya (producer of wealth) is His thighs and the Śūdra (labourer) is born of His two feet. (1)
12. The moon is created from His mind, and the sun is born from His eye. The wind and the life-breath are born from His ear and the fire from His mouth. (1)
13. The mid-space is created from His navel and the sky from His head; the earth from His feet; various quarters from His ear and in this way all these worlds are formed. (1)
14. In the cosmic sacrifice arranged by the Nature's bounties with the Cosmic Man as an oblation, Spring is the melted butter, Summer the fire-wood and Autumn is the offering. (1)
15. Seven are the enclosing pillars and thrice-seven the pieces of fire-wood, when the enlightened ones preparing for the sacrifice, tie up the Cosmic Man as an offering. (1)

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।

ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १६ ॥

अत्र्यः सम्भृतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्तताग्रे ।

तस्य त्वष्टा विदर्धद्रूपमेति तन्मर्त्यस्य देवत्वमाजानमग्रै ॥ १७ ॥

देवाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः पुरस्तात् ।

तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽर्चनाय ॥ १८ ॥

प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा वि जायते ।

तस्य योनिं परि पश्यन्ति धीरास्तस्मिन् ह तस्थुर्मुर्वनानि विश्वा ॥ १९ ॥

यो देवेभ्य आतपति यो देवानां पुरोहितः । पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मणे ॥ २० ॥

रुचं ब्राह्मं जनयन्तो देवा अग्रे तद्वृवन् । यस्त्वेवं ब्राह्मणो विद्यात्तस्य देवा असन् वशे ॥ २१ ॥

श्रीश्च ते लक्ष्मीश्च पत्न्याबहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम् ।

इष्णन्निषाणामुं मं इषाण सर्वलोकं मं इषाण ॥ २२ ॥

Yajñena yajñamayajantḥ devāstāni dharmāṇi
prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra
pūrve sādhyāḥ santi devāḥ (i). //16//

Adbhyaḥ sambhṛtaḥ pṛthivyai rasācca viśvakarmaṇaḥ
samavartatāgre. Tasya tvaṣṭā vidadhadrūpameti
tanmartyasya devatvamājānamagre (i). //17//

Vedāhametaṁ puruṣaṁ mahāntam ādityavarṇaṁ tamasaḥ
parastāt. Tameva viditvāti mṛtyumeti nānyaḥ panthā
vidya-te'yanāya (i). //18//

Prajāpatiścarati garbhe antarajāyamāno bahudhā vi
jāyate. Tasya yonim pari paśyanti dhīrāstasmin ha
tasthurbhuvanāni viśvā (i). //19//

Yo devabhya ātapati yo devānām purohitaḥ.

Pūrvo yo devebhyo jāto namo rucāya brāhmaye (i). //20//

Rucaṁ brāhmaṁ janayanto devā agre tadabruvan.

Yastvaivam brāhmaṇo vidyāt tasya devā asan vaśe (i). //21//

Śrīśca te lakṣmīśca patnyāvahorātre pārśve nakṣatrāṇi
rūpamaśvinau vyāttam.

Iṣṇanniṣāṇāmum ma iṣāṇa sarvalokaṁ ma iṣāṇa (i). //22//

16. Enlightened ones worshipped the Supreme Lord with the sacrifice. These have been the earliest ordinances. They, the great ones, thus attain heaven, where the earlier realized ones dwell in their resplendence. (1)
17. He existed prior to waters, the earth, the saps and the sun in His fullness. The Supreme Architect comes outlining His features. Thus the godhood of the mortal one has been known for the first time. (1)
18. I have perceived this mighty Cosmic Man, with sun-like lustre and far beyond darkness. Only by knowing Him, one can overcome death. There is no other way for the final reach. (1)
19. Into the womb moves the Lord of creation. Though not born, He is born in sundry forms. Only the discerning sages see the source of His birth. All these worlds lie in Him only. (1)
20. We bow in reverence to the godly glare, that burns bright for gods, that is the foremost among gods, and is born long before gods. (1)
21. Begetting that godly glare, the gods say unto Him : "The gods would be under control of the devotee that knows you thus." (1)
22. Beauty and Wealth are your two wives; days and nights are your two sides; constellations are your form; heaven and earth are your gape. Animating all this, give it to me; give all these regions to me. (1)

अथ द्वात्रिंशोऽध्यायः ।

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः । तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः ॥ १ ॥
 सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि । नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परि जग्रभर्त् ॥ २ ॥
 न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ।
 हिरण्यगर्भ इत्येष मा मां हिंसीदित्येषा यस्मान्न जात इत्येषः ॥ ३ ॥
 एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वा ह जातः स उ गर्भे अन्तः ।
 स एव जातः स जनिष्यमाणः प्रत्यङ् जनास्तितति सर्वतोमुखः ॥ ४ ॥
 यस्माज्जातं न पुरा किं चनैव य आबभूव भुवनानि विश्वा ।
 प्रजापतिः प्रजया सधरराणस्त्रीणि ज्योतींश्चि सचते स षोडशी ॥ ५ ॥

ATHA DVĀTRIMŚO' DHYĀYAḤ

Tadevāgnistadādityastadvāyustadū candramāḥ. Tadeva
 śukraṁ tadbrahma tā āpaḥ sa prajāpatiḥ (i). //1//

Sarve nimeṣā jajñire vidyutaḥ puruṣādadhi. Nainamūrdhvaṁ
 na tiryāñcam na madhye pari jagrabhat (i). //2//

Na tasya pratimā asti yasya nāma mahadyaśaḥ.
 Hiraṇyagarbha ityeṣa mā mā hiṁsīdityeṣā yasmānna jāta
 ityeṣaḥ (i). //3//

Eṣo ha devaḥ pradiśo'nu sarvāḥ pūrvo ha jātaḥ sa u
 garbhe antaḥ.
 Sa eva jātaḥ sa janiṣyamāṇaḥ pratyāṁ janāstīṣṭhati
 sarvatomukhaḥ (i). //4//

Yasmājjātaṁ na purā kim canaiva ya ābabhūva bhuvanāni
 viśvā.
 Prajāpatiḥ prajāyā saṁrarāṇastrīṇi jyotīṁṣi sacate sa
 ṣoḍaśī (i). //5//

CHAPTER THIRTY-TWO

1. He Himself is the adorable (and hence known as Agni); He is the Lord Infinite and without parts (Āditya); He is pervading and vital (Vāyu) as well as the blissful delight (Candramas). He is the bright, the primeval seed (Śukram). He is the Lord supreme (Brahma). He is the permeating one (Āpaḥ) and the Lord of the creation (Prajāpati) is He. (1)
2. All the time factors have sprung from that blazing Cosmic Man. No one comprehends Him existing above, below, or in the middle. (1)
3. There is no image to compare with Him, who is the greatest glory and who is mentioned in the Vedic verses beginning with Hiraṇyagarbhaḥ (XXV. 10), and Mā mā hiṃsīt (XII. 102) and Yasmānna jātaḥ (VIII. 36). (1)
4. Surely this very Lord pervades all the regions. He was born before all, yet He is in the womb still. He is what has been born; also He is what shall be born hereafter. Having faces all around, He stands facing each and every person. (1)
5. Prior to whom nothing whatsoever is born and who is manifest in all the worlds; that Creator, having sixteen refinements (i.e. perfect in every respect), takes pleasure in His offerings and bears three lights. (1)

येन द्यौरुग्रा पृथिवी च हृदा येन स्य स्तभितं येन नाकः ।
 यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥ ६ ॥
 यं कन्दसी अर्वसा तस्तमाने अभ्यैक्षतां मनसा रजमाने ।
 यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ।
 आपो ह यद्गृहती र्यश्चिदायः ॥ ७ ॥
 येन स्तवपदयन्निहितं गुहा सद्यत्र विश्वं भवत्येकनीडम् ।
 तस्मिन्निदं स च वि चैति सर्वथ स ओतः प्रोतश्च विभूः प्रजामु ॥ ८ ॥
 प्र तद्वाचं नु विद्वान् गन्धर्वो धाम विभृतं गुहा सत् ।
 त्रीणि पदानि निहिता गुहास्य यस्तानि वेदुः स पितुः पिताऽसत् ॥ ९ ॥
 स नो बन्धुर्जनिता स विधाता धामानि वेदुः भुवनानि विश्वा ।
 यत्र देवा अमृतमानशानास्तृतीये धामन्त्यैरयन्ते ॥ १० ॥

Yena dyaurugrā pṛthivī ca dṛdhā yena sva stabhitam yena nākaḥ.

Yo antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema (i). //6//

Yam krandasī avasā tastabhāne abhyaikṣetaṁ manasā rejamāne. Yatrādhi sūra udito vibhāti kasmai devāya haviṣā vidhema. Āpo ha yadbrhatīryaścidāpaḥ (i). //7//

Venastatpaśyannihitam guhā sadyatra viśvaṁ bhavatyekanīḍam.

Tasminnidaṁ saṁ ca vi caiti sarvaṁ sa otaḥ protaśca vibhūḥ prajāsu (i). //8//

Pra tadvocedamṛtaṁ nu vidvān gandharvo dhāma vibhṛtaṁ guhā sat. Trīṇi padāni nihitā guhāsyā yastāni veda sa pituḥ pitā'sat (i). //9//

Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśvā.

Yatra devā amṛtamānaśānāstrīye dhāmannadhyairayanta (i). //10//

6. He who makes the sky blazing and the earth steady; who supports the realm of light and the heaven; and who is the measurer of the regions in the mid-space; to that Lord we offer our oblations. (1)
7. Whom heaven and earth, being supported with rain and food, look at with a thrilling heart, and in whom the rising sun shines; that Lord, we adore with our oblations. The verses beginning with *Āpo ha yad bṛhatī* (Yv. XXVII. 25) and *Yaśchidāpaḥ* (Yv. XXVII.26) also mention Him. (1)
8. The wise beholds Him, as if placed in a secret cave, in whom all this world finds a common nest. All this unites in Him and springs forth from Him. That omnipresent Lord is woven like warp and woof in all the creatures. (1)
9. Let the enlightened scholar, who knows, discourse in detail about the Immortal one, who is, as if in a secret cave, divided in different forms. Three of His feet are hidden in the cave. He, who knows them, is the father's father. (1)
10. He is our brother, father and our creator. He knows all the places and all the worlds, where the enlightened ones reside in the third abode (heaven) enjoying immortality. (1)

परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो दिशश्च ।
 उपस्थाय यथमजामृतस्यात्मनाऽऽत्मानमभि सं विवेश ॥ ११ ॥
 परि द्यावापृथिवी सद्य इत्वा परि लोकान् परि दिशः परि स्वः ।
 ऋतस्य तन्तुं वितन्तुं विचृत्य तदपश्यत्सदभवत्तदासीत् ॥ १२ ॥
 सदमस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनिं मेधामयासिषुं स्वाहा ॥ १३ ॥
 यां मेधां देवगुणाः पितरश्चोपासते । तया मामद्य मेधयाऽग्ने मेधाविनं कुरु स्वाहा ॥ १४ ॥
 मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः ।
 मेधामिन्द्रश्च वायुश्च मेधां धाता ददातु मे स्वाहा ॥ १५ ॥
 इदं मे ब्रह्म च क्षत्रं लोभे भियमश्रुताम् ।
 मयि देवा दधतु भियमुत्तमां तस्यै ते स्वाहा ॥ १६ ॥

Parītya bhūtāni parītya lokān parītya sarvāḥ pradiśo diśāśca.

Upasthāya prathamajāmṛtasyātmanā" tmānamabhi saṁ viveśa (i). //11//

Pari dyāvāpṛthivī sadya itvā pari lokān pari diśaḥ pari svaḥ.

Rtasya tantuṁ vitataṁ vicṛtya tadapaśyat tadabhavat tadāsīt (i). //12//

Sadasaspatimadbhutaṁ priyamindrasya kāmyam. Sanim medhāmayāsiṣaṁ svāhā (i). //13//

Yām medhām devagaṇāḥ pitaraścopāsate. Tayā māmadya medhayā' gne medhāvinam kuru svāhā (i). //14//

Medhām me varuṇo dadātu medhāmagnih prajāpatiḥ. Medhāmindraśca vāyuśca medhām dhātā dadātu me svāhā (i). //15//

Idam me brahma ca kṣatraṁ cobhe śriyamaśnutām. Mayi devā dadhatu śriyamuttamām tasyai te svāhā (i). //16//

11. Having pervaded all the creatures, encompassing all the worlds, all the quarters and mid-quarters, and approaching the first daughter of Eternity, He entered directly by His self in Himself. (1)
12. Quickly going around the earth and heaven, around the worlds, around the quarters and around the realm of light, and having woven the well-spread threads of truth, He sees it, becomes it, and still is it. (1)
13. I beg to the Lord of sacrifice, that He may bestow on me the wealth of wisdom, which is dear to the resplendent Lord and is worth desiring. (1)
14. O adorable Lord, make me wise today by bestowing upon me that wisdom, which the learned and elders so keenly desire. Svāhā. (1)
15. May the Lord of justice bestow wisdom on me; may the adorable Lord and the Lord of all creatures bless me with the wisdom; may the resplendent Lord and the Creator grant me wisdom. Svāhā. (1)
16. May this intellect and this valour of mine, both achieve glory. May the enlightened ones bestow finest glory on me. To you O glory, hail. (1)

अथ त्रयस्त्रिंशोऽध्यायः ।

अस्याजरासो दमामरित्रा अचद्धमासो अग्नयः पावकाः ।
 श्वित्तीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न सोमाः ॥ १ ॥
 हरयो धूमकेतवो वार्तजूता उप द्यवि । यतन्ते वृथगुग्नयः ॥ २ ॥
 यजा नो मित्रावरुणा यजा देवाँर ऋतं ब्रुहत् । अग्ने यक्षि स्वं दमम् ॥ ३ ॥
 युक्ष्वा हि देवहूतमौर अश्वौर अग्ने रथीरिव । नि होता पुर्व्यः सदैः ॥ ४ ॥
 द्वे विरूपे चरतः स्वर्थे अन्याऽन्या वत्समुप धापयेते ।
 हरिरन्यस्यां भवति स्वधावाङ्मुको अन्यस्यां ददृशे सुवर्चाः ॥ ५ ॥
 अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीद्वयः ।
 यमप्रवानो भृगवो विरुचुर्वनेषु चित्रं विभ्वं विशे-विशे ॥ ६ ॥

ATHA TRAYASTRIMSO' DHYĀYAH

Asyājarāso damāmaritrā arcaddhūmāso agnayah
 pāvakāḥ.

Śvitīcayah śvātrāso bhuṛaṇyavo vanarṣado vāyavo na
 somāḥ (i). //1//

Harayo dhūmaketavo vātajūtā upa dyavi. Yatante
 vṛthagagnayah (i). //2//

Yajā no mitrāvaruṇā yajā devāñ ṛtaṁ bṛhat. Agne yakṣi
 svaṁ damam (i). //3//

Yukṣvā hi devahūtamāñ aśvāñ agne rathīriva. Ni hotā
 pūrvyah sadaḥ (i). //4//

Dve virūpe carataḥ svarthe anyā'nyā vatsamupa
 dhāpayete.

Hariranyasyām bhavati svadhāvāñchukro anyasyām
 dadṛše suvarcāḥ (i). //5//

Ayamiha prathamo dhāyi dhātṛbhirhotā yajīṣṭho
 adhvareshvīḍyah.

Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ
 viśe viśe (i). //6//

CHAPTER THIRTY-THREE

1. May this sacrificer's fires, never-exhausting, with sweet-smelling smoke, purifier, whitening, quick-acting, sustainers, seated in woods, and pleasing like divine elixirs, be protectors of homes. (1)
2. Your consuming fire flames, urged by the wind, bannered with the smoke, rise and go aloft diversely to heaven. (1)
3. O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues, and perform the sacred rites in your own house. (1)
4. O fire divine, like a charioteer, yoke your coursers, who are best invokers of the bounties of Nature. Be seated in this sacrifice as the ancient sacrificer. (1)
5. Two, opposed in their nature, are seen here working towards their respective goals. Both of them have one child each. One has golden sun, the self-sustained. The other has the brilliant and shining. (Sun is the child of the dawn and moon is the child of the night). (1)
6. This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action, and sovereign over all, whom the wise sages and their descendants harness for domestic purposes and for the benefit of mankind. (1)

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
 औक्षन् घृतेरस्तृणन् बर्हिरस्मा आदिद्धोतारं न्यसादयन्ते ॥ ७ ॥
 मूर्धानं विवो अंशति पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
 कविंश्च सम्राजमतिंश्चि जनानामासन्ना पात्रं जनयन्त देवाः ॥ ८ ॥
 अग्निर्ब्रूवाणि जङ्घनद्विणस्पुर्विपन्यया । समिद्धः शुक्र आहुतेः ॥ ९ ॥
 विश्वेभिः सोम्यं मध्वस्य इन्द्रेण वायुना । पिबा मित्रस्य धर्मभिः ॥ १० ॥
 आ यद्विषे नृपतिं तेज आनदं शुचिं रेतो निषिक्तं द्यौरभीकं ।
 अग्निः शर्धमनवद्यं युवानंश्च स्वाध्यं जनयत् सूदयं च ॥ ११ ॥
 अग्रे शर्धं महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
 सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांश्चि ॥ १२ ॥

Trīṇi śatā trī sahasrānyagniṁ triṁśacca devā nava cāsaparyan.

Aukṣan ghṛtairastṛṇan barhiraśmā ādiddhotāram nyasādayanta (i). //7//

Mūrdhānaṁ divo aratim pṛthivyā vaiśvānaramṛta ā jātamagniṁ.

Kaviṁ samrājamatiṥiṁ janānāmāsannā pātraṁ janayanta devāḥ (i). //8//

Agnirvr̥trāṇi jaṅghanad draviṇasyurvipanyayā.

Samiddhaḥ śukra āhutaḥ (i). //9//

Viśvebhiḥ somyaṁ madhvagna indreṇa vāyunā. Pibā mitrasya dhāmabhiḥ (i). //10//

Ā yadiṣe nr̥patiṁ teja ānaḥ śuci reto niṣiktaṁ dyaurabhīke.

Agniḥ śardhamanavadyaṁ yuvānāṁ svādhyāṁ janayat sūdayacca (i). //11//

Agne śardha mahate saubhagāya tava dyumnānyuttamāni santu.

Sam jāspatyāṁ suyamamā kṛṇuṣva śatrūyatāmabhi tiṣṭhā mahāṁsi (i). //12//

7. Three thousand, three hundred and thirty-nine, i.e. countless enlightened ones pay homage to the fire divine. They profusely present loving devotion to Him and enshrine Him in their worshipful hearts and make Him their invoking priest. (1)
8. Divine forces of cosmos manifest the universal leader, the protective fire divine, who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing. (1)
9. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries. (1)
10. O fire divine, may you enjoy the sweet devotional elixir in company of the lightning, wind and all other Nature's bounties from the sun's quarters. (1)
11. When pure, radiant light emerges out of the supreme fire, then from the heaven descends the limpid moisture. The fire-divine urges strong, blameless and ever-young clouds to assist in the production of food. (1)
12. May you suppress, O fire divine, our foes to ensure our great prosperity. May your effulgent splendour be excellent. May you preserve in concord the relation of man and wife, and may you overpower the energies of our adversaries. (1)

त्वा॒ग्निं हि म॒न्द॒र्त॒म॒म॒र्क॒शो॒कै॒र्व॒यु॒म॒हे म॒हि नः श्रो॒ण्य॒ग्ने ।
 इ॒न्द्रं न त्वा॒ शर्व॒सा दे॒वता॑ वा॒युं पृ॒णन्ति॑ राध॒सा नृ॒त॒मोः ॥ १३ ॥
 त्वे अ॒ग्ने स्वा॒हुत॑ प्रि॒यासः॑ सन्तु सु॒रयः॑ ।
 य॒न्ता॒रो ये म॒घवा॑नो जना॒नामूर्वा॑न् द॒यन्तु॑ गो॒नाम् ॥ १४ ॥
 भु॒धि भु॒त्कर्ण॑ व॒ह्निभिर्वै॒र॒ग्ने स॒याव॑भिः ।
 आ सी॒दन्तु॑ ब॒र्हिषि॑ मि॒त्रो अ॒र्य॒मा प्रा॒त॒र्या॒वा॒णो अध्व॑रम् ॥ १५ ॥
 वि॒श्वेषा॑म॒दि॒तिर्य॑ज्ञि॒यानां॑ वि॒श्वेषा॑म॒ति॒थि॒र्मानु॑या॒णाम् ।
 अ॒ग्निर्वै॒वाना॑म॒व आ॒वृ॒णानः॑ सु॒मृ॒ढी॒को भ॑वतु जा॒तवे॑दाः ॥ १६ ॥
 म॒हो अ॒ग्नेः संमि॑धान॒स्य श॑र्म॒ण्यना॑गा मि॒त्रे वरु॑णे स्तु॒स्तये॑ ।
 भे॒ष्टे स्या॑म स॒वितुः॑ सर्वा॒मनि॑ तद्दे॒वाना॑म॒वो अ॒द्या वृ॑णीमहे ॥ १७ ॥

Tvāṁ hi mandratamamarkaśokairvavṛmahe mahi naḥ śroṣyagne.

Indraṁ na tvā śavasā devatā vāyum pṛṇanti rādhasā nṛtamāḥ (i). //13//

Tve agne svāhuta priyāsaḥ santu sūrayaḥ.

Yantāro ye maghavāno janānāmūrvān dayanta gonām (i). //14//

Śrudhi śrutkarṇa vahnibhirdevairagne sayāvabhiḥ.

Ā sīdantu barhiṣi mitro aryamā prātaryāvāṇo adhvaram (i). //15//

Viśveṣāmaditiryajñiyānām viśveṣāmatithirmānuṣāṇām.

Agnirdevānāmava āvṛṇānaḥ sumṛḍīko bhavatu jātavedāḥ (i). //16//

Maho agneḥ samidhānasya śarmanyānāgā mitre varuṇe svastaye.

Śreṣṭhe syāma savituḥ savīmani taddevānāmavo adyā vṛṇīmahe (i). //17//

13. We celebrate your glory which is most adorable, and deserves to be glorified by sacred praises; the leaders earnestly honour you with offerings. Your divine resplendence is manifest in lightning and your strength in wind. (1)
14. O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously give away their stalls of kine as gifts. (1)
15. O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze, and other morning glories appear and gracefully participate in the sacred performance of worship. (1)
16. The universal fire divine is the mother of all those divine powers, to whom the worship is offered. May He be dear, like a guest to all men. Receiving the offered homage, may He, knower of all that is born, be gracious to us. (1)
17. Today we invoke that favour of the enlightened ones, with which we may gain the shelter of the great, brilliant adorable Lord, for bliss, and may we be far from sin against the Lord venerable and friendly. May we remain under the best subservience of the impeller Lord. (1)

आपश्चित्पिप्यु स्तयौ न गावो नक्षन्तुतं जरितारस्त इन्द्र ।
 याहि वायुर्न नियुतो नो अच्छा त्वथ हि धीभिर्दयसे वि वाजान् ॥ १८ ॥
 गाव उपवातावतं मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥ १९ ॥
 यवुद्य सूर उवितेऽनागा मित्रो अयमा । सुवार्ति सविता भगः ॥ २० ॥
 आ सुते सिञ्चतु भियथ रोदस्योरभिभियम् । रसा दधीत वृषभम् ॥ तं प्रत्नथा ऽयं वेनेः ॥ २१ ॥
 आतिष्ठन्तं परि विश्वे अभूषन्तिष्ठयो वसानश्चरति स्वरोचिः ।
 महत्तदृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ ॥ २२ ॥
 प्र वो महे मन्दमानायान्प्रसोऽची विश्वानराय विश्वामुवे ।
 इन्द्रस्य यस्य सुमन्त्रथ सहो महि भवो नृम्यं च रोदसी सपर्वतः ॥ २३ ॥

Āpaścītpipyu staryo na gāvo nakṣannṛtaṁ jaritārasta indra.

Yāhi vāyurna niyuto no acchā tvaṁ hi dhībhirdayase vi vājān (i). //18//

Gāva upāvatāvataṁ mahī yajñasya rapsudā. Ubhā karṇā hiraṇyayā (i). //19//

Yadadya sūra udite'nāgā mitro aryamā. Suvāti savitā bhagaḥ (i). //20//

Ā sute siñcata śriyaṁ rodasyorabhiśriyam. Rasā dadhīta vṛṣabham.

Taṁ pratnathā' yaṁ venāḥ (i). //21//

Ātiṣṭhantaṁ pari viśve abhūṣaṅchriyo vasānaścarati svarociḥ.

Mahattadvṛṣṇo asurasya nāmā viśvarūpo amṛtāni tasthau (i). //22//

Pra vo mahe mandamñayāndhaso'rcā viśvānarāya viśvābhuve.

Indrasya yasya sumakhaṁ saho mahi śravo nṛmṇaṁ ca rodasī saparyataḥ (i). //23//

18. O resplendent Lord, may the waters spread like sun-rays. May your worshippers possess water in abundance. May you come like the divine wind with the enormous speedy waves. Verily, you bestow upon us nourishment when propitiated by holy hymns. (1)
19. Draw near, O cows, to the cauldron, the two mighty ones—heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden. (1)
20. May the Lord of light, the destroyer of sins, and the Lord of cosmic order and the gracious Lord of creation bestow upon us, today at sun-rise what we pray for. (1)
21. Drop into the milked stream the admixture of sacred offering which reaches both the heaven and earth; supply the offering of the liquids (mixture of soma and milk) to the fire, the showerer of blessings. Taṁ prātṇāthā (Yv., VII. 12) and Ayam venāḥ (Yv. VII. 16) are to be repeated here. (1)
22. They all adorn him, who is riding in his chariot of human form; self luminous, he travels clothed in splendour. Wonderful are the acts of this showerer of benefits, the influencer of universal conscience, who being omniform stays in the domain of immortality. (1)
23. Worship, O men, the great resplendent Lord, who is the joy-giving food, benefactor of all men, pervading all the universe and whose power of good actions, great fame and wealth is acknowledged by the heaven and earth as well. (1)

बृहन्नित्तिध्म एषां भूरिं शस्तं पुथुः स्वरुः । येणामिन्द्रो युवा सखा ॥ २४ ॥

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । मह्यं र अभिष्टिरोजसां ॥ २५ ॥

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद्वर्षणीतिः ।

अहन् व्यथेसमुशध्रस्वनेष्वविधेना अक्रणोद्राम्याणाम् ॥ २६ ॥

कुतस्त्वमिन्द्र माहिनुः सन्नेको यासि सत्पते किं त इत्था ।

सं प्रुच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे ।

मह्यं र इन्द्रो य ओजसा कदा चन स्तरीरसि कदा चन प्र पुच्छसि ॥ २७ ॥

आ तत् इन्द्रायवः पनन्ताभि य ऊर्वा गोमन्तं तितृत्सान् ।

सकृत्स्रं ये पुरुपुत्रां महीधे सहस्रधारा बृहतीं दुदृक्षन् ॥ २८ ॥

Brhannididhma eṣām bhūri śastam prthuh svaruh.
Yeṣāmindro yuvā sakhā (i). //24//

Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ. Mahān
abhiṣṭi-rojasā (i). //25//

Indro vṛtramavṛnocchardhanītiḥ pra māyināmaminād
varpaṇītiḥ.

Ahan vyaṁsamuśadhagvaneṣvāvir-dhenā akrṇodrāmyāṇām
(i). //26//

Kutastvamindra māhinaḥ sanneko yāsi satpate kim ta
itthā.

Sam prcchase samarāṇaḥ śubhānairvocestanno harivo
yatte asme.

Mahān indro ya ojasā kadā cana starīrasi kadā cana pra
yucchasi (i). //27//

Ā tatta indrāyavaḥ panantābhi ya ūrvam gomantaṁ
titṛtsān.

Sakṛtsvam ye puruputrām mahīm sahasradhārām brhatīm
dudukṣan (i). //28//

24. Ample is their fuel to burn, many their hymns to sing, and large their swords, in case their close friend is the ever-young resplendent Lord. (1)
25. Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight. (1)
26. The resplendent self, the inspirer of glorious deeds, destroys evils; resistless in combat, he overcomes deceivers who resolve to consume him. He completely annihilates the mutilated demoniac ideas lurking in the confused human brain and recovers the stolen wisdom to win over conflicts of life. (1)
27. Whither O mighty self, are you going alone? What has happened to you, O protector of the pious men? We speak to you, whilst accompanying you. O brilliant one, speak to us; O possessor of radiant thoughts, say to us in sweet voice all that which you have to say to us. Mahāñ indro ya ojasā (Yv. VII. 40) Kadā cana starīrasi (VIII. 2) and Kadā cana prayucchasi (VIII.3) are to be repeated here. (1)
28. O resplendent Lord, those men praise you, who desire to press out divine elixir rich with milk, and who want to milk the vast earth that bears only once, that has lots of sons and is watered by a thousand streams. (1)

इमां ते धियं प भरे महो महीमस्य स्तोत्रे धिषणा यत्त आनजे ।
 तमूत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शर्वसामवृक्षन् ॥ २९ ॥
 विभ्राद् बृहत्पिबतु सोम्यं मध्वायुर्वधयज्ञपतावर्विहृतम् ।
 वानेजुतो यो अभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति ॥ ३० ॥
 उदु त्वं ज्ञातवेदसं देवं ब्रह्मन्ति केतवः । हृशे विश्वाय सूर्यम् ॥ ३१ ॥
 येना पावक चक्षसा भुरण्यन्तं जनां अनु । त्वं वरुण पश्यसि ॥ ३२ ॥
 दैव्यावध्वर्यु आ गतं रथेन सूर्यत्वचा । मध्वा यज्ञं समन्त्राथे ॥
 ते प्रत्नथा ऽयं वेन—श्चित्रं देवानाम् ॥ ३३ ॥
 आ न इडाभिर्विदथे सुशस्ति विश्वानरः सविता देव पंतु ।
 अपि यथा युवानो मत्संथा नो विश्वं जगदभिपित्वे मनीषो ॥ ३४ ॥

Imām te dhiyaṁ pra bhare maho mahīmasya stotre
dhiṣaṇā yatta ānaje.

Tamutsave ca prasave ca sāsahimindraṁ devāsaḥ
śavasāmadannanu (i). //29//

Vibhrād bṛhat pibatu sohyaṁ madhvāyurdadhad
yajñapatāvavihutam.

Vātajūto yo abhirakṣati tmanā prajāḥ pupoṣa purudhā vi
rājati (i). //30//

Udu tyam jātavedasaṁ devaṁ vahanti ketavaḥ. Dṛśe
viśvāya sūryam (i). //31//

Yenā pāvaka cakṣasā bhuṛaṇyantam janān anu. Tvaṁ
varuṇa paśyasi (i). //32//

Daivyāvadhvaryū ā gataṁ rathena sūryatvacā. Madhvā
yajñaṁ samañjāthe.

Tam pratnathā' yaṁ venaścitraṁ devānām (i). //33//

Ā na idābhirvidathe suśasti viśvānaraḥ savitā deva etu.

Api yathā yuvāno matsathā no viśvaṁ jagadabhipitve
manīṣā (i). //34//

29. For you, O mighty resplendent Lord, I compose and offer my excellent hymns; may I become worthy of your compassion through my sincere devotion to you. The enlightened devotees exhilarate the victorious Lord through the strength of their prayers to obtain riches and prosperity. (1)
30. May the great shining one drink this divine elixir sweetened with honey, bestowing unhindered long life on the sacrificer, and who speeded, as if, by the wind guards us, nourishes all the creatures with food and appears with elegance in various ways. (1)
31. The banners of glory speak high of God, who knows all that lives, so that all may look on Him. (1)
32. It is your divine light that purifies our soul, and keeps us away from evil thoughts and actions. (1)
33. O two priests of divinities (i.e. the two healers), may you come here riding a chariot shining as the sun. May you fill our sacrifice with sweetness of honey. The verses *Tam pratināthā* (Yv. VII. 12), *Ayam venah* (VII. 16), and *Citraṁ devānām* (VII. 42) are to be repeated here. (1)
34. May the divine sun, the benefactor of all men, come benignly to our cosmic sacrifice together with Nature's other divinities. May you, ever-young, gladden all our people by your participation. (1)

यदुद्य कच्चं वृत्रहन्नुदगां अभि सूर्य । सूर्यं तदिन्द्र ते वशे ॥ ३५ ॥

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भांसि रोचनम् ॥ ३६ ॥

तत्सूर्यस्य देवत्वं तन्महिम्नं मध्या कर्तोर्विततृथं सं जम्भार ।

यदेवयुक्त हरितः सधस्थावाद्वाजी वासस्तनुते सिमस्मै ॥ ३७ ॥

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्यौरुपस्थे ।

अनन्तमन्यद्गुणस्य पाजः कृष्णमन्यद्भरितः सं भरन्ति ॥ ३८ ॥

बणमहोर असि सूर्यं बडादित्य महोर असि ।

महस्ते सतो महिमा पनुस्यतेऽद्वा देव महोर असि ॥ ३९ ॥

बद सूर्यं भवसा महोर असि सत्रा देव महोर असि ।

मद्वा देवानामसूर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥ ४० ॥

Yadadya kacca vṛtrahannudagā abhi sūrya. Sarvaṁ tadindra te vaśe (i). //35//

Taraṇirviśvadarśato jyotiṣkṛdasi sūrya. Viśvamābhāsi rocanam (i). //36//

Tatsūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra.

Yadedayukta haritaḥ sadhasthādādrātrī vāsastanute simasmai (i). //37//

Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe.

Anantamanyadruśadasya pājaḥ kṛṣṇamanyaddharitaḥ saṁbharanti (i). //38//

Baṇ mahāñ asi sūrya baḍāditya mahāñ asi.

Mahaste sato mahimā panasyate' ddhā deva mahāñ asi (i). //39//

Baṭ sūrya śravasā mahāñ asi satrā deva mahāñ asi.

Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam (i). //40//

35. Whatsoever, O sun, destroyer of darkness, you have risen upon today as ever, it is all under your control. (1)
36. O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament. (1)
37. Such is the divinity, such is the majesty of the radiant sun, that, when he sets, he withdraws into himself the diffused light (which has been shed upon the unfinished task). When he withdraws the beams from his aura of glory, as if unyoking the coursers from the chariot, the night extends the veiling darkness over all. (1)
38. In the middle of the heavens, the radiant sun displays his form to enable us to see properly the light and life. His rays extend brilliant power on the one hand, and on the other, bring on the darkness of the night. (1)
39. Verily, you are great, O radiant sun; verily you are great, O eternal, the greatness of the great one we adore. Verily you are great, O supreme God. (1)
40. Verily, O sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are destroyer of the wicked. You are the preceptor. Your glory is wide-spread and unconquerable. (1)

भायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
 वसूनि जाते जनमान ओजसा प्रति भागं न दीधिमे ॥ ४१ ॥
 अद्या देवा उदिता सूर्यस्य निरर्हसः पिपृता निरवद्यात् ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी जुत द्यौः ॥ ४२ ॥
 आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मय्यै च ।
 हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥ ४३ ॥
 प्र वावृजे सुप्रया बर्हिरेषामा बिश्वतीं ब्रीरिद इयाते ।
 विशामक्तोरुपसः पूर्वहूतो वायुः पूषा स्वस्तये नियुत्वान् ॥ ४४ ॥
 इन्द्रवायू बृहस्पति मित्राग्निं पूषणं भगम् । आदित्यान् मरुतं गुणम् ॥ ४५ ॥
 वरुणः प्राविता भुवन्मित्रो विश्वाभिरुतिभिः । करता नः सुरार्धसः ॥ ४६ ॥
 अधि न इन्द्रैषां विष्णो सजात्यानाम् । इता मरुतो अश्विना ॥
 तं भ्रूतथा ऽयं वेनो ये देवास आ न इडोभि—
 विश्वेभिः सोम्यं मय्वो—मासश्चरणीधृतः+ ॥ ४७ ॥

Śrāyanta iva sūryaṁ viśvedindrasya bhakṣata.

Vasūni jāte janamāna ojasā prati bhāgaṁ na dīdhima
(i). //41//

Adyā devā uditā sūryasya niraṁhasaḥ pipṛtā niravadyāt.
Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī
uta dyauḥ (i). //42//

Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ martyaṁ
ca. Hiraṇyayena savitā rathenā devo yāti bhuvanāni
paśyan (i). //43//

Pra vāvṛje suprayā barhiresāmā viśpatīva bīṛita iyāte.
Viśāmaktoruśasaḥ pūrvahūtau vāyuḥ pūṣā svastaye
niyutvān (i). //44//

Indravāyū bṛhaspatiṁ mitrāgniṁ pūṣaṇaṁ bhagam.
Ādityān mārutaṁ gaṇam (i). //45//

Varuṇaḥ prāvitā bhuvanmitro viśvābhirūtibhiḥ. Karatām
naḥ surādhasaḥ (i). //46//

Adhi na indraiṣāṁ viṣṇo saajātyānām. Itā maruto aśvinā.
Tām pratnathā' yaṁ veno ye devāsa ā na idābhir-
viśvebhiḥ somyaṁ madhvomāsaścārṣaṇīdhṛtaḥ (i). //47//

41. As the gathering solar rays proceed to the sun, so the vital principles turn back to the Lord of resplendence and by their power divide all His loftiest glories among those, who have been or will be born; may we meditate on our shares. (1)
42. O bounties of Nature, this day at the time of sun-rise may you make us free from sin and ill-repute. May the Lord friendly and venerable, and also the Eternity, the ocean, the earth and the heaven grant us this prayer of ours. (1)
43. The refulgent sun, springing through the obscure regions, arousing mortal and immortal, beholding the several worlds, comes as if mounted on a golden chariot. (1)
44. Preparation for food-bestowing sacred ceremony is complete. Of the two lords of people, one, the wind, with yoked horses, is pleasantly blowing, and the other, the nourisher sun, is about to appear. May we invoke them at the break of the dawn, upon the close of the night. Let the sun rise up now in the firmament for the welfare of mankind. (1)
45. We invoke you, the supreme source of intellect, with names such as resplendent, the source of vitality, supreme Lord, surveyor, adorable, nourisher, gracious, and the vital complex. (1)
46. May the venerable God protect us on all occasions; may the sun provide us with all defences; may both of them make us most opulent. (1)
47. Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines; we are kith and kin to you. *Tam pratnathā* (Yv. VII.12), *Ayam venah* (VII.16), *Ye devāsaḥ* (VII.19), *Ā na iḍābhiḥ* (XXXIII.34), *Viśvebhiḥ somyam madhu* (XXXIII.10) and *Omāsaścarṣaṇīdhṛtaḥ* (VII. 33) are to be repeated here. (1)

अस्य इन्द्र वरुण मित्र देवाः शर्धः प्र यन्तु मारुतो विष्णो ।
 उभा नासत्या रुद्रो अथ ग्राः पुषा भगुः सरस्वती जुषन्त ॥ ४८ ॥
 इन्द्राग्नी मित्रावरुणादितिथं स्वः पृथिवीं यां मरुतः पर्वतांर अपः ।
 हुवे विष्णुं पुषणं ब्रह्मणस्पतिं भगं नु शथं सथं सवितारमृतये ॥ ४९ ॥
 अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहृता सजोषाः ।
 यः शथंसते स्तुवते धारिं पुत्र इन्द्रज्येष्ठा अस्मांर अवनतु देवाः ॥ ५० ॥
 अर्वात्रो अद्या भवता यजत्रा आ वो हार्दि भयमानो व्ययेयम् ।
 त्राध्वं नो देवा निजुरा वृकस्य त्राध्वं कर्तादवपदो यजत्राः ॥ ५१ ॥
 विश्वे अद्य मरुतो विश्वं कुती विश्वे भवन्त्वग्नयः समिद्धाः ।
 विश्वे नो देवा अवसा गमन्तु विश्वमस्तु द्रविणं वाजो अस्मे ॥ ५२ ॥

Agna indra varuṇa mitra devāḥ śardhaḥ pra yanta
 mārutota viṣṇo.

Ubhā nāsatyā rudro adha gnāḥ pūṣā bhagaḥ sarasvatī
 juṣanta (i). //48//

Indrāgnī mitrāvaruṇāditiṁ svaḥ pṛthivīm dyām marutaḥ
 parvatān apaḥ.

Huve viṣṇuṁ pūṣaṇaṁ brahmaṇaspatiṁ bhagaṁ nu śaṁ-
 saṁ savitāramūtaye (i). //49//

Asme rudrā mehanā parvatāso vṛtrahatye bharahūtau
 sajoṣāḥ.

Yaḥ śaṁsate stuvate dhāyi pajra indrajyeṣṭhā asmān
 avantu devāḥ (i). //50//

Arvāñco adyā bhavatā yajatrā ā vo hārdi bhayamāno
 vyayeyam.

Trādhvaṁ no devā nijuro vṛkasya trādhvaṁ
 kartādavapado yajatrāḥ (i). //51//

Viśve adya maruto viśva ūtī viśve bhavantvgnayaḥ
 samiddhāḥ

Viśve no devā avasā gamantu viśvamastu draviṇaṁ vājo
 asme (i). //52//

48. May you the cosmic divine powers, such as the lightning, the vapours, the vital principles, the pervading ethereal element and the sun, confer strength upon us. May the twin divines (dawn and dusk), cosmic vitality, the speech, the nourishments, the gracious elements and the divine enlightenment be blessings to us. (1)
49. I invoke for protection the Nature's bounties like lightning and fire, light and plasma, the mother infinity, the heaven, the earth, the vital principles, the clouds, the waters, the air divine, the nourisher, as well as, above all, the supreme Lord of the universe, the Creator. (1)
50. May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature's bounties, along with the resplendent Lord at their head, to give us protection. (1)
51. O adorable illustrious ones, abide by me today, so that I cast off fear and gain your affectionate love. May you protect us from the rapacity of the wolf and the wicked. May you protect us from him, who works us misfortune. (1)
52. May today all the cloud-bearing winds come here with all their help. May the fires be kindled well. May all the bounties of Nature come here with their protection to us. May we gain all sorts of riches and power. (1)

विश्वे देवाः शृणुतेमथ हवँ मे ये अन्तरिक्षे य उप द्यवि ष ।
 ये अग्निजिह्वा उत वा यजत्रा आसद्यास्मिन्बर्हिषि मादयध्वम् ॥ ५३ ॥
 देवेभ्यो हि प्रथमं यजियेभ्योऽमृतन्वथ सुवासि भागमुत्तमम् ।
 आदिहामानंथ सवितृव्यृणुषेऽनूचीना जीविता मानुषेभ्यः ॥ ५४ ॥
 प्र वायुमच्छा बृहती मनीषा बृहद्रवि विश्ववारंथ रथप्राम् ।
 द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो ॥ ५५ ॥
 इन्द्रवायू इमे सुता उप प्रयोभिरा गंतम् । इन्द्रवो वामुशान्ति हि ॥ ५६ ॥
 मित्रंथ हुवे पूतदक्षं वरुणं च रिशदसम् । धियं घृताचींथ साधन्ता ॥ ५७ ॥
 दस्रा युवाकंवः सुता नासत्या वृकबर्हिषः । आ यातंथ रुद्रवर्तनी ॥
 तं प्रत्नथा ऽयं वेनः' x ॥ ५८ ॥

Viśve devāḥ śṛṇutemaṁ havaṁ me ye antarikṣe ya upa dyavi ṣṭha.

Ye agnijihvā uta vā yajatrā āsadyāsmin barhiṣi mādayadhvam (i). //53//

Devebhyo hi prathamam yajñiyebhyo' mṛtatvaṁ suvasi bhāgamuttamam.

Ādiddāmānaṁ savitarvyūrṇuṣe'nūcīnā jīvitā mānuṣe-bhyaḥ. (i). //54//

Pra vāyumacchā bṛhatī manīṣā bṛhadrayim viśvavāraṁ rathaprām.

Dyutadyāmā niyutaḥ patyamānaḥ kaviḥ kavimiyakṣasi prayajyo (i). //55//

Indravāyū ime sūtā upa prayobhirāgatam. Indavo vāmuśanti hi (i). //56//

Mitraṁ huve pūதாக্ষam varuṇam ca riśādasam. Dhiyam ghr̥tācīm sādhanā (i). //57//

Dasrā yuvākavaḥ sūtā nāsatyā vṛktabarhiṣaḥ. Ā yātaṁ rudravarttanī.

Tam pratnathā' yaṁ venāḥ (i). //58//

53. O divine powers, hear this invocation, whether you inhabit the mid-region or the celestial. You receive oblations conveyed by the flame of fire divine. May you, seated in our hearts, rejoice. (1)
54. O Creator, you grant the best gift of immortality to the enlightened and dedicated men of the first category. To the liberal givers, you open the portals of light and to the common men, you award the continuous cycle of existence. (1)
55. May our earnest praise proceed to pay tribute to the Lord of vital wind, the possessor of vast riches, loved by all, filler of its chariot, and most wealthy. May this most adorable Lord of harnessed horses promptly show favour to His adorer. (1)
56. O resplendent Lord and the Lord of cosmic vitality, these devotions have been poured out. Come here with your fast-moving steeds. These devotions are yearning for you. (1)
57. I invoke the Lord, the source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life. (1)
58. O twins, you are dispeller of evils. You are a protection for us from untruth and you are the inspirer of our organs of actions and perceptions. May you come and dwell within for achieving fulfilment of all that is knowable, and enjoyable. Tām pratnathā (Yv. VII. 12) and Ayām venah (VII. 16) are to be repeated here. (1)

विदद्यदीं सरमां रुग्णमद्रेर्महि पार्थः पुर्यथे सध्न्यक्कः ।
 अग्रं नयत्सुपद्यक्षराणामच्छा रवं पथमा जानती गान्ते ॥ ५९ ॥
 नहि स्पशमविदन्नन्यमुस्माद्वैश्वानरात्पुंर एतारमग्रेः ।
 एमेनमवृधन्नमृता अमर्त्यं वैश्वानरं क्षेत्रजित्याय देवाः ॥ ६० ॥
 उग्रा विचनिना मृधं इन्द्राग्नी हवामहे । ता नो मृडात ईदृशे ॥ ६१ ॥
 उपांसमै गायता नरः पर्वमानायेन्दवं । अभि देवौ र इयक्षते ॥ ६२ ॥
 ये त्वांऽहिहत्ये मघवन्नवर्धन्ये शाम्बरे हरिवो ये गविष्टौ ।
 ये त्वां नूनमनुमदन्ति विप्राः पिबेन्द्र सोमं सगणो मरुद्भिः ॥ ६३ ॥
 जनिष्ठा उग्रः सहसे तुराय मन्द्र आजिष्ठो बहुलाभिमानः ।
 अवर्धन्निन्द्रं मरुतश्चिदन्न माता यद्वीरं वृधनद्धनिष्ठा ॥ ६४ ॥

Vidadyadī saramā rugṇamadrermahi pāthaḥ pūrvyam
 sadhryakkaḥ.

Agraṁ nayatsupadyakṣarāṇāmacchā ravam prathamā
 jānatī gāt (i). //59//

Nahi spaśamavidannanyamasmād vaiśvānarāt pura
 etāramagneḥ.

Emenamavṛdhannamṛtā amartyam vaiśvānaram
 kṣaitrajityāya devāḥ (i). //60//

Ugrā vighaninā mṛdha indrāgnī havāmahe. Tā no mṛḍāta
 idṛṣe (i). //61//

Upāsmāi gāyatā naraḥ pavamānāyendave. Abhi devān
 iyakṣate (i). //62//

Ye tvā' hihatye maghavannavardhan ye śāmbare harivo ye
 gaviṣṭau.

Ye tvā nūnamanumadanti viprāḥ pibendra somaṁ sagaṇo
 marudbhiḥ (i). //63//

Janiṣṭhā ugraḥ sahase turāya mandra ojiṣṭho
 bahulābhimānaḥ.

Avardhannindraṁ marutaścidatra mātā yadvīram
 dadhanad dhaniṣṭhā (i). //64//

59. When the sanctified mind discovers the broken entrance of the mountain of dark forces, then the soul first makes a straight and broad path as previously promised. Then the sure-footed mind, recognizing as if by lowing, proceeds and comes close to the imperishable cows of spirituality. (1)
60. The enlightened ones do not find any herald other than this fire divine, benefactor of all men, who will come forward on every occasion. They, free from fear of death, strengthen this benefactor of all men, having no fear of death for the sake of winning the field. (1)
61. We invoke the fierce forces of lightning and fire of cosmos, the destroyers of adversaries; may they be kind to one like me. (1)
62. Sing, O leaders of ceremonies, to the glory of pure flowing drop of divine love. It is keen to offer worship to Nature's bounties. (1)
63. O bounteous resplendent self, may you, associated with those vital faculties, who assist you to subdue serpentine impulses and help you in the conflict with destructive elements and in the recovery of wisdoms, and who, possessed of wisdom, contribute verily to your exhilaration, accept our loving devotion. (1)
64. O aspirant, you are born aggressive for quick victorious valour, praiseworthy, mightiest and full of pride. Men strengthen you here, when the affluent mother bears the son in her womb. (1)

आ तू न इन्द्र वृत्रहन्स्माकमर्धमा गहि । महान्महीभिरूतिभिः' ॥६५॥

त्वमिन्द्र प्रतूर्तिष्वभि विश्वां असि स्पृधः ।

अशस्तिहा जनिता विश्वतूरामि त्वं तूर्य तरुष्यतः' ॥ ६६ ॥

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।

विश्वास्ते स्पृधः इनथयन्त मुन्यवै वृत्रं यदिन्द्र तूर्बसि' ॥ ६७ ॥

यज्ञो वृवानां प्रत्येति सुम्नमादित्यसो भवता मृडयन्तः ।

आ वोऽवाचीं सुमतिर्वृत्यावृधहोश्चिद्या वरिवोवित्तरासन् ॥ ६८ ॥

अर्द्धेभिः सवितः पायुभिश्च शिवेभिरद्य परि पाहि नो गयम् ।

हिरण्यजिह्वः सुविताय नव्यसे रक्षा मार्कितां अघक्षांस ईशते ॥ ६९ ॥

प्र वीरया शुचयो दद्विरे वामध्वर्युभिर्मधुमन्तः सुतासः ।

वह वायो नियुतो याह्यच्छा पिबा सुतस्यान्धसो मदाय ॥ ७० ॥

Ā tū na indra vṛtrahannasmākamardhamā gahi. Mahān mahībhirūtibhiḥ (i). //65//

Tvamindra pratūrtiṣvabhi viśvā asi sprdhaḥ.

Aśastihā janitā viśvatūrasī tvam tūrya taruṣyataḥ (i). //66//

Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātārā.

Viśvaste sprdhaḥ śnathayanta manyave vṛtram yadindra tūrvasi (i). //67//

Yajño devānām pratyeti sumnamādityāso bhavatā mṛdayantaḥ.

Ā vo' rvācī sumatirvavṛtyadaṁhościdyā varivovittarāsāt (i). //68//

Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi no gayam.

Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno aghaśaṁsa īśata (i). //69//

Pra vīrayā śucayo dadrire vāmadhvaryubhirmadhumantaḥ sutāsaḥ.

Vaha vāyo niyuto yāhyacchā pibā sutasyāndhaso madāya (i). //70//

65. O mighty resplendent Lord, dispeller of darkness, may you come to help us with mighty protections. (1)
66. O resplendent Lord, you are the subduer of all opposing elements in conflicts. You are the vanquisher of the wicked. You are the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents. (1)
67. Heaven and earth follow your destructive forces as mothers their child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent. (1)
68. The sacrifice is pleasing to the enlightened ones. O suns, be bestowers of joy to us. Towards us, may your favour be inclined. Be our best deliverers from the sin. (1)
69. May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity; protect us; dare not any calumniator harm us. (1)
70. For you two the stems of the soma plant, cleansed and honey sweet, have been crushed and pressed by the priests. O vital wind, carry it. Come implored by us. Drink to your full satisfaction this pressed out elixir for nutritive exhilaration. (1)

गाव उपावतावतं मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥ ७१ ॥

कार्णयोराजानेषु कत्वा दक्षस्य दुरोणे । रिशादसा सधस्थ आ ॥ ७२ ॥

दैव्यावध्वर्यु आ गतं रथेन सूर्यत्वचा । मध्वा यज्ञं समञ्जाथे ॥

तं प्रत्नथा ऽयं वेनः + ॥ ७३ ॥

तिरुश्रीनो विततो रुमिरपामधः स्विदासीदुपरि स्विदासीत् ।

रेतोषा आसन्महिमानं आसन्स्वधा अवस्तात्पर्यतिः पुस्तानि ॥ ७४ ॥

आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधारयन् ।

सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥ ७५ ॥

उक्थेभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा । आङ्गैराविर्वासतः ॥ ७६ ॥

उप नः सूनवो गिरः शृण्वन्वमृतस्य ये । सुमृद्वीका भवन्तु नः ॥ ७७ ॥

Gāva' upāvatāvatam mahī yajñasya rapsudā. Ubhā karṇā hiraṇyayā (i). //71//

Kāvyaṇorājāneṣu kratvā dakṣasya duroṇe. Riśādasā sadhastha ā (i). //72//

Daivyāvadhvaryū ā gataṁ rathena sūryatvacā. Madhvā yajñaṁ samañjāthe.

Taṁ pratnathā' yaṁ venāḥ (i). //73//

Tiraścīno vitato raśmireṣāmadhaḥ svidāsīdupari svidāsīt. Retodhā āsan mahimāna āsantsvadhā avastāt prayatiḥ parastāt (i). //74//

Ā rodasī aprṇadā svarmahajjātaṁ yadenamapaso adhārayan.

So adhvarāya pari ṇīyate kaviratyo na vājasātaye canohitaḥ (i). //75//

Ukthebhirvṛtrahantamā yā mandānā cidā girā. Āṅgūṣairāvivāsataḥ (i). //76//

Upa naḥ sūnavo girāḥ śṛṇvantvamṛtasya ye. Sumṛḍīkā bhavantu naḥ (i). //77//

71. Draw near, O cows, to the cauldron, the two mighty ones— the heaven and the earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden. (1)
72. May you two, O slayers of evil forces, come to the place of assembly, the birth place of the fame of two great poets. Enter this dwelling with keenness of intellect. (1)
73. O two priests of divinities (i.e. the two healers), may you come here riding a chariot shining as the sun. May you fill our sacrifice with sweetness of honey. The verses *Tam prātnāthā* (Yv. VII.12), *Ayam venaḥ* (VII.16) are to be repeated here. (1)
74. Transversely drawn is the line dividing the two (being and not being); it is below also; it is above as well. Begetters are there; mighty powers are there. The matter is here and the effort comes from far away. (1)
75. The fire divine fills heaven and earth and also the great realm of light, as soon as manifest. The wise men glorify him by their noble deeds. He, the giver of food, is led forth to the place of worship like a steed, so that he may grant us wealth and wisdom. (1)
76. Utter destroyers of nescience, with all joy, may you come hither, while you are being worshipped with prayers, hymns and songs. (1)
77. May all sons of the immortal Lord hear our words and be the source of happiness to us. (1)

ब्रह्माणि मे मतयः शर्थं सुतासः शुष्मं हयर्तिं प्रभृतो मे अद्रिः ।
 आ शासते प्रति हयन्त्युक्थेमा हरीं वहतस्ता नो अच्छं ॥ ७८ ॥
 अनुत्तमा ते मघवन्नकिनुं न त्वावीं अस्ति वेवता विद्वानः ।
 न जार्यमानो न शति न जातो यानि करिष्या कृणुहि प्रवृद्धं ॥ ७९ ॥
 तदिदांस भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।
 सद्यो जज्ञानो नि रिणाति शत्रुननु यं विश्वे मद्रून्यूमाः ॥ ८० ॥
 इमा उ त्वा पुरुवसो गिरां वर्धन्तु या मम ।
 पावकवर्णाः शुच्यो विपश्चितोऽभि स्तोमैरनूपते ॥ ८१ ॥
 यस्यायं विश्व आयो दासः शेषधिपा अरिः ।
 तिरश्चिद्र्यै रुशमे पवीरवि तुभ्येतसो अज्यते रयिः ॥ ८२ ॥
 अयं सहस्रमृषिभिः सहस्कृतः समुद्र ईव पपथे ।
 सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥ ८३ ॥

Brahmāṇi me matayaḥ śaṁ sutāsaḥ śuṣma iyarti prabhṛto
 me adriḥ. Ā śāsate prati haryantyukthemā harī vahatastā
 no accha (i). //78//

Anuttamā te maghavannakirnu na tvāvāñ asti devatā
 vidānaḥ. Na jāyamāno naśate na jāto yāni kariṣyā kṛṇuhi
 pravṛddha (i). //79//

Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugrastveṣa-
 nṛmṇaḥ.

Sadyo jajñāno ni riṇāti śatrūnanu yaṁ viśve
 madantyūmāḥ (i). //80//

Imā u tvā purūvaso giro vardhantu yā mama.
 Pāvakavarṇāḥ śucayo vipaścito' bhi stomairanūṣata
 (i). //81//

Yasyāyaṁ viśva āryo dāsaḥ śevadhipā ariḥ. Tiraścidarye
 ruśame pavīravi tubhyetso ajyate rayiḥ (i). //82//

Ayaṁ sahasramṛṣibhiḥ sahasakṛtaḥ samudra iva paprathe.
 Satyaḥ so asya mahimā gṛṇe śavo yajñeṣu viprarājye (i).
 //83//

78. May the sacred rites be mine; may the sacred songs be pleasing to me, and may the offering be delightful. May my adamantine will be hurled against evils. These hymns are for me and for my praise. May those twin forces, vital and mental, carry us towards our destination. (1)
79. O bounteous self, nothing done by you is unavailing. No nature's force could be as effective as you. No one that is to be born, nor any one that has been born, could surpass you in these deeds which you have achieved, O exceedingly mighty self. (1)
80. That is certainly the most supreme in all the worlds from which has sprung the formidable one, rich in brilliance. Soon after birth, he slays his enemies, and then all his supporters are filled with joy. (1)
81. O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for your glorification. (1)
82. You (the bounteous and resplendent Lord) are that wealth personified, which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. (1)
83. He, with His might augmented by sages and seers, attains thousandfold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem (1)

अर्धेभ्यः सवितः पायुभिर्द्वयं शिवेभिर्य परि पाहि नो गर्यम् ।
 हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशथ्स ईशते ॥ ८४ ॥
 आ नो युजं दिविस्पृशं वायो याहि सुमर्मभिः ।
 अन्तः पवित्रं उपरि श्रीणानोऽयथ शुक्रो अयामि ते ॥ ८५ ॥
 इन्द्रवायू सुसन्दृशा सुहवेह हवामहे ।
 यथा नः सथं इज्जनोऽनमीवः सङ्गमे सुमना असतं ॥ ८६ ॥
 ऋधगित्था स मर्त्यः शशमे देवतातये ।
 यो नूनं मित्रावरुणावभिष्टय आचक्रे हव्यदातये ॥ ८७ ॥
 आ यातमुषं भूपतं मध्वः पिबतमश्विना ।
 दुग्धं पयो वृषणा जेन्यावसू मा नो मर्धिष्टमा गंतम् ॥ ८८ ॥
 प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सनुता । अच्छा वीरं नयै पृश्नक्तिराधसं देवा युजं नयन्तु न ॥ ८९ ॥

Adabdebbhiḥ savitaḥ pāyubhiṣṭvaṁ śivebbhiradya pari pāhi no gayam.

Hirāṇyajihvaḥ suvitāya navyase rakṣā mākirno aghaśaṁsa īśata (i). //84//

Ā no yajñam diviṣprśam vāyo yāhi sumanmabhiḥ.

Antaḥ pavitra upari śrīṇāno' yaṁ śukro ayāmi te (i). //85//

Indravāyū susandṛśā suhaveha havāmahe. Yathā naḥ sarva ijjano' namīvaḥ saṅgame sumanā asat (i). //86//

Rdhagitthā sa martyaḥ śāsame devatātaye. Yo nūnam mitrāvaruṇāvabhiṣṭaya ācakre havyadātaye (i). //87//

Ā yātamupa bhūṣatam madhvaḥ pibatamaśvinā.

Dugdham payo vṛṣaṇā jenyāvasū mā no mardhiṣṭamā gatam (i). //88//

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīram naryam paṅktirādhasam devā yajñam nayantu naḥ (i). //89//

84. May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity; protect us; dare not any calumniator harm us. (1)
85. Come, O Lord of vitality, to our heaven-reaching prayer with its beautiful hymns of praise. This bright elixir of devotion has been kept aside and poured out for you through the purifying strainer. (1)
86. We invoke the Lord, resplendent and energetic, beautiful to see and easy to call, so that all of our men may be free from disease, and of concord in the assembly. (1)
87. The offerer of worship, who succeeds in invoking the Light and Bliss for the attainment of his desires, in fact consecrates the oblation for the cosmic sacrifice. (1)
88. Come, O twin divines, and grace us with your presence; drink of the sweet libation. May you, O showerers of blessings, rich in genuine wealth, come here. May you milk the rain from the firmament. May you come to us, but not for an injury. (1)
89. May the high Preceptor come to us. May brilliant divine virtues come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to men, and measures leading to respectable prosperity. (1)

चन्द्रमा अप्सवन्तरा सुपर्णा धावते दिवि ।
 रयिं पिशङ्गं बहुलं पुरुस्पृहं हरिरिति कनिक्रदत् ॥ ९० ॥
 देवं देवं वोऽवसे देवं देवमभिष्टये । देवं देवं हुवेम वाजसातये गृणन्तो देव्या धिया ॥ ९१ ॥
 दिवि पृष्टो अरोचतामिर्वैश्वानरो ब्रुहन् ।
 क्षमया वृधान ओजसा चनोहितो ज्योतिषा बाधते तमः ॥ ९२ ॥
 इन्द्राग्नी अणवियं पूर्वागात् पद्वतीभ्यः ।
 हित्वी शिरो जिह्वया बाववृच्चरन्निवृष्टशत्पदा न्यक्रमीने ॥ ९३ ॥
 देवासो हि ष्मा मनवे समन्यवो विश्वे साकथ सरोतयः ।
 ते नो अद्य ते अपरं तुचे तु नो भवन्तु वरिवोविदः ॥ ९४ ॥
 अपाधमवृभिर्शस्तीरशस्तिहाथेन्द्रो द्युम्याभवत् ।
 देवास्त इन्द्र सुखाय येमिरे बृहद्भानो मरुद्गण ॥ ९५ ॥

Cāndramā apsvantarā suparṇo dhāvate divi.
 Rayim piśaṅgam bahulaṁ puruspṛhaṁ harireti
 kanikradat (i). //90//

Devam devam vo'vase devam devamabhiṣṭaye. Devam
 devam huvema vājasātaye gṛṇanto devyā dhiyā (i). //91//

Divi pṛṣṭo arocatāgnirvaiśvānaro bṛhan.
 Kṣmayā vṛdhāna ojasā canohito jyotiṣā bādgate tamaḥ
 (i). //92//

Indrāgnī apādiyaṁ pūrvāgāt padvatībhyaḥ.
 Hitvī śiro jihvayā vāvadaccharat trimśatpadā nyakramīt
 (i) //93//

Devāso hi śmā manave samanyavo viśve sākāṁ
 sarātayaḥ.
 Te no adya te aparaṁ tuce tu no bhavantu varivovidāḥ
 (i). //94//

Apādhamadabhiśastīraśastihāthendro dyumnyābhavat.
 Devāsta indra sakhyāya yemire bṛhadbhāno marudgaṇa
 (i). //95//

90. The moon runs in the waters of the midspace, and the sun with beauteous wings in the celestial region. The thundering resplendent self comes to the yellow-hued abundant riches desired by the multitude. (1)
91. We invoke every divine force for protection and for the fulfilment of our aspirations. We invoke and glorify with sacred hymns each and every divine force for the acquisition of food. (1)
92. The great fire seated in the sky, benefactor of all men, shines bright. The same fire, flourishing on earth, is beneficial for food-grains by its heat and it dispels darkness by its light. (1)
93. This dawn, O lightning and fire divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter sounds with their tongues, and passing onward, she traverses thirty steps. (1)
94. May the universal divine forces be together and with one accord grant gracious gifts to mortal men. May they increase our strength today and hereafter and be the bestowers of wealth upon us and upon our posterity. (1)
95. The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of troops of vital forces, Nature's bounties are invoking you for your friendship. (1)

प्र व इन्द्राय ब्रूहेते मरुतो ब्रह्मार्चत । वृत्रं हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्षणा' ॥ ९६ ॥
 अस्येदिन्द्रो वावृधे वृष्णयुधे शवो मदे सुतस्य विष्णवि ।
 अद्या तमस्य महिमानमायवोऽनु भुवन्ति पूर्वथा ।
 इमा उ त्वा यस्याय मयं सहस्रं मूर्ध्व ऊ पु णः' ॥ ९७ ॥

Pra va indrāya bṛhate maruto brahmārcata. Vṛtraṁ hanati
 vṛtrahā śatakraturvajreṇa śataparvaṇā (i). //96//

Asyedindro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi.
 Adyā tamasya mahimānamāyavo' nuṣṭuvanti pūrvathā.
 Imā u tvā yasyāyamayaṁ sahasramūrdhva ū ṣu ṇaḥ
 (i). //97//

96. O priest, may you utter forth the hymn to your great Lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nescience, conquer the devil with the hundred-edged thunderbolt. (1)
97. The resplendent Lord augments the energy of devotees, when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever. Imā u tvā (Yv. XXXIII. 81), Yasyāyaṁ (XXXIII. 82), Ayāṁ sahasraṁ (XXXIII. 83), Ūrdhva ū ṣu ṇaḥ (XI. 42) are to be repeated here. (1)

अथ चतुस्त्रिंशोऽध्यायः ।

यज्जाग्रतो दूरमुदैति देवं तदु सुप्तस्य तथैवैति ।
दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥ १ ॥

येन कर्माण्यपसो मनीषिणो यज्ञे कुण्वन्ति विदथेषु धीराः ।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ २ ॥

यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमुत प्रजासु ।
यस्मान्न ऋते किं चन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु ॥ ३ ॥

येनेवं भूतं भुवनं भविष्यत् परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥ ४ ॥

यस्मिन्नृचः साम यजूंषि यस्मिन् प्रतिष्ठिता रथनामाविवाः ।
यस्मिंश्चित्तु सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ ५ ॥

ATHA CATUSTRIMŚO' DHYĀYAH

Yajjāgrato dūramudaiti daivam tadu suptasya tathaivaiti.
Dūraṅgamaṁ jyotiṣāṁ jyotirekaṁ tanme manaḥ
śivasāṅkalpamastu (i). //1//

Yena karmāṇyapaso manīṣiṇo yajñe kṛṇvanti vidatheṣu
dhīrāḥ.

Yadapūrvam yakṣamantaḥ prajānām tanme manaḥ
śivasāṅkalpamastu (i). //2//

Yatprajñanamuta ceto dhṛtiśca yajjyotirantaramṛtaṁ
prajāsu.

Yasmānna ṛte kiṁ cana karma kriyate tanme manaḥ
śivasāṅkalpamastu (i). //3//

Yenedaṁ bhūtaṁ bhūvanaṁ bhaviṣyat parigrhīta-
mamṛtena sarvam.

Yena yajñastāyate saptahotā tanme manaḥ
śivasāṅkalpamastu (i). //4//

Yasminnṛcaḥ sāma yajūṁṣi yasmin pratiṣṭhitā
rathanābhāvivārāḥ.

Yasmiñścittaṁ sarvamotaṁ prajānām tanme manaḥ
śivasāṅkalpamastu (i). //5//

CHAPTER THIRTY-FOUR

1. A waking person's mind, which endowed with divine virtues, moves far and high, that of a person asleep moves in the same way; racing far and wide, and the sole enlightener of all lights, may that mind of mine be always guided by the best of intentions. (1)
2. Whereby the wise and talented ones perform their duties in assemblies and the active ones at sacrifices; which is the foremost motivating spirit embedded within all the creatures, may that mind of mine be always guided by the best of intentions. (1)
3. The mind, which is the knowledge supreme, the awakening as well as the resolution, and which is the immortal light embedded within all the creatures; without which no action whatsoever is performed, may that mind of mine be always guided by the best of intentions. (1)
4. Wherewith the immortal one, all that ever existed, all that at present exists and all that will ever exist in future, is comprehended; wherewith the sacrifice with seven priests is spread, may that mind of mine be always guided by the best of intentions. (1)
5. Wherein the Ṛks (praise verses), the Sāmans (lyrics), and the Yajuhṣ (sacrificial formulae) are well placed like spokes in the nave of a wheel; wherein like a warf the thought of all the creatures is woven, may that mind of mine be always guided by the best of intentions. (1)

सुषारथिरश्वानिव यन्मनुष्यास्नेनीयतेऽभीशुभिर्वाजिन इव ।
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसेङ्कल्पमस्तु ॥ ६ ॥

पितुं नु स्तोषिं महो धर्माणं तविषीम् । यस्य त्रितो व्योजंसा वृत्रं विपर्वमुदयत् ॥ ७ ॥
अन्विदनुमते त्वं मन्यासि शं च नस्कृषि । कृत्वे दक्षां नो हिनु प्र ण आपुंषि तारिषि ॥ ८ ॥
अनु नोऽद्यानुमतिपुञ्जं देवेषु मन्यताम् । अग्निश्च हव्यवाहनो भवतं दाशुषे मयः ॥ ९ ॥
सिनीवाल्लि पृथुष्टुके या देवानामासि स्वसा । जुपस्व हव्यमाहुतं प्रजां देवि दिदिद्धि नः ॥ १० ॥
पञ्च नद्युः सरस्वतीमपि यन्ति सप्तोत्तसः । सरस्वती तु पञ्चधा सो देवोऽभवत्सरित् ॥ ११ ॥
त्वमग्रे प्रथमो अङ्गिरा कपिर्देवो देवानामभवः शिवः सखा ।
तव व्रते कवयो विद्वानागसोऽजायन्त मरुतो भ्राजहृष्टयः ॥ १२ ॥

Suśārathiraśvāniva yanmanuṣyānnenīyate' bhīsubhir-
vājina iva.

Hṛtpratiṣṭhaṁ yadajiraṁ javiṣṭhaṁ tanme manaḥ
śivasaukalmamastu (i). //6//

Pitum nu stoṣaṁ maho dharmāṇaṁ taviṣīm. Yasya trito
vyojasā vṛtraṁ viparvamardayat (i). //7//

Anvidanumate tvam manyāsaī śaṁ ca naskṛdhi. Kṛatve
dakṣāya no hinu pra ṇa āyūṁṣi tāriṣaḥ (i). //8//

Anu no' dyānumatiryaājñaṁ deveṣu manyatām. Agniśca
havyavāhano bhavataṁ dāśuṣe mayāḥ (i). //9//

Sinīvālī pṛthuṣṭuke yā devānāmāsi svasā. Juṣasva
havyamāhutaṁ prajāṁ devi didiḍdhi naḥ (i). //10//

Pañca nadyaḥ sarasvatīmapī yanti sasrotasaḥ. Sarasvatī
tu pañcadhā so deśe' bhavatsarit (i). //11//

Tvamagne prathamo āṅgirā ṛṣirdevo devānāmabhavaḥ
śivaḥ sakḥā.

Tava vrata kavayo vidmanāpaso'jāyanta maruto
bhrājadṛṣṭayaḥ (i). //12//

6. Which, like a skilful charioteer his speedy horses, leads and controls men as if holding them by the reins; which is well placed within the heart; which is free from decay, and is the speediest of all, may that mind of mine be always guided by the best of intentions. (1)
7. Now I shall glorify food that bestows great strength and by whose vigour creatures in all the three regions (water, earth and air) are able to overcome obstacles and acquire wealth. (1)
8. O divine favour (*anumati*), may you favour our sacrifice and may you grant us weal. May you impel us to skilful deeds and vouchsafe us long and trouble-free span of life. (1)
9. May the divine favour (*anumati*) approve our sacrifice today among the enlightened ones. May she and the fire, bearer of oblations, become bliss for the generous sacrificer. (1)
10. O night of extensive and deep darkness (the new moon night), dear as sister to Nature's bounties, may you enjoy the homage offered to you. May you bless us with prosperous children, O divine night. (1)
11. Five channels of sense-organs, originating from a common source, flow to meet the divine speech. And the divine speech on the land, becomes a channel flowing in five branches. (1)
12. O adorable God, you are the first and foremost essence of life; you are the revealer of the divine knowledge. You are the giver of bliss to the enlightened persons, and friend to your devotees, whose actions are guided by your eternal laws. In your supervision the righteous persons, activated through wisdom, become seers and virtuous. (1)

त्वं नो अग्ने तव देव पायुर्भिर्मघोनो रक्ष तन्वश्च वन्द्य ।
 ज्ञाता लोकस्य तर्नये गर्वामस्यनिमेषे रक्षमाणस्तव व्रते ॥ १३ ॥
 उत्तानायामव भरा चिकित्वान्सद्यः प्रवीता वृषणं जजान
 अरुपस्तूपो रुशदस्य पाज इडायास्पुत्रो वयुनेऽजनिष्ट ॥ १४ ॥
 इडायास्त्वा पदे वयं नामा पृथिव्या अधि । जातवेदो निर्धिमह्यग्रे हव्याय वोढवे ॥ १५ ॥
 प्र मन्महे शवसानाय शूपमाङ्गुषं गिर्वणसे अङ्गिरस्वत् ।
 सुवृक्तिभिं स्तुवत क्रमियायार्चामाकं नरे विश्रुताय ॥ १६ ॥
 प्र वो महे महि नमो भरध्वमाङ्गुष्यं शवसानाय सामं ।
 येना नः पूर्वे पितरः पदज्ञा अर्चन्तो आङ्गिरसो गा अर्विन्दन् ॥ १७ ॥

Tvaṁ no agne tava deva pāyubhirmaghono rakṣa tanvaśca vandyā.

Trātā tokasya tanaye gavāmasyanimeṣaṁ rakṣamāṇastava vrate (i). //13//

Uttānāyāmava bharā cikitvāntsadyaḥ pravītā vṛṣaṇaṁ jajāna.

Aruṣastūpo ruśadasya pāja idāyāsputro vayune'ja- niṣṭa (i). //14//

Idāyāstvā pade vayaṁ nābhā pṛthivyā adhi. Jātavedo nidhīmahyagne havyāya voḍhave (i). //15//

Pra manmahe śavasānāya śūṣamāṅgūṣam girvaṇase aṅgirasvat.

Suvṛktibhi stuvata ṛgmiyāyārcāmārkaṁ nare viśrutāya (i). //16//

Pra vo mahe mahi namo bharadhvamāṅgūṣyaṁ śavasānāya sāma.

Yenā naḥ pūrve pitaraḥ padajña arcanto aṅgirasō gā avindan. (i) //17//

13. O adorable God, preserve your devotees with your bounties; you are the defender of cattle for the son of my son, who is ever assiduous in you worship. (1)
14. Let the intelligent priest place the lower side of the sticks with the face upwards, and the upper with the surface downward, so that quickly impregnated it generates the flame, the showerer of benefits. With his red pillar, radiant in splendour, the flame, produced by the process (of attrition) be generated as the son of the goddess of wisdom. (1)
15. We set this omnipresent fire divine upon the central point of the earth – which is the seat of the knowledge – for the purpose of receiving oblations. (1)
16. Just as our vital elements are devoted to us, so may we meditate on all powerful attributes of the resplendent Lord, with our noble actions free from evil and with loving words. May we repeat our prayers to the celebrated leader of all, adored by His worshippers. (1)
17. May you offer adorations to that resplendent God and chant praises to Him, who is exceedingly mighty. Through Him our forefathers, adept in the science of vital elements and conscious of their high positions, could recover the deluded intellects, whilst worshipping Him. (1)

इच्छन्ति त्वा सोम्यासुः सखायः सुन्वन्ति सोमं दधन्ति प्रयाँसि ।
 तितिक्षन्ते अभिशीर्षितं जनानामिन्द्र त्वदा कश्चन हि प्रकेतः' ॥ १८॥
 न ते दूरे परमा चिद्राज्यस्या तु प्र याँहि हरिवो हरिम्याम् ।
 स्थिराय वृष्णे सर्वना कृतेमा युक्ता ग्रावाणः समिधाने अग्नौ' ॥ १९ ॥
 अपादं युत्सु पुतनासु परिंथे स्वर्षामप्सां वृजनस्य गोपाम् ।
 भ्रेषुजां सुक्षितिं सुश्रवसं जयन्तं त्वामनु मदमे सोमं ॥ २० ॥
 सोमो धेनुं सोमो अर्वन्तमाशुं सोमो वीरं कर्मण्यं ददाति ।
 सादन्यं विदुध्वं सुभेयं पितृश्रवणं यो ददाशदस्मै' ॥ २१ ॥
 त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।
 त्वमा तंतन्योर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ' ॥ २२ ॥

Ichchanti tvā somyāsaḥ sakhāyaḥ sunvanti somam dadhati
 prayāṃsi.

Titikṣante abhiśastim janānāmindra tvadā kaścana hi
 praketaḥ (i). //18//

Na te dūre paramā ciḍrajāṃsyā tu pra yāhi harivo
 haribhyām.

Sthirāya vṛṣṇe savanā kṛtemā yuktā grāvāṇaḥ samidhāne
 agnau (i). //19//

Aśāḍham yutsu pṛtanāsu papriṃ svarṣāmapsām
 vṛjanasya gopām.

Bhareṣujāṃ suksitiṃ suśravasam jayantaṃ tvāmanu
 madema soma (i). //20//

Somo dhenuṃ somo arvantamāśuṃ somo vīraṃ
 karmanyaṃ dadāti.

Sādanyaṃ vidathyaṃ sabheyaṃ pitṛśravaṇaṃ yo
 dadāśadasmai (i). //21//

Tyamimā oṣadhīḥ soma viśvāstvamapo ajanayastvaṃ
 gāḥ.

Tvamātatanthorvantarikṣaṃ tvaṃ jyotiṣā vi tamo
 vavartha (i). //22//

18. O resplendent Lord, your loving friends wish to commune with you. They sing sweet melodies and offer you their homage. Supported by you, they endure patiently the calumny of men; for who is wiser than you? (1)
19. O Lord of sun-rays, the remotest regions are not remote for you; please do come speedily with your radiance. O steady showerer of benefits, these offerings are for your presentation. While inner fire is being kindled, we are pouring forth the expressions of devotion, as juice from herbs flows out when pressed between stones. (1)
20. O blissful Lord, invincible in battles, triumphant, granter of bliss, Lord of rain and sunshine, preserver through luminous regions, winner of wars, having a firm base, O glorious one, may we rejoice in your victories. (1)
21. To him, who worships you, O blissful Lord, you give a milch cow, a swift horse, and a son, who is worthy of noble deeds, eminent in society and an honour to his father. He is assiduous in worship and valorous in action. (1)
22. O blissful Lord, you have generated herbs, waters and milch kine; you dispelled darkness with light; you have sustained and expanded the vast mid-regions. (1)

देवेन नो मनसा देव सोम रायो भ्रागं संज्ञसावन्नभि युध्य ।
 मा त्वा तनूदीशिषे वीर्यस्योभयभ्यः प्राचिकित्सा गविष्टौ ॥ २३ ॥
 अष्टौ व्यस्यत् कुकुर्मः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून् ।
 हिरण्यक्षः सविता देव आगाद्दधद्रत्ना वागुषे बायीणि ॥ २४ ॥
 हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते ।
 अपामीवा बाधते वेति सूर्यमभि कुप्पेन रजसा द्यामृणोति ॥ २५ ॥
 हिरण्यहस्तो असुरः सुनीथः सुमृदीकः स्ववां यात्वर्वाङ् ।
 अपसेधन् रक्षसो यातुधानानस्थादिवः प्रतिद्रोषं गृणानः ॥ २६ ॥
 ये ते पन्थाः सवितः पूर्वासोऽरेणवः सुकृता अन्तरिक्षे ।
 तेभिर्नो अद्य पथिभिः सुगम्भी रक्षा च नो अर्धं च ब्रूहि देव ॥ २७ ॥

Devena no manasā deva soma rāyo bhāgaṃ
sahasāvannabhi yudhya.

Mā tvā tanadīśiṣe vīryasyobhayebhyaḥ pracikitsā
gaviṣṭau (i). //23//

Aṣṭau vyakhyat kakubhaḥ pṛthivyāstrī dhanva yojanā
sapta sindhūn.

Hiraṇyākṣaḥ savitā deva āgād dadhadratnā dāśuṣe
vāryāni (i). //24//

Hiraṇyapāṇiḥ savitā vicarṣaṇirubhe dyāvāpṛthivī
antarīyate.

Apāmīvām bādgate veti sūryamabhi kṛṣṇena rajasā
dyāmṛnoti (i). //25//

Hiraṇyahasto asuraḥ sunīthaḥ sumṛdīkaḥ svavāñ
yātvarvāñ.

Apasedhan rakṣaso yātudhānānasthāddevaḥ pratidoṣaṃ
gṛṇānaḥ (i). //26//

Ye te panthāḥ savitaḥ pūrvyāso' reṇavaḥ sukṛtā antarikṣe.
Tebhirno adya pathibhiḥ sugebhī rakṣā ca no adhi ca brūhi
deva (i). //27//

23. O blissful Lord, divine and illustrious, bestow upon us a fraction of your wisdom. May you be favourable to us in any dual or conflict, for your judgement is the guide in our life. (1)
24. He (the sun) has lighted up the eight points of the horizon (East, North, West and South and the four at corners), the three regions of the living beings and the seven galaxies. May the golden-eyed sun come hither. May he bestow worthy riches on the Nature's lover. (1)
25. The golden-handed, all-beholding luminary travels between the two regions of heaven and earth, dispels diseases, and this, verily, is known as the sun, and it finally overspreads the sky, extending from the dark interspace to the celestial region. (1)
26. May the golden-handed, life-bestowing, well guiding, exhilarating and affluent sun be present with us at the place of worship. The solar radiations drive away worms and germs, particularly in the evening, if duly utilized. (1)
27. O sun, your paths are set from olden days; they are free from dust, and well determined in space. May you travel along these paths, unobstructed and preserve us day to day. O effulgent, may you bless us. (1)

उभा पिबतमश्विनोभा नः शर्म यच्छतम् । अविद्विषामिभ्रूतिभिः' ॥ २८ ॥

अग्रस्वतीमश्विना वाचमस्मे कृतं नो दद्या वृषणा मनीषाम् ।

अद्युत्येऽवसे नि ह्वये वा वृषे च नो भवतं वाजसातो' ॥ २९ ॥

द्युभिरक्तुभिः परि पातमस्मानरिष्टिभिरश्विना सौम्यगेभिः ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः' ॥ ३० ॥

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यै च ।

हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन्' ॥ ३१ ॥

आ रन्नि पार्थिवं रजः पितुरमापि धामभिः ।

दिवः सदांशसि ब्रूही वि तिष्ठत आ त्वेषं वंते तमः' ॥ ३२ ॥

उषस्तच्चित्रमा भ्रातृस्मभ्यं वाजिनीवति । येन तोके च तनयं च धामहे' ॥ ३३ ॥

Ubhā pibatamaśvinobhā naḥ śarma yacchatam.
Avidriyābhirūtibhiḥ (i). //28//

Apnasvatīmaśvinā vācamasme kṛtaṁ no dasrā vṛṣaṇā
manīṣām.

Adyūtye'vase ni hvaye vām vṛdhe ca no bhavataṁ
vājasātau (i). //29//

Dyubhiraktubhiḥ pari pātamasmanariṣṭebhiraśvinā
saubhagebhiḥ.

Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī
uta dyauḥ (i). //30//

Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ martyaṁ
ca.

Hiraṇyayena savitā rathenā devo yāti bhuvanāni paśyan.
(i). //31//

Ā ratri pārthivaṁ rajaḥ pituraprāyi dhāmabhiḥ.

Divāḥ sadāṁsi bṛhatī vi tiṣṭhasa ā tveṣaṁ vartate tamaḥ
(i). //32//

Uṣastaccitramā bharāsmabhyaṁ vājīnīvati.. Yena tokam
ca tanayaṁ ca dhāmahe (i). //33//

28. O twins, may you both participate in the spiritual joy and may you both bestow everlasting peace upon us through your irreproachable protection. (1)
29. O twin divines, showerers of benefits, subduers of our evil desires and invigorators of our understanding, may you sanctify our words with works. We invoke you both for our protection in the last watch of our life's night. May you be with us for increase in the provision of food. (1)
30. O twin divines, may you cherish us both by day and by night with undiminished blessings; may the friend, venerable and indivisible Lord, with His bounties, including the oceans, the earth, and the celestial regions, grant us our wishes. (1)
31. The refulgent sun, springing through the obscure regions, arousing mortal and immortal, beholding the several worlds, comes as if mounted on a golden chariot. (1)
32. O night, you have filled the terrestrial realm, alongwith the mid-space. Overspreading you have firmly occupied the realms of heaven also. It is stark darkness all around now. (1)
33. O glamorous dawn, enriched with ample wealth, may you bestow upon us such gifts as may sustain our sons and their sons (1)

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विनौ ।
 प्रातर्भगं पुषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥ ३४ ॥
 प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेयो विधुता ।
 आधश्चिद्यं मन्थमानस्तुरश्चिदाजां चिद्यं भगं भक्षित्याह ॥ ३५ ॥
 भग प्रणेतर्भग सत्यराधो भगेमां धियमुदेवा ददन्नः ।
 भग प्र नो जनय गोभिरश्वेर्भग प्र नृभिर्नृवन्तः स्याम ॥ ३६ ॥
 उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अह्नाम् ।
 उतोदिता मघवन्त्सूर्यस्य वयं देवानां सुमतां स्याम ॥ ३७ ॥
 भग पुष भगवाँस् अस्तु देवास्तेन वयं भगवन्तः स्याम ।
 तं त्वां भग सर्वं इज्जोहवीति स नो भग पुर एता भवेह ॥ ३८ ॥

Prātaragniṁ prātarindraṁ havāmahe prātarmitrāvaruṇā
prātaraśvinā.

Prātarbhagaṁ pūṣaṇaṁ brahmaṇaspatiṁ prātaḥ
somamuta rudraṁ huvema (i). //34//

Prātarjitaṁ bhagamugraṁ huvema vayaṁ putramaditeryo
vidhartā.

Ādhraścidyaṁ manyamānasturaścidrājā cidyaṁ bhagaṁ
bhakṣītyāha (i) //35//

Bhaga praṇetarbhaga satyarādho bhagemāṁ dhiyamudavā
dadannaḥ.

Bhaga pra no janaya gobhiraśvairbhaga pra
nr̥bhīrnrvantaḥ syāma (i). //36//

Utedānīm bhagavantaḥ syāmota prapitva uta madhye
ahnām.

Utoditā maghavantsūryasya vayaṁ devānām sumatau
syāma (i). //37//

Bhaga eva bhagavān astu devāstena vayaṁ bhagavantaḥ
syāma.

Tam tvā bhaga sarva ijjahavīti sa no bhaga pura etā
bhaveha (i). //38//

34. We invoke at dawn the fire divine; at dawn the Lord supreme; at dawn the Lord of light and plasma; at dawn the pair of twin divines; at dawn the Lord of riches and nourishment, and the universal priest; at dawn the Lord of bliss and vitality. (1)
35. We invoke at dawn the powerful gracious bounty, the son of mother infinity; he is the sustainer of the universe, to whom the common man, even the opulent prays and says, give me (wealth) for my enjoyment. (1)
36. O Lord gracious, the foremost guide to our sacred work, and faithful promiser of wealth, may you, granting our wishes, make our ceremony effective, and enrich us with wisdom and vitality. May we, O gracious Lord, be rich in leaders and followers. (1)
37. May we, at this hour, be fortunate; also in the forenoon or at midday, or at sunrise, may we, O bounteous Lord, be happy in the loving kindness of all divine powers. (1)
38. O gracious Lord, possessor of graces you are; through you, may we obtain the graces. Every one, verily, repeatedly invokes you. O gracious Lord, may you be our champion at this solemnity. (1)

समध्वरायोषसो नमन्त दधिक्रावेव सुचये पु०१० ।
 अर्वाचीनं वसुविभुं भगं नो रथमिवाश्वां वाजिन आ वहन्तु ॥ ३९ ॥
 अश्वावतीर्गोमतीनं उपासो वीरवतीः सवमुच्छन्तु भद्राः ।
 घृतं दुहाना विश्वतः प्रपीता युयं पात स्वस्तिभिः सदा नः ॥ ४० ॥
 पूषन् तव वृते वयं न रिप्येम कदा चन । स्तोतारस्त इह स्मसि ॥ ४१ ॥
 पथस्पथः परिपति वचस्या कामेन कृतो अभ्यानल्लकम् ।
 स नो रासच्छुरुधश्चन्द्राग्रा धियं-धियं सीपधाति प्र पूषा ॥ ४२ ॥
 त्रीणि पदा वि चकमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥ ४३ ॥
 तद्विप्रासो विपन्यवो जागृवांसः समिन्धते । विष्णोर्यत्परमं पदम् ॥ ४४ ॥

Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya.

Arvācīnaṁ vasuvidaṁ bhagaṁ no rathamivāśvā vājina ā vahantu (i). //39//

Aśvāvatīrgomatīrna uṣāso vīravatīḥ sadamucchantu bhadraḥ.

Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ (i). //40//

Pūṣan tava vrata vyaṁ na riṣyema kadā cana. Stotārasta iha smasi (i). //41//

Pathaspathaḥ paripatiṁ vacasyā kāmena kṛto abhyānaḍarkam.

Sa no rāsacchurudhaścandrāgrā dhiyaṁ dhiyaṁ sīśadhāti pra pūṣā (i). //42//

Trīṇi pada vi cakrame viṣṇurgopā adābhyah. Ato dharmāṇi dhārayan (i). //43//

Tadviprāso vipanyavo jāgrvāṁsaḥ samindhate. Viṣṇoryatparamaṁ padam (i). //44//

39. May the dawns come to bless our worship with the speed of a cyclone moving to its target. May the dawns bring hitherwards grace, the bestower of prosperity, just as horses draw a chariot. (1)
40. May the auspicious dawns come to us, with wealth of vitality, wisdom and valiant posterity. May they come streaming with all abundance and affection. May you along with the divine forces ever cherish us with blessings. (1)
41. O Lord, the nourisher, may we never suffer detriment when engaged in your worship; we are here to sing your praises. (1)
42. May the worshipper, inspired by expectation of obtaining rewards, approach with praise the adorable provider of food, the guardian of one and every path. May He grant us weapons provided with penetrating golden arrow heads. May the provider of nutritions make our intellects effective. (1)
43. The omnipresnet God, preserver of the indomitable, created three regions – the earth, the mid region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life ticking. (1)
44. By transcendental meditation and pious acts the vigilant seeker of truth realizes the all-pervading God within the innermost cavity, the supreme abode of the Lord. (1)

घृतवती भुवनानामभिषियोर्वी पृथ्वी मधुदुघे सुपेशसा ।
 द्यावापृथिवी वरुणस्य धर्मणा विष्कमिते अजरे भूरिरेतसां ॥ ४५ ॥
 ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामहे तान् ।
 वसवो रुद्रा आदित्या उपरिस्पृशं मोग्रं चेतारमधिराजमकन् ॥ ४६ ॥
 आ नास्त्या त्रिभिरेकावुशीरिह देवेभिर्यातं मधुपेयमश्विना ।
 प्रायुस्तारिष्टं नी रपांसि मृक्षतथ सेधतं द्वेषो भवतथ सचाभुवा' ॥ ४७ ॥
 एष व स्तोमो मरुत इयं गीर्मान्वार्यस्य मान्यस्य कायोः ।
 एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुमं ॥ ४८ ॥
 सहस्तोमाः सहच्छन्दस आवृतः सहर्षमा कर्षयः सप्त देव्याः ।
 पूर्वेषां पन्थामनुहृष्य धीरां अन्वालेभिरे रथ्यो न इक्ष्मीन् ॥ ४९ ॥

Ghṛtavatī bhuvanānām abhisriyorvī pṛthvī madhudughe
 supeśasā.

Dyāvāpṛthivī varuṇasya dharmāṇā viṣkabhite ajare
 bhūiretasā (i). //45//

Ye naḥ sapatnā apa te bhavantvindrāgnibhyāmava
 bādhāmahe tān.

Vasavo rudrā ādityā upariśpṛśam mogram
 cettāramadhirājamakran (i). //46//

Ā nāsatyā tribhirekādaśairiha devebhiryātaṁ
 madhupeyamaśvinā.

Prāyustāriṣṭam nī rapāṁsi mṛkṣataṁ sedhataṁ dveṣo
 bhavataṁ sacābhuvā (i). //47//

Eṣa va stomo maruta iyaṁ gīrmāndāryasya mānyasya
 kāroḥ.

Eṣā yāsiṣṭa tanve vayāṁ vidyāmeṣam vṛjanam jīradānum (i).
 //48//

Sahastomāḥ sahaçchandasa āvṛtaḥ sahapramā ṛṣayaḥ
 sapta daivyāḥ.

Pūrveṣāṁ panthāmanudṛśya dhīrā anvālebhire rathyo na
 raśmīn (i). //49//

45. O radiant heaven and earth, the asylum of created beings, you are spacious, manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements. (1)
46. Let those, who are our rivals, get away from us. We drive them away with the grace of the Lord resplendent and adorable. The young, adult and old sages have made me the topmost, mighty and discerning overlord. (1)
47. May your three times eleven, i.e. never-failing divine sources of reality, lead us to the path of consummate bliss. May God bless our offerings, prolong our life, efface our faults, restrain our evils and be ever with us. (1)
48. O vital senses, this praise is for you; this sacred hymn sung by the venerable poet is for you. May you confer delight on the singer; may this praise reach you, for the good of your persons; may we thence obtain food, strength and long life. (1)
49. Well-versed in praise-songs and sacred verses, skilful in actions and well-equipped with knowledge, the seven divine seers, patient and firm, take up the reins (of the sacrifice), like expert charioteers, keep in view the path shown by previous sages. (1)

आयुष्यं वर्चस्यं रायस्पोषमौद्भिदम् । इदं हिरण्यं वर्चस्वज्जैत्रायार्षिशताद् मां ॥ ५० ॥

न तद्रक्षसि न पिशाचास्तरन्ति देवानामोजः प्रथमजं ह्येतत् ।

यो बिभर्ति दाक्षायणं हिरण्यं स देवेषु कृणुते वीर्यमायुः स मनुष्येषु कृणुते वीर्यमायुः ॥ ५१ ॥

यदाबध्न दाक्षायणा हिरण्यं शतानीकाय सुमनस्यमानाः ।

तन्म आ बध्नामि शतशरद्वायुष्मात्तरदहिर्यथासम् ॥ ५२ ॥

उत नोऽहिर्बुध्न्यः शृणोत्वज एकपातृधिषी समुद्रः ।

बिभ्वं देवा कृतावृधो हवाना स्तुता मन्त्राः कविशस्ता अबन्तु ॥ ५३ ॥

इमा गिर आनुत्येभ्यो घृतस्त्रुः सनाद्राज्यो जुह्वा जुहोमि ।

शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो वक्षो अथशः ॥ ५४ ॥

सप्त ऋषयः प्रतिहिताः शरीरे सप्त रक्षन्ति सद्रमप्रमादम् ।

सप्तपः स्वपतो लोकमीयुस्तत्र जागृतो अस्वप्नजौ सप्तसदो च देवौ ॥ ५५ ॥

Āyusyaṁ varcasyaṁ rāyaspoṣamaudbhidam. Idam
hiraṇyaṁ varcasvajaitrāyāviśatādu māṁ (i). //50//

Na tadrakṣāṁsi na piśācāstaranti devānāmojaḥ
prathamajaṁ hyetat.

Yo bibharti dākṣāyaṇaṁ hiraṇyaṁ sa deveṣu kṛṇute
dīrghamāyuh sa manuṣyeṣu kṛṇute dīrghamāyuh (i). //51//

Yadābadhnan dākṣāyaṇā hiraṇyaṁ śatānikāya
sumanasyaamānāḥ.

Tanma ā badhnāmi śataśāradāyāyusmāñjaradaṣṭirya-
thāsam (i). //52//

Uta no' hribudhnyah śṛṇotvaja ekapāt pṛthivī samudrah.

Viśve devā ṛtāvṛdho huvānā stutā mantrāḥ kaviśastā
avantu (i). //53//

Ima gira ādityebhyo ghṛtasnūḥ sanādrājabhyo juhvā
juhomi.

Śṛṇotu mitro aryamā bhago nastuvijāto varuṇo dakṣo
amśaḥ (i). //54//

Sapta ṛṣayaḥ pratihitāḥ śarīre sapta rakṣanti
sadamapramādam.

Saptāpaḥ svapato lokamīyustatra jāgrto asvapnajau
satrasadau ca devau (i). //55//

50. May the shining gold, bestower of long life, bestower of lustre, bestower of plenty of nourishment, uprooter of all miseries, may come to me from all sides to make me victorious. (1)
51. The gold is, verily, the first offspring and the foremost gift of the bounties of Nature. No demons or evil spirited person can ignore it. One, who wears gold as an ornament, lives long among the enlightened ones; he lives long among men too. (1)
52. The gold ornament, which the expert ornament makers tie with affection to the lord of a hundred armies, I tie the same to myself, so that I may have a long span of life of a hundred autumns and reach the ripe old age. (1)
53. May the cloud of the mid-space listen to our invocation; may the wind, the earth, the ocean also listen. May all the bounties of Nature, promoters of sacrifices, having been invoked, praised with hymns and lauded by seers, protect us. (1)
54. I offer my invocations with words of sacred hymns and intense love to the sons of Mother Infinity, the cosmic stars of self effulgence. May the sun, the dwarf stars, cold stars, giant stars and other twinkling ones, listen to us. (1)
55. Seven seers have been posted in the body. Seven guard it all the time with constant alertness. Seven pervading ones reach the world of sleeping and there keep awake the two life bestowers, that never sleep and that stand by to protect good people. (1)

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे । उप प्र यन्तु मरुतः सुवानव इन्द्रं प्राशूर्भवा सचा' ॥ ५६ ॥

प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम् ।

यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांथसि चक्रिरे' ॥ ५७ ॥

ब्रह्मणस्पते त्वमस्य युन्ता सूक्तस्य बोधि तनयं च जिन्व ।

विश्वं तन्मद्रं यद्वन्ति देवा बृहद्वदेम विदथे सुवीराः ॥

य इमा विश्वा विश्वकर्मा यो नः पिता ऽन्नपतेऽन्नस्य नो देहि' + ॥ ५८ ॥

Uttiṣṭha brahmaṇaspate devayantastvemahe. Upa pra yantu marutaḥ sudānava indra prāśūrbhavā sacā (i). //56//

Pra nūnaṁ brahmaṇaspatirmantraṁ vadatyukthyam.
Yasminnindro varuṇo mitro aryamā devā okāṁsi cakrire
(i). //57//

Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṁ
ca jinva.

Viśvaṁ tadbhadraṁ yadavanti devā bṛhadvadema vidathe
suvīrāḥ.

Ya imā viśvā viśvakarmā yo naḥ pitā' nnapate' nnasya no
dehi (i). //58//

56. Rise up O high preceptor; we, your devotees, solicit your nearness to us. May the charitable vital forces come to our help. May our resplendent God be eager to accept our devotional offerings. (1)
57. Verily, the high preceptor proclaims the sacred prayer in which the resplendent Lord and Nature's bounties such as clouds, the lightning, the dawn, and the sun, all of them have a respectable reference. (1)
58. The Lord suprascient, who is the controller of this world, understands and appreciates this hymn of ours and grants us posterity. All that which the divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. Ya imā viśvā (Yv. XVII. 17), Viśvakarmā (XVII. 26) Yo naḥ pitā (XVII. 27) and Annapate' nnasya no dehi (XI. 83) are to be repeated here. (1)

अथ पञ्चविंशोऽध्यायः ।

अपेतो यन्तु पुणयोऽसुम्ना देवपीयवः । अस्य लोकः सुतावर्तः ।

द्युभिरहोभिरकुभिरव्यक्तं यमो ददात्ववसानमस्मै ॥ १ ॥

सविता ते शरीरिभ्यः पृथिव्याँल्लोकमिच्छतु । तस्मै युज्यन्तामुग्निषाः ॥ २ ॥

वायुः पुनातु सविता पुनात्वग्नेर्भ्राजसाँ सूर्यस्य वर्चसाँ । वि मुच्यन्तामुग्निषाः ॥ ३ ॥

अश्वत्थे वो निषद्वनं पूर्णे वो वसतिष्कृता । गोमाज इत्किलांसथ यत्सनवथ पूरुषम् ॥ ४ ॥

सविता ते शरीराणि मातुरुपस्थ आ वपतु । तस्मै पृथिवि शं भवं ॥ ५ ॥

प्रजापतौ त्वा देवतायामुपोदके लोके नि दधाम्यसौ । अप नः शोशुचवृषम् ॥ ६ ॥

ATHA PAÑCATRIMŚO'DHYĀYAḤ

Apeto yantu paṇayo' sumnā devapīyavah. Asya lokah sutāvataḥ (i).

Dyubhirahobhiraktubhirvyaktaṁ yamo dadātvavasāna-masmai (ii). //1//

Savitā te śarīrebhyaḥ pṛthivyāñllokamicchatu. Tasmai yujyantāmusriyāḥ (i). //2//

Vāyuḥ punātu (i) savitā punātva-(ii) gnerbhrājasā (iii) sūryasya varcasā (iv) vimucyantāmusriyāḥ (v). //3//

Aśvatthe vo niṣadanam parṇe vo vasatiṣkṛtā. Gobhāja itkilāsatha yatsanavatha pūruṣam (i). //4//

Savitā te śarīrāṇi māturupastha ā vapatu. Tasmai pṛthivi śam bhava (i). //5//

Prajāpatau tvā devatāyāmupodake loke ni dadhāmyasau. Apa naḥ śośucadagham (i) //6//

CHAPTER THIRTY-FIVE

1. May the evil bargainers, mischievous and jealous of the enlightened ones, go away hence. This place belongs to him, who has enjoyed devotional bliss. (1)
May the ordainer Lord grant rest to this person in all the seasons day and night. (2)
2. May the impeller Lord grant a place (i.e. body) for your physical existence on earth. Let the sense-organs be harnessed for it. (1)
3. May the wind purify it. (1) May the Impeller Lord purify it; (2) with the glow of fire; (3) with the radiance of the sun. (4) Let the sense-organs be unharnessed. (5)
4. Your abode is on the holy fig tree; and on *parṇa* (*Butea frondosa*) is your residence. You have been sent to the earth, so that you may serve (sick) men. (1)
5. May the impeller Lord commit your bodies to the bosom of the mother Earth. O mother Earth, may you be pleasing to this person. (1)
6. I, so and so, place you at this spot, adjacent to water, under the care of the divine Lord of progeny. May He burn our sins away. (1)

परं मृत्यो अनु परेहि पन्थां यस्ते अन्य इतरो देवयानात् ।
 चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरान् ॥ ७ ॥
 शं वातः शं हि ते घृणिः शं ते भवन्निवटकाः ।
 शं ते भवन्त्वग्नयः पाथिवासो मा त्वाऽभि शूशुचने ॥ ८ ॥
 कल्पन्तां ते दिशस्तुभ्यमार्पः शिवतांस्तुभ्यं भवन्तु सिन्धवः ।
 अन्तरिक्षं शिवां तुभ्यं कल्पन्तां ते दिशः सर्वाः ॥ ९ ॥
 अश्मन्वती रीयते संधं रभध्वमुत्तिष्ठत प्र तरता सखायः ।
 अत्रां जहीमोऽशिवा ये असंजिह्वान्वपमुत्तरेमाभि वाजान् ॥ १० ॥
 अपावमप किलिबपमप कृत्यामपो रपः । अपामागं त्वमस्मदप दुःध्वज्यं सुवे ॥ ११ ॥
 सुमित्रिया न आप ओपंधयः सन्तु दुर्मित्रियास्तस्मै सन्तु
 योऽस्मान्द्वेष्टि यं च वयं द्विष्मैः ॥ १२ ॥

Param mṛtyo anu parehi panthām yaste anya itaro
 devayānāt.

Cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajāṁ rīriṣo mota
 vīrān (i). //7//

Śam vātaḥ śam hi te ghrṇiḥ śam te bhavantviṣṭakāḥ.
 Śam te bhavantvagnayaḥ pāthivāso mā tvā' bhi śūśucan
 (i). //8//

Kalpantām te diśastubhyamāpaḥ śivatamāstubhyam
 bhavantu sindhavaḥ.

Antarikṣam śivam tubhyam kalpantām te diśaḥ sarvāḥ
 (i). //9//

Aśmanvatī rīyate sam rabhadhvamuttiṣṭhata pra taratā
 sakhāyaḥ.

Atrā jahīmo' śivā ye asañchivānvayamuttare mābhi vājān
 (i). //10//

Apāghamapa kilbiṣamapa kṛtyāmapo rapaḥ. Apāmāraga
 tvamasmadapa duṣṣvapnyaṁ suva (i). //11//

Sumitriyā na āpa oṣadhayaḥ santu durmitriyāstasmai
 santu yo' smandveṣṭi yaṁ ca vyaṁ dviṣmaḥ (i). //12//

7. O death, go away. Take that road of yours which is different from the path along which the enlightened ones travel. To you, with eyes to see and ears to hear, I say : "Do not destroy our progeny, nor our brave sons." (1)
8. May the wind be propitious; may the glare of the sun be pleasing to you; may all the desirable things be helpful to you; may the terrestrial fires be auspicious to you and may they not scorch you. (1)
9. May the regions be favourable to you and so be the waters. May the rivers be most auspicious to you. May the mid-space be propitious to you and may all the regions and mid-regions be helpful to you. (1)
10. The rocky river is flowing fast. Gird up yourselves, O friends; get up and swim across it. Here we quit whatever is evil and may we swim across to the auspicious treasures. (1)
11. O cleanser of evils, keep the sin away from us; keep the evil away; keep the evil designs away; keep the guilt away from us. May you keep the bad dreams away from us. (1)
12. May the waters and herbs be friendly to us; and unfriendly to him, who hates us and whom we do hate. (1)

अनुह्वाहमन्वारभामहे सौरभयं स्वस्तये । स न इन्द्र इव देवेभ्यो वह्निः सन्तारणो भव ॥१३॥
 उद्धयं तमसस्पतिं स्वः पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ १४ ॥
 इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम् ।
 शतं जीवन्तु शरदः पुरुचीरन्तर्मृत्युं दधतां पर्वतेन ॥ १५ ॥
 अग्न्युपैषि पवस आ सुवोर्जमिषं च नः । अग्रे बाधस्व दुच्छुनाम् ॥ १६ ॥
 आपुष्मानग्ने हविषां वृधानो घृतप्रतीको घृतयोनिरधि ।
 घृतं पीत्वा मधु चारु गव्यं पितेवं पुत्रमामि रक्षतादिमान्स्वाहा ॥ १७ ॥
 परीमे गामनेपत् पयंश्चिमहपत् । देवेर्ष्वक्त श्रवः क इमौ र आ दधर्षति ॥ १८ ॥
 कृष्यादमग्निं प्र हिणोमि दग्ं पमराज्यं गच्छतु रिषवाहः ।
 इहैवायमितरो ज्ञातवन्दा देवेभ्यो हव्यं वहतु प्रजाननं ॥ १९ ॥

Anaḍvāhamanvārabhāmahe saurabheyam svastaye. Sa na indra iva devebhyo vahniḥ santāraṇo bhava (i). //13//

Udvayaṁ tamasaspari svaḥ paśyanta uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam (i). //14//

Imaṁ jīvebhyaḥ paridhiṁ dadhāmi maiśāṁ nu gādaparo arthametam. Śataṁ jīvantu śaradaḥ purūcīrantarmṛtyum dadhatām parvatena (i). //15//

Aḡna āyūṁṣi pavasa ā suvorjamiṣaṁ ca naḥ. Āre bādhas ducchunām (i). //16//

Āyuṣmānagne haviṣā vṛdhāno ghṛtapratīko ghṛtayo-niredhi. Ghṛtaṁ pītvā madhu cāru gavyaṁ piteva putramabhi rakṣatādīmāntsvāhā (i). //17//

Parīme gāmaneṣata paryagnimahṛṣata. Deveṣvakrata śravaḥ ka imāñ ā dadharṣati (i). //18//

Kravyādamagniṁ pra hiṇomi dūraṁ yamarājyaṁ gacchatu ripravāhaḥ.

Ihaivāyamitaro jātavedā devebhyo havyaṁ vahatu prajānan (i). //19//

13. We invoke the cart-puller, full of fragrance, for our well-being. May he be a carrier as well as deliverer to us as the resplendent Lord is to the enlightened ones. (1)
14. Beholding the uprising divine light beyond the mundane darkness, we, by and by, approach the spiritual one, the divine of divines. (1)
15. I hereby set this a limit for the living (men). Let none of them follow a different course other than this. May they live a hundred autumns for multi-benevolent activities. May this keep death on the other side of the mountain. (1)
16. O adorable Lord, you purify our lives. May you kindly grant us vigour and food. Drive wicked dogs away from us. (1)
17. O fire, bestower of longevity, flourishing with offerings, born out of purified butter, may your mouth remain always full of purified butter. Having consumed sweet and delicious cow-butter, may you protect these people, just as a father protects his son. Svāhā. (1)
18. They have been taking cows around (for grazing); they have been keeping the fire blazing all around; they have been entertaining the enlightened ones; who can think of overwhelming them? (1)
19. I drive the corpse-consuming fire far away; let that carrier of sin go to the death's territory. Let this other fire remain here, so that he may carry our oblations to the bounties of Nature knowing them well. (1)

वहं वृषां जातवेदः पितृभ्यो यत्रैतान्वेत्थ निहितान् पराके ।
 मेदसः कृत्या उप तान्त्स्रवन्तु सत्या एषामाशिपुः सं नमन्तांश्च स्वाहा ॥२०॥
 स्योना पृथिवि नो भवानृक्षरा निवेशनी । यच्छा नः शर्म सप्रथाः ।
 अर्प नः शोशुचदुघम् ॥ २१ ॥
 अस्मात्त्वमधि जातोऽसि त्वदयं जायतां पुनः । असौ स्वर्गार्यं लोकाय स्वाहा ॥ २२ ॥

Vaha vapām jātavedaḥ pitṛbhyo yatraīnān vettha nihitān parāke.

Medasaḥ kulyā upa tāntsra vantu satyā eṣāmāśiṣaḥ saṁ namantām svāhā (i). //20//

Syonā pṛthivi no bhavānrkṣarā niveśanī. Yacchā naḥ śarma saprathāḥ (i).

Apa naḥ śośucadagham (ii). //21//

Asmāttvamadhi jāto'si tvadayam jāyatām punaḥ. Asau svargāya lokāya svāhā (i). //22//

20. O omniscient Lord, carry this leather-cask for our elders, to the place where you know them residing far away. May the streams of fat (melted butter) flow near them and their blessings come out true. Svāhā. (1)
21. O pleasant Earth, may you become a thornless place of rest for us. Provide us with spacious accommodation. (1) May you burn the sin away from us. (2)
22. You are born from him; may he be born from you again; may so and so (go) to the world of bliss. Svāhā. (1)

अथ षट्त्रिंशोऽध्यायः ।

कचं वाचं प्र पद्ये मनो यजुः प्र पद्ये सामं प्राणं प्र पद्ये चक्षुः श्रोत्रं प्र पद्ये ।

वागोजः सहोजो मयि प्राणापानौ ॥ १ ॥

यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वार्तितृणं बृहस्पतिर्मि तद्वधातु ।

शं नो भवतु भुवनस्य यस्पतिः ॥ २ ॥

भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ३ ॥

कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥ ४ ॥

कस्त्वा सत्यो मदानां मधेहिष्ठो मत्सदन्धसः । हृदा चिद्वारुजे वसु ॥ ५ ॥

अमी पु णः सखीनामविता जरितृणाम् । शतं भवास्यूतिभिः ॥ ६ ॥

कया त्वं न ऊत्याभि प्र मन्दसे वृषन् । कया स्तोतुभ्य आ भर् ॥ ७ ॥

ATHA ṢAṬṬRIMŚO' DHYĀYAH

Rcam vācam pra padye maṇo yajuḥ pra padye sāma
prāṇam pra padye cakṣuḥ śrotram pra padye. Vāgojah
sahaujo mayi prāṇāpānau (i). //1//

Yanme chidraṁ cakṣuṣo hṛdayasya manaso vātitrṇam
bṛhaspatirme taddadhātu. Śam no bhavatu bhuvansya
yaspatiḥ (i). //2//

Bhūrbhuvah svaḥ tat saviturvareṇyam bhargo devasya
dhīmahi. Dhiyo yo naḥ pracodayāt (i). //3//

Kayā naścitra ā bhuvadūti sadāvṛdhaḥ sakhā. Kayā
śaciṣṭhaya vṛtā (i). //4//

Kastvā satyo madānām maṁhiṣṭho matsadandhasaḥ.
Dṛdhā cidāruje vasu (i). //5//

Abhī ṣu naḥ sakhīnām avitā jaritrṇām. Śatam
bhavāsyūtibhiḥ (i). //6//

Kayā tvaṁ na ūtyābhi pra mandase vṛṣan. Kayā stotrṛbhya
ā bhara (i). //7//

CHAPTER THIRY-SIX

1. I acquire Rks (verses of praise), the speech; I acquire Yajuh (sacrificial texts), the mind; I acquire Sāmāns (lyrics), the vital breath; I acquire the eyes and ears as well. May I get the force of speech and the strength of overcoming. May my out-breath and in-breath be in perfect order. (1)
2. Whatever distressing lacuna I have in my vision, in my heart or in my thought, may the Lord Supreme remove that. May gracious to us be He, who is the Lord of the whole universe. (1)
3. May we imbibe in ourselves the choicest effulgence of the divine Creator, so that He evokes our intellects. (1)
4. By what means may He, who is ever-augmenting, wonderful and friendly, come to us, and by what most effective contribution? (1)
5. What genuine and most earnest devotional offerings like nourishing food, would inspire you to win over evil thoughts and procure formidable treasures? (1)
6. May you, O our protector, your friends and admirers, come to us with a hundred protections. (1)
7. O resplendent Lord, being pleased, with what protective measures do you delight us? What are the riches that you grant to your worshippers? (1)

इन्द्रो विश्वस्य राजति । शं नो अस्तु द्विपदे शं चतुष्पदे ॥ ८ ॥

शं नो मित्रः शं वरुणः शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः शं ना विष्णुरुक्मः ॥ ९ ॥

शं नो वार्तः पवताथे शं नस्तपतु सूर्यः । शं नः कनिकदद्देवः पर्जन्या अभि वर्षतु ॥ १० ॥

अहोनि शं भवन्तु नः शथे रात्रीः प्रति धियताम् ।

शं न इन्द्राग्नी भवतामर्वाभिः शं न इन्द्रावरुणा रातहन्ता ।

शं न इन्द्रापूषणा वाजसाते शमिन्द्रासोमा सुविताय शं योः ॥ ११ ॥

शं नो देवीशमिष्टय आपो भवन्तु पीतये । शं योरभि स्रवन्तु नः ॥ १२ ॥

स्थोना पृथिवि नो भवानृक्षरा निवेशनी । यच्छा नः शर्म सप्रथाः ॥ १३ ॥

आपो हि वा मयोभुवस्ता न ऊर्जे दधातन । महे रणाय चक्षसे ॥ १४ ॥

Indro viśvasya rājati. Śam no astu dvipade śam catuṣpade (i). //8//

Śam no mitraḥ śam varuṇaḥ śam no bhavatvaryamā. Śam na indro bṛhaspatiḥ śam no viṣṇururukramaḥ (i). //9//

Śam no vātaḥ pavatām śam nastapatu sūryaḥ. Śam naḥ kanikradaddevaḥ parjanya abhi varṣatu (i). //10//

Ahāni śam bhavantu naḥ śam rātrīḥ prati dhīyatām. Śam na indrāgnī bhavatāmavobbīḥ śam na indrāvaruṇā rātahavyā.

Śam na indrāpūṣaṇā vājasātau śamindrāsomā suvitāya śam yoḥ (i). //11//

Śam no devirabhiṣṭaya āpo bhavantu pītaye. Śam yorabhi sravantu naḥ (i). //12//

Śyonā pṛthivi no bhavānṛkṣarā niveśanī. Yacchā naḥ śarma saprathāḥ (i). //13//

Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana. Mahe raṇāya cakṣase (i). //14//

8. The resplendent Lord illumines the universe. May He be gracious to us all, the bipeds as well as the quadrupeds. (1)
9. May the friendly Lord be gracious to us; may the venerable Lord, and the controller Lord be gracious to us. May the resplendent Lord, the Lord supreme be gracious to us, and may the omnipresent Lord of wide strides be gracious to us. (1)
10. May the wind blow pleasantly for us; may the sun be warm pleasantly for us; and may the divine loud-thundering cloud send showers for our pleasure. (1)
11. May the days be pleasing to us; may the Lord make nights pleasing to us. May the Lord resplendent and adorable be gracious to us with protective measures; may the Lord resplendent and venerable satisfied with our oblations, be gracious to us. May the Lord resplendent and nourisher be gracious to us in battle; may the Lord resplendent and blissful be gracious to us by urging us on right ways. May our diseases be cured and fears kept away. (1)
12. May the divine waters be pleasing to us for drinking and fulfilment of desires. May they rain all over us for prosperity and cure of ills. (1)
13. O pleasant Earth, may you become a thornless place of rest for us. Provide us with spacious accommodation. (1)
14. O waters, you are bestowers of happiness. So help us to have vigour as well as the grand and pleasing vision. (1)

यो वः शिवर्तमो रसस्तस्य भाजयतेह नः । उशतीरिव मातरः ॥ १५ ॥

तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः ॥ १६ ॥

द्यौः शान्तिरन्तरिक्षे शान्तिः पृथिवी शान्तिरापः शान्तिरोपधयः शान्तिः ।

वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वे

शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरोधि ॥ १७ ॥

हते हथेह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा गर्भक्षामहे ॥ १८ ॥

हते हथेह मा । ज्योक्ते सन्दृशि जीव्यासं ज्योक्ते सन्दृशि जीव्यासम् ॥ १९ ॥

नमस्ते हरसे शोचिषे नमस्ते अस्त्वचिषे ।

अन्यास्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यं शिवो भवे ॥ २० ॥

नमस्ते अस्तु विद्युते नमस्ते स्तनयितवे । नमस्ते भगवन्नस्तु यतः स्वः समीहसे ॥ २१ ॥

Yo vaḥ śivatamo rasastasya bhājayateha naḥ. Uśatīriva mātarāḥ (i). //15//

Tasmā aram gamāma vo yasya kṣayāya jinvatha. Āpo janayathā ca naḥ (i). //16//

Dyau śāntirantarikṣaṁ śāntiḥ pṛthivī śāntirāpaḥ śāntiropadhayaḥ śāntiḥ.

Vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma śāntiḥ sarvaṁ śāntiḥ śāntireva śāntiḥ sā mā śāntiredhi (i). //17//

Dṛte dṛmha mā mitrasya mā cakṣuṣā sarvāṇi bhūtāni samīkṣantām.

Mitrasyāham cakṣuṣā sarvāṇi bhūtāni samīkṣe. Mitrasya cakṣuṣā samīkṣāmahe (i). //18//

Dṛte dṛmha mā. Jyokte sandṛśi jīvyāsaṁ jyokte sandṛśi jīvyāsaṁ (i). //19//

Namaste harase śociṣe namaste astvarciṣe.

Anyāñste asmattapantu hetayaḥ pāvako asmabhyaṁ śivo bhava (i). //20//

Namaste astu vidyute namaste stanayitnave. Namaste bhagavannastu yataḥ svaḥ samīhase (i). //21//

15. O waters, make us enjoy here the most blissful sap, which you have, like mothers full of affectionate love. (1)
16. May we have enough of your that sap to our full satisfaction, with which you nourish the whole world. And may we be born for this again. (1)
17. May the sky be peaceful; may the mid-space be peaceful; may the earth be peaceful; may the waters be peaceful; may the annual plants be peaceful; may the forests be peaceful; may all the bounties of Nature be peaceful; may the knowledge be peaceful; may all the things be peaceful; may there be peace and peace only; may such a peace come to me. (1)
18. O Lord, make me firm in times of distress. May all the beings look at me with a friendly eye. May I see all the beings with a friendly eye. Thus may we all be looked at with a friendly eye. (1)
19. O powerful Lord, may you steady me in the calamities. May I live long, beholding you; may I live long beholding you. (1)
20. Our homage be to your desiccation and to your glow. Our obeisance be to your illuminating light. May your weapons torment others than us. May you be purifier and gracious to us. (1)
21. Our homage be to you, the lightning bright; homage to you, the thundering loud. O bounteous Lord, our homage be to you as you strive to lead us to the world of light. (1)

यतो-यतः समीहसे ततो नो अभयं कुरु । शं नैः कुरु प्रजाभ्योऽभयं नः पशुभ्यः' ॥ २२ ॥
 सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः' ॥ २३ ॥
 तच्चक्षुर्वैवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदः शतं च शृणुयाम
 शरदः शतं प्र ब्रवाम शरदः शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥ २४ ॥

Yato yataḥ samīhase tato no abhayaṁ kuru. Śaṁ naḥ kuru
 prajābhyo' bhayaṁ naḥ paśubhyaḥ (i). //22//

Sumitriyā na āpa oṣadhayaḥ santu durmitriyāstasmai
 santu yo' smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ (i). //23//

Taccakṣurdevahitaṁ purastācchukramuccarat paśyema
 śaradaḥ śataṁ jīvema śaradaḥ śataṁ śṛṇuyāma śaradaḥ
 śataṁ pra bravāma śaradaḥ śatamadīnāḥ syāma śaradaḥ
 śataṁ bhūyaśca śaradaḥ śatāt (i). //24//

22. From whatever quarter you strive to lead us, may you provide us safety thence. May you grant happiness to our progeny and safety to our cattle. (1)
23. May waters and herbs be friendly to us; and unfriendly to him, who hates us and whom we do hate. (1)
24. May we be fortunate enough to look at the eye, set up by the bounties of Nature, rising brightly in front of us for a hundred autumns; may we live for a hundred autumns; may our hearing remain unimpaired for a hundred autumns; may we speak clearly for a hundred autumns; may we never be indigent in a life span of a hundred autumns, and even much more than a hundred autumns. (1)

अथ सप्तत्रिंशोऽध्यायः ।

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । आ ददे नारिरसि ॥ १ ॥

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।

वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥ २ ॥

देवीं द्यावापृथिवीं मुखस्य वामदृश शिरो राध्यासं देवयजने पृथिव्याः ।

मुखाय त्वा मुखस्य त्वा शीर्ष्णे ॥ ३ ॥

देव्यो वम्र्यो भूतस्य प्रथमजा मुखस्य वोऽदृश शिरो राध्यासं देवयजने पृथिव्याः ।

मुखाय त्वा मुखस्य त्वा शीर्ष्णे ॥ ४ ॥

इत्यग्र आसीन्मुखस्य तेऽदृश शिरो राध्यासं देवयजने पृथिव्याः ।

मुखाय त्वा मुखस्य त्वा शीर्ष्णे ॥ ५ ॥

ATHA SAPTATRIMŚO' DHYĀYAH

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo
hastābhyāṁ. Ā dade nārirasi (i). //1//

Yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato
vipaścitaḥ.

Vi hotrā dadhe vayunāvideka inmahī devasya savituḥ
pariṣṭutiḥ (i). //2//

Devī dyāvāpṛthivī makhasya vāmadya śiro rādhyāsaṁ
devayajane pṛthivyāḥ.

Makhāya tvā makhasya tvā śīrṣṇe (i). //3//

Devyo vamryo bhūtasya prathamajā makhasya vo' dya
śiro rādhyāsaṁ devayajane pṛthivyāḥ. Makhāya tvā
makhasya tvā śīrṣṇe (i). //4//

Iyatyagra āsīnmakhasya te'dya śiro rādhyāsaṁ
devayajane pṛthivyāḥ.

Makhāya tvā makhasya tvā śīrṣṇe (i). //5//

CHAPTER THIRTY-SEVEN

1. At the impulsion of the creator God, I take you up with arms of the healers and with hands of the nourisher. You are not an enemy. (1)
2. Discerning intellectuals harness their minds as well as their intellect towards the supreme learned intellectual. Cognizant of all the deeds, He alone accomplishes the cosmic sacrifice. Great is the glory of the creator God. (1)
3. O divine sky and earth, may I be able to perform the greatest of the sacrifices today on this sacrificial altar of the enlightened ones on the earth. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1)
4. O divine ant-hills, first-born among all the beings, may I be able to perform the greatest of the sacrifices today on this sacrificial altar of the enlightened ones on the earth. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1)
5. In the beginning, you were only this much. May I be able to perform the greatest of the sacrifices today on this sacrificial altar of the enlightened ones on the earth. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1)

इन्द्रस्यौजं स्थ मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्याः ।
 मखाय त्वा मखस्य शीर्ष्णे^१ । मखाय त्वा मखस्य त्वा शीर्ष्णे^१ ।
 मखाय त्वा मखस्य त्वा शीर्ष्णे^१ ॥ ६ ॥
 प्रेतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता । अच्छा वीरं नयं पुङ्क्तिराधसं जना यज्ञं नयन्तु नः^१ ।
 मखाय त्वा मखस्य त्वा शीर्ष्णे^१ । मखाय त्वा मखस्य त्वा शीर्ष्णे^१ ।
 मखाय त्वा मखस्य त्वा शीर्ष्णे^१ ॥ ७ ॥
 मखस्य शिरोऽसि । मखाय त्वा मखस्य त्वा शीर्ष्णे^१ ।
 मखस्य शिरोऽसि । मखाय त्वा मखस्य त्वा शीर्ष्णे^१ ।
 मखस्य शिरोऽसि । मखाय त्वा मखस्य त्वा शीर्ष्णे^१ ।
 मखाय त्वा मखस्य त्वा शीर्ष्णे^१ । मखाय त्वा मखस्य त्वा शीर्ष्णे^१ ।
 मखाय त्वा मखस्य त्वा शीर्ष्णे^१ ॥ ८ ॥

Indrasyauja stha makhasya vo'dya śiro rādhyāsaṁ
 devayajane pṛthivyāḥ.

Makhāya tvā makhasya tvā śīrṣṇe (i). Makhāya tvā
 makhasya tvā śīrṣṇe (ii).

Makhāya tvā makhasya tvā śīrṣṇe (iii). //6//

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ
 naryaṁ paṅktirādhasaṁ devā yajñāṁ nayantu naḥ (i).

Makhāya tvā makhasya tvā śīrṣṇe (ii). Makhāya tvā
 makhasya tvā śīrṣṇe (iii).

Makhāya tvā makhasya tvā śīrṣṇe (iv). //7//

Makhasya śiro' si. Makhāya tvā makhasya tvā śīrṣṇe (i).

Makhasya śiro' si. Makhāya tvā makhasya tvā śīrṣṇe (ii).

Makhasya śiro' si. Makhāya tvā makhasya tvā śīrṣṇe (iii).

Makhāya tvā makhasya tvā śīrṣṇe (iv) makhāya tvā
 makhasya tvā śīrṣṇe (v).

Makhāya tvā makhasya tvā śīrṣṇe (vi). //8//

6. You are the vigour of the resplendent Lord. May I be able to perform the greatest of the sacrifice today on this sacrificial altar of the enlightened ones on the earth. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (2) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (3)
7. May the high preceptor come to us. May brilliant divine virtues come to us. May Nature's bounties lead us to glory and drive away every adversary and help us in the cause beneficial to men and measures leading to prosperity. (1) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (2) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (3) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (4)
8. You are the apex of the sacrifice. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1) You are the apex of the sacrifice. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (2) You are the apex of the sacrifice. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (3) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (4) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (5) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (6)

अश्वस्य त्वा वृष्णः शक्रना धूपयामि देवयजने पृथिव्याः । मखाय त्वा मुखस्य त्वा शीर्ष्णे ।
 अश्वस्य त्वा वृष्णः शक्रना धूपयामि देवयजने पृथिव्याः । मखाय त्वा मुखस्य त्वा शीर्ष्णे ।
 अश्वस्य त्वा वृष्णः शक्रना धूपयामि देवयजने पृथिव्याः । मखाय त्वा मुखस्य त्वा शीर्ष्णे ।
 मखाय त्वा मुखस्य त्वा शीर्ष्णे । मखाय त्वा मुखस्य त्वा शीर्ष्णे ।
 मखाय त्वा मुखस्य त्वा शीर्ष्णे ॥ ९ ॥
 क्रजवे त्वा साधवे त्वा सुक्षित्ये त्वा । मखाय त्वा मुखस्य त्वा शीर्ष्णे ।
 मखाय त्वा मुखस्य त्वा शीर्ष्णे । मखाय त्वा मुखस्य त्वा शीर्ष्णे ॥ १० ॥
 पृथिव्याः सूर्यस्य त्वा तपसे । देवस्त्वा सविता मध्वानक्तुं
 पृथिव्याः सूर्यस्पृशस्पाहि । अर्चिरसि शोचिरसि तपोऽसि ॥ ११ ॥

Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane
 pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe (i).
 Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane
 pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe (ii).
 Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane
 pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe (iii).
 Makhāya tvā makhasya tvā śīrṣṇe (iv). Makhāya tvā
 makhasya tvā śīrṣṇe (v). Makhāya tvā makhasya tvā
 śīrṣṇe (vi). //9//

Rjave tvā (i) sādhave tvā (ii) suksityai tvā (iii). Makhāya
 tvā makhasya tvā śīrṣṇe (iv). Makhāya tvā makhasya tvā
 śīrṣṇe (v). Makhāya tvā makhasya tvā śīrṣṇe (vi). //10//

Yamāya tvā (i) makhāya tvā (ii) sūryasya tvā tapase (iii).
 Devastvā savitā madhvānaktu (iv) pṛthivyāḥ
 saṁsprśaspāhi (v). Arcirasi śocirasi tapo' si (vi). //11//

9. At this sacrificial altar of the enlightened ones on the earth, I worship you with the strength of a virile horse. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1) At this sacrificial altar of the enlightened ones on the earth, I worship you with the strength of a virile horse. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (2) At this sacrificial altar of the enlightened ones on the earth, I worship you with the strength of a virile horse. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (3) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (4) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (5) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (6)
10. I invoke you for uprightness. (1) I invoke you for sincerity. (2) I invoke you for good shelter. (3) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (4) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (5) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (6)
11. (I dedicate) you to the controlling Lord. (1) You to the sacrifice. (2) You to the brilliance of the sun. (3) May the creator Lord balm you with honey. (4) Save us from the contaminations of the earth. (5) You are the flame; you are the glow; you are the heat. (6)

अनाधृष्टा पुरस्तादग्रेराधिपत्यं आपुर्मै दाः पुत्रवती दक्षिणत इन्द्रस्याधिपत्ये प्रजां मे दाः ।
 सुषदा पश्चादेवस्य सवितुराधिपत्ये चक्षुर्मै दाः आश्रुतिरुत्तरतो धातुराधिपत्यं रायस्पोषं मे दाः ।
 विधृतिरुपरिष्ठादहस्पतेराधिपत्यं ओजो मे दाः विश्वाभ्या मा नान्द्राभ्यस्पाहि ।
 मनोरश्वांसि ॥ १२ ॥

स्वाहा मरुद्भिः परि श्रीयस्व दिवः सथेस्पृशस्पाहि । मधु मधु मधु ॥ १३ ॥
 गर्भो देवानां पिता मतीनां पतिः प्रजानाम् । सं देवो देवेन सवित्रा गतं सथे सूर्येण राचन्ते ॥ १४ ॥
 समग्निरग्निना गतं सं देवेन सवित्रा सथे सूर्येणारोचिष्ट ।
 स्वाहा समग्निस्तपसा गतं सं देवेन सवित्रा सथे सूर्येणारुचत ॥ १५ ॥
 धर्ता दिवो वि भाति तपस्स्पृथिव्या धर्ता देवो देवानाममर्त्यस्तपानां ।
 वाचमस्मे नि यच्छ देवायवम् ॥ १६ ॥
 अपश्यं गांपामनिपद्यमानमा च परां च पथिभिश्चरन्तम् ।
 स सधीचीः स विपूचीर्वसान आ वरीवति भुवनेष्वन्तः ॥ १७ ॥

Anādhṛṣṭā purastādagnerādhipatya āyurme dāḥ (i) putravatī
 dakṣiṇata indrasyādhipatye prajāṁ me dāḥ (ii). Suṣadā
 paścāddevasya saviturādhipatye cakṣurme dā-(iii)
 āśrutiruttarato dhāturādhipatye rāyaspoṣaṁ me dāḥ (iv).
 Vidhṛtirupariṣṭādbṛhaspaterādhipatya ojo me dā-(v)
 viśvābhyo mā nāṣṭrābhyaspāhi (vi) manoraśvāsi (vii). //12//

Svāhā marudbhiḥ pari-śrīyasva (i) divaḥ saṁspṛśaspāhi
 (ii). Madhu madhu madhu (iii). //13//

Garbho devānām pitā matīnām patiḥ prajānām. Saṁ devo
 devena savitrā gata saṁ sūryeṇa rocate (i). //14//

Samagniragninā gata saṁ daivena savitrā saṁ
 sūryeṇārociṣṭa.

Svāhā samgnistapasā gata saṁ daivyena savitrā saṁ
 sūryeṇārūrucata (i). //15//

Dhartā divo vi bhāti tapasaspr̥thivyām dhartā devo
 devānāmamartyastapojāḥ. Vācamasme ni yaccha
 devāyuvam (i). //16//

Apāśyam gopāmanipadyamānamā ca parā ca
 pathibhiṣcarantam.

Sa sadhr̥ciḥ sa viṣūcīrvasāna ā varīvarti bhuvaneṣvantaḥ
 (i). //17//

12. (O Earth) always unconquered, from the east, under the overlordship of the adorable Lord, may you bestow long life on me. (1) O blessed with sons, from the south, under the overlordship of the resplendent Lord, may you bestow progeny on me. (2) O pleasing to rest upon, from the west, under the overlordship of the creator Lord, may you bestow vision on me. (3) O good of audition, from the north, under the overlordship of the sustainer Lord, bestow riches and nourishment on me. (4) O great support, from zenith, under the overlordship of the Lord supreme, may you bestow vigour on me. (5) May you protect me from all the miseries. You are the driving force of man. (6)
13. Svāhā ! May you be surrounded by sun-rays. (1) Save us from contaminations from the sky. (2) Sweet, sweet, sweet! (3)
14. Embryo of the enlightened ones, father of intellects, and the protector Lord of all the creatures, radiant He goes along with the radiant creator Lord, and He shines with the sun. (1)
15. The adorable Lord shines forth along with the fire, along with the radiant creator and along with the sun. Svāhā! The adorable Lord shines forth along with austerity, along with the creator divine, and along with the sun. (1)
16. The upholder of the sky, upholder of the bounties of Nature, immortal and born of austerities, shines on the earth by His austerity. May He grant us the speech that endears us to the enlightened ones (1)
17. I have beheld the unwearied protector of the universe, the sun, travelling (spirally) upwards and downwards by various orbits; invested with aggregative and diffusive radiance, he revolves in the midst of the regions. (1)

विश्वासां भुवां पते विश्वस्य मनसस्पते विश्वस्य वचसस्पते सर्वस्य वचसस्पते ।

देवभुस्त्वं देव घर्म देवा देवान् पाह्यन्न प्रावीरन् वा देववीतये ।

मधु माध्वीभ्यां मधु माध्वीभ्याम् ॥ १८ ॥

हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वा । ऊर्ध्वो अध्वरं विवि देवेषु धेहि ॥ १९ ॥

पिता नोऽसि पिता नो बोधि नमस्ते अन्तु मा मां हिंसीः ।

त्वष्ट्रमन्तस्त्वा सपेम पुत्रान्पशून्मरिष्यं धेहि प्रजामस्मासु धेह्यरिष्टाहं सह पत्या भूयासम् ॥ २० ॥

अहंः केतुनां जुषतां सुज्योतिर्ज्योतिषा स्वाहा ।

रात्रिः केतुनां जुषतां सुज्योतिर्ज्योतिषा स्वाहा ॥ २१ ॥

Viśvāsām bhuvām pate viśvasya manasaspate viśvasya
vacasaspate sarvasya vacasaspate.

Devaśrutvām deva gharma devo devān pāhyatra
prāvīranu vām devavītaye.

Madhu mādhwībhyām madhu mādhwībhyām (i). //18//

Hṛde tvā manase tvā dive tvā sūryāya tvā. Ūrdhvo
adhvarām divi deveṣu dhehi (i). //19//

Pitā no' si pitā no bodhi namaste astu mā mā hiṁsīḥ (i).

Tvaṣṭrmantastvā sapema putrān paśūn mayi dhehi
prajāmasmāsu dhehyariṣṭā' haṁ saha patyā bhūyāsam
(ii). //20//

Ahaḥ ketunā juṣatām sujyotirjyotiṣā svāhā.

Rātriḥ ketunā juṣatām sujyotirjyotiṣā svāhā (i). //21//

18. O Lord of all the worlds, O Lord of all the thought, O Lord of all the speech, O Lord of the speech of all, you listen to the invocations of the enlightened ones; O shining Lord, may you protect the enlightened ones. May He protect both of you for well-being of the enlightened ones. (May there be) sweetness for the lovers of sweet; sweetness for the seekers of sweet. (1)
19. O Lord, we invoke you for (purification of) heart; we invoke you for mind. We invoke you for heaven. We invoke you for the sun. May you place our sacrifice above in the heaven among the enlightened ones. (1)
20. You are our father. May you enlighten us as father. We bow in reverence to you. May you not harm me. (1) Filled with creative impulse, may we approach you. May you bestow sons as well as cattle on me. May you bestow progeny on me. May I remain uninjured along with my husband. (2)
21. May the day, full of good light, pass in the light of good actions. Svāhā. May the night, full of good lights, pass in the light of good thoughts. Svāhā. (1)

अथाष्टात्रिंशोऽध्यायः ।

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पुष्णो हस्ताभ्याम् । आ वृदेऽदित्यै रास्नाऽसि' ॥ १ ॥

इड एह्य' दित एहि' सरस्वत्येहि । असावेह्यसावेह्यसावेहि' ॥ २ ॥

अदित्यै रास्नाऽसिन्द्राण्या उष्णीषः' । पुषाऽसि' चर्माय दीर्घ्व' ॥ ३ ॥

अश्विभ्यां पिन्वस्व' सरस्वत्यै पिन्वस्वेन्द्राय पिन्वस्व' ।

स्वाहेन्द्रवर्त' स्वाहेन्द्रवर्त' स्वाहेन्द्रवर्त' ॥ ४ ॥

यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदन्नः ।

येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवेऽकः । उर्वन्तरिक्षमन्वेमि' ॥ ५ ॥

ATHĀṢṬĀTRIMŚO' DHYĀYAH

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo
hastābhyāṁ. Ā dade' dityai rāsnā' si (i). //1//

Iḍa ehya - (i) dita ehi (ii) sarasvatyehi. Asāvehyasāve-
hyasāvehi (iii). //2//

Adityai rāsnā' sīndrāṇyā uṣṇīṣaḥ (i). Pūṣā'si (ii)
gharmāya dīṣva (iii). //3//

Aśvibhyāṁ pinvasva (i) sarasvatyai pinvasve -(ii) ndrāya
pinvasva (iii). Svāhendravat (iv) svāhendravat (v)
svāhendravat (vi). //4//

Yaste stanaḥ śaśayo yo mayobhūryo ratnadhā vasuvidyaḥ
sudatraḥ.

Yena viśvā puṣyasi vāryāṇi sarasvati tamiha dhāta-
ve' kaḥ (i). Urvantarikṣamanvemi (ii). //5//

CHAPTER THIRTY-EIGHT

1. At the impulsion of the creator God, I take you up with arms of the healers and with hands of the nourisher. You are the girdle of the Eternity. (1)
2. Come O divine intellect. (1) Come O mother Eternity. (2) Come O divine speech. Come hither so and so; come hither so and so; come hither so and so. (3)
3. You are the girdle of the Eternity and diadem of the resplendent deity. (1) You are the nourisher. (2) Donate for the sacrifice. (3)
4. Flow abundantly for the twin divines. (1) Flow abundantly for the divine speech. (2) Flow abundantly for the resplendent Lord. (3) Dedicated to one devoted to the resplendent Lord. (4) Dedicated to one devoted to the resplendent Lord. (5) Dedicated to one devoted to the resplendent Lord. (6)
5. O divine speech, may you suckle me your breast that brings sleep, and is source of bliss, store of jewels, finder of treasures, and liberal donor, and with which you nourish all the covetable things. (1) I hereby move into the vast mid-space. (2)

गायत्रं छन्दोऽसि' त्रेष्टुमं छन्दोऽसि' द्यावापृथिवीभ्यां त्वा परि गृह्णाम्यन्तरिक्षेणोप यच्छामि।
इन्द्राश्विना मधुनः सारघस्यं घर्मं पातं वसवो यजत वाट् ।
स्वाहा सूर्यस्य रश्मये वृष्टिवनये ॥ ६ ॥

समुद्राय त्वा वाताय स्वाहा' सरिराय त्वा वाताय स्वाहा' ।
अनाधृष्याय त्वा वाताय स्वाहा' अपतिधृष्याय त्वा वाताय स्वाहा' ।
अवस्यवे त्वा वाताय स्वाहा' अशिमिदाय त्वा वाताय स्वाहा' ॥ ७ ॥

इन्द्राय त्वा वसुमते रुद्रवते स्वाहे'न्द्राय त्वाऽऽनृत्यवते स्वाहे'न्द्राय त्वाऽभिमातिने स्वाहा' ।

सवित्रे त्वं ऋभुमते विभुमते वार्जवते स्वाहा' बृहस्पतये त्वा विश्वेदेव्यावते स्वाहा' ॥ ८ ॥

यमाय त्वाऽङ्गिरस्वते पितृमते स्वाहा' । स्वाहा घर्माय स्वाहा घर्मः पित्रे ॥ ९ ॥

विश्वा आशा दक्षिणसद्विश्वान् वेवानयाहिह । स्वाहाकृतस्य घर्मस्य मधोः पिबतमश्विना ॥ १० ॥

दिवि धा इमं यज्ञमिमं यज्ञं निवि धाः' । स्वाहाऽग्रये यज्ञियाय शं यजुर्म्यः' ॥ ११ ॥

Gāyatram chando' si (i) traiṣṭubham chando' si (ii)
dyāvāpṛthivībhyām tvā pari gṛhṇāmya- (iii) ntarikṣeṇopa-
yacchāmi (iv).

Indrāśvinā madhunah sāraghasya gharmaṁ pāta vasavo
yajata vāt. Svāhā sūryasya raśmaye vṛṣṭivanaye (v). //6//

Samudrāya tvā vātāya svāhā (i) sarirāya tvā vātāya
svāhā (ii). Anādhṛṣyāya tvā vātāya svāhā- (iii)
'pratidhṛṣyāya tvā vātāya svāhā (iv)
Avasyave tvā vātāya svāhā-(v) 'śimidāya tvā vātāya
svāhā (vi). //7//

Indrāya tvā vasumate rudravate svāhe-(i) ndrāya
tvā'dityavate svāhe -(ii) ndrāya tvā' bhimātighne svāhā
(iii). Savitre tva ṛbhumate vājavate svāhā (iv) bṛhaspataye
tvā viśvadevyāvate svāhā (v). //8//

Yamāya tvā'ngirasvate pitṛmate svāhā (i). Svāhā
gharmāya (ii) svāhā gharmaḥ pitre (iii). //9//

Viśvā āśā dakṣiṇasad viśvān devānayaḍiha.
Svāhākṛtasya gharmasya madhoḥ pibatamaśvinā (i). //10//

Divi dhā imaṁ yajñamimaṁ yajñam divi dhāḥ (i) Svā-
hā'gnaye yajñiyāya śam yajurbhyaḥ (ii). //11//

6. (O divine speech), you are the Gāyatrī metre. (1) You are the Triṣṭubh metre. (2) I grasp you with the heaven and earth. (3) I raise you up with the mid-space. (4) O resplendent Lord and O twin divines, may you protect our sacrifice, which is as sweet as bee's, honey. O young sages, may you offer oblation. Dedicate it to the sun-beam that brings rain. (5)
7. I dedicate you to Samudra (ocean) wind; (1) I dedicate you to Sarira (water) wind; (2) I dedicate you to Anādhṛṣya (unconquerable) wind, (3) I dedicate you to the Apratidhṛṣya (irresistible) wind; (4) I dedicate you to Avasyu (protective) wind; (5) I dedicate you to Aśimida (tranquilizer) wind. (6)
8. I dedicate you to the resplendent Lord that holds the riches and punishing power as well. (1) I dedicate you to the resplendent Lord of the suns. (2) I dedicate you to the resplendent Lord, slayer of rivals. (3) I dedicate you to the creator Lord, the prime source of celestial, terrestrial and marine energy, (4) I dedicate you to the Lord Supreme, overlord of all the bounties of Nature. (5)
9. I dedicate you to the controller Lord, radiant and protecting. (1) Dedicated to the sacrifice. (2) Let the sacrifice be dedicated to the father. (3)
10. Seated on the right, this sacrificer has offered oblations here to all the regions and all the bounties of Nature. May the twins divine enjoy the sweetness of the sacrifice with offered oblations. (1)
11. May you place this sacrifice in heaven; in heaven may you place this sacrifice. (1) I dedicate it to the adorable Lord, helper in the sacrifices; (May we obtain) happiness from the sacrificial texts. (2)

अश्विना घर्मं पात॑थ हार्द्वीनमहर्विवाभि॑रुतिभिः । तन्त्रायिणे॑ नमो॒ द्यावापृथिवीभ्या॑म् ॥ १२ ॥

अपाताम॑श्विना॒ घर्ममनु॑ द्यावापृथिवी॒ अम॑थसाताम् । इहैव॑ रातयः सन्तु ॥ १३ ॥

इषे॑ पि॒न्वस्वो—जं॑ पि॒न्वस्व॑ ब्रह्मणे॑ पि॒न्वस्व॑ क्षत्राय॑ पि॒न्वस्व॑ द्यावापृथिवीभ्या॑ पि॒न्वस्व॑ ।

धर्मा॑सि सुधर्मा॑—मे॒न्यस्मे॑ नृम॒णानि॑ धारय॒ ब्रह्म॑ धारय॒ क्षत्रं॑ धारय॒ विशं॑ धारय॑ ॥ १४ ॥

स्वाहा॑ पू॒ष्णे शर॑से॒ स्वाहा॑ द्याव॑भ्यः॒ स्वाहा॑ प्रति॒वेभ्यः॑ ।

स्वाहा॑ पि॒तृभ्य॑ ऊ॒र्ध्वर्वाहि॑भ्यो॒ घर्म॑पाव॑भ्यः॒ स्वाहा॑ द्यावापृथिवीभ्यो॑थ

स्वाहा॑ वि॒श्वेभ्यो॑ दे॒वेभ्यः॑ ॥ १५ ॥

स्वाहा॑ रु॒द्राय॑ रु॒द्रहू॑तये॒ स्वाहा॑ सं ज्योति॑षा ज्योतिः ।

अहः॑ के॒तुना॑ जुपताथ॒ सुज्योति॑र्ज्योति॒षा स्वाहा॑ ।

रात्रिः॑ के॒तुना॑ जुपताथ॒ सुज्योति॑र्ज्योति॒षा स्वाहा॑ ।

मधु॑ हुतमिन्द्र॑तमे अ॒गनाव॑श्याम ते देव॒ घर्म॑ नमस्ते अस्तु मा मा॒ हिं॑सीः ॥ १६ ॥

Aśvinā gharman pātāṁ hārdvānamahārdivābhirūtibhiḥ.
Tantrāyiṇe namo dyāvāpṛthivībhyām (i). //12//

Apātāmaśvinā gharmamanu dyāvāpṛthivī amaṁsātām.
Ihaiva rātayaḥ santu (i) //13//

Iṣe pinvasvo -(i) rje pinvasva (ii) brahmaṇe pinvasva (iii)
kṣatrāya pinvasva (iv) dyāvāpṛthivībhyām pinvasva (v).
Dharmāsi sudharmā -(vi)' menyasme nṛmṇāni dhāraya
brahma dhāraya kṣtram dhāraya viśam dhāraya (vii). //14//

Svāhā pūṣṇe śarase (i) svāhā grāvabhyaḥ (ii) svāhā
pratiravebhyaḥ (iii). Svāhā pitṛbhya ūrdhvarbhirbhyo
gharmapāvabhyaḥ (iv) svāhā dyāvāpṛthivībhyām (v)
svāhā viśvebhyo devebhyaḥ (vi). //15//

Svāhā rudrāya rudrahūtaye (i) svāhā saṁ jyotiṣā jyotiḥ
(ii). Ahaḥ ketunā juṣatām sujyotirjyotiṣā svāhā (iii).
Rātriḥ ketunā juṣatām sujyotirjyotiṣā svāhā (iv). Madhu
hutamindratame agnāvaśyāma te deva gharma namaste
astu mā mā hiṁsīḥ (v) //16//

12. O twins divine, may you protect the sacrifice, pleasing to heart, with your protective measures in the forenoons and in the afternoons. Our homage to the sun, the time-clock. Our homage to the heaven and earth. (1)
13. The twins divine have protected the sacrifice and the heaven and earth have concorded. May all sorts of wealth be bestowed here. (1)
14. O sacrifice, may you flourish for food. (1) May you flourish for vigour. (2) May you flourish for intellectual power. (3) May you flourish for princely power. (4) May you flourish for the heaven and earth. (5) O pious one, you are the piety itself. (6) May you grant us riches unblemished with violence. Sustain our intellectuals; sustain our warrior-administrators; sustain our wealth-producers. (7)
15. Dedication to the nourisher, the affectionate. (1) Dedication to the thundering clouds. (2) Dedication to the echoing clouds. (3) Dedication to the elders, urging the sacrifice upwards and protecting the fire. (4) Dedication to the heaven and earth. (5) Dedication to all the bounties of Nature. (6)
16. Dedication to the punisher, invoked by the punishers. (1) May the light mingle with light. Svāhā. (2) May the day, full of good light, pass in the light of good actions. Svāhā. (3) May the night, full of good lights, pass in the light of good thoughts. Svāhā. (4) Whatever sweet we have in us, that we have offered to the most resplendent adorable Lord; O brilliant sacrifice, may we enjoy (your gifts). Our obeisance be to you. May you never harm me. (5)

अमीमं महिमा दिवं विप्रो बभूव सप्रथाः' ।

उत भवसा पृथिवीं सधं सीदस्व महौर असि रोचस्व देववीतमः ।

वि धूममग्ने अरुणं मिथेध्य सृज प्रशस्त दर्शतम् × ॥ १७ ॥

या ते धर्मं विव्या शुग्वा गाव्ययाधं हविर्धाने ।

सा तु आ प्यायतां निष्टयायतां तस्यै ते स्वाहा ।

या ते धर्मान्तरिक्षे शुग्वा त्रिष्टुभ्ययाग्निधि ।

सा तु आ प्यायतां निष्टयायतां तस्यै ते स्वाहा ।

या ते धर्मं पृथिव्याधं शुग्वा जगत्याधं सदस्या ।

सा तु आ प्यायतां निष्टयायतां तस्यै ते स्वाहा ॥ १८ ॥

क्षत्रस्यै त्वा परस्पाय ब्रह्मणस्तन्वं पाहि ।

विशस्त्वा धर्मणा वयमनु कामाम सुविताय नश्यंस' ॥ १९ ॥

चतुःशक्तिर्नाभिर्ऋतस्य सप्रथाः स नो विश्वायुः सप्रथाः स नः सर्वायुः सप्रथाः ।

अप द्वेषो अप हरोऽन्यर्वतस्य सभिमे ॥ २० ॥

धर्मेतत्ते पुरीषं तेन वर्षस्व चा च प्यायस्व । वर्धिषीमहि च वयमा च प्यासिषीमहि' ॥ २१ ॥

अचिक्रद्वृषा हरिर्महान्मित्रो न दर्शतः । सधं सूर्येण दियुतदुवृधिनिधिः' ॥ २२ ॥

Abhīmaīm mahimā divaīm vipro babhūva saprathāḥ (i).

Uta śravasā pr̥thivīm saṁ sīdasva mahāñ asi rocasva devavītamah. Vi dhūmamagne aruṣaṁ miyedhya sṛja praśasta darśatam (ii). //17//

Yā te gharma divyā śugyā gāyatriyām havirdhāne.

Sā ta ā pyāyatām niṣṭyāyatām tasyai te svāhā (i).

Yā te gharmanāntarikṣe śugyā triṣṭubhyāgnīdhre.

Sā ta ā pyatāyām niṣṭyāyatām tasyai te svāhā (ii).

Ya te gharma pr̥thivyām śugyā jagatyām sadasyā.

Sā ta ā pyāyatām niṣṭyāyatām tasyai te svāhā (iii). //18//

Kṣtrasya tvā paraspāya brahmaṇastanvaīm pāhi.

Viśastvā dharmaṇā vayamanu krāmāma suvitāya navyase (i) //19//

Catuḥsraktirnābhīr̥tasya saprathāḥ sa no viśvāyuh saprathāḥ sa naḥ sarvāyuh saprathāḥ. Apa dveṣo apa hvaro' nyavratasya saścima (i). //20//

Gharmaitatte purīṣaṁ tena vardhasva cā ca pyāyasva.

Vardhiṣīmahī ca vayamā ca pyāsiṣīmahī (i). //21//

Acikradadvṛṣā harirmahānmitro na darśataḥ. Saṁ sūryeṇa didyutadudadhīr̥nidhiḥ (i). //22//

17. O adorable Lord, your enlightened and vast grandeur overwhelms the sky; (1) also with your glory the earth. Come, O fire within, be seated in the innermost chamber of our heart. O fire within, worthy of sacred fuel, let the smoke of ill thoughts be dispersed to enable us to see your spotless radiance. (2)
18. O sacrifice, may your glow in the sky, that appears in Gāyatrī metre and in sacrificial fire-place, increase and be established firmly. I dedicate it to the glow of yours. (1) O sacrifice, may your glow in the mid-space, that appears in Triṣṭubh metre and in the sacrificial altar, increase and be established firmly. I dedicate it to that glow of yours. (2) O sacrifice, may your glow on the earth, that appears in Jagatī metre and in the sacrificial house, increase and be established firmly. I dedicate it to that glow of yours. (3)
19. O sacrifice, we, the people, follow you in a right way, so that we may gain new wealth. May you protect our warrior-administrators, who in turn, protect all others; may you protect body of our intellectuals as well. (1)
20. The navel of the truth extends far in all the four corners. May this truth, the life of all, make us expand far; may this truth, the complete life, make us expand far. May we drive away those who hate us, who are crooked, and who are of a different faith. (1)
21. O sacrifice, here is your fuel; flourish and expand thereby. May we also flourish and expand. (1)
22. The huge rain-cloud thunders loudly. The sun cannot be seen. This reservoir of waters (i.e. cloud), the store of riches, glows illuminated by the sun. (1)

सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान्देष्टि रं च वयं द्विष्मः ॥ २३ ॥

उद्धयं तमंसस्पारि स्तुः पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ २४ ॥

एषोऽस्येधिमीमहि^१ समिदसि तेजोऽसि तेजो मयि धेहि^१ ॥ २५ ॥

यावन्ती द्यावागृथिवी यावच्च सप्त सिन्धवो वितस्थिरे ।

तावन्तमिन्द्र ते ग्रहमूर्जां गृह्णाम्यक्षितम् मयि गृह्णाम्यक्षितम् ॥ २६ ॥

मयि त्वादिन्द्रयं ब्रह्ममयि दक्षो मयि क्रतुः ।

धर्मास्त्रिगुमिव राजति विराजा ज्योतिषा सह ब्रह्मणा तेजसा सह ॥ २७ ॥

पर्यसो रेत आमृतं तस्य दोहमशीमद्वृत्तरामुत्तराण्यं समोमम् ।

त्विषंः संवृक् कत्वे दक्षस्य ते सुषुम्णस्य ते सुषुम्णाग्रिहृतैः ।

इन्द्रपीतस्य प्रजापतिभक्षितस्य मधुमत उपहृत उपहृतस्य भक्षयामि^३ ॥ २८ ॥

Sumitriyā na āpa oṣadhayaḥ santu durmitriyāstasmai
santu yo' smāndveṣṭi yaṁ ca vayaṁ dviṣmaḥ (i). //23//

Udvayaṁ tamsaspari svaḥ paśyanta ūttaram. Devaṁ
devatrā sūryamaganma jyotiruttamam (i). //24//

Edho' syedhiṣīmahi (i) samidasi tejo' si tejo mayi dhehi
(ii). //25//

Yāvatī dyāvāpṛthivī yāvacca sapta sindhavo vitasthire.
Tāvantamindra te grahamūrjā gr̥ṇṇāmyakṣitam mayi
gr̥ṇṇāmyakṣitam (i). //26//

Mayi tyadindriyaṁ bṛhanmayi dakṣo mayi kratuḥ.
Gharmastriśugvirājati virājā jyotiṣā saha brahmaṇā tejasā
saha (i). //27//

Payaso reta ābhṛtaṁ tasya dohamaśīmahyuttarāmuttarām
samām (i).

Tviṣaḥ samvṛk kratve dakṣasya te suṣumṇasya te
suṣumṇāgnihutaḥ (ii).

Indrapītasya prajāpatibhakṣitasya madhumata upahūta
upahūtasya bhakṣayāmi (iii). //28//

23. May the waters and herbs be friendly to us; and unfriendly to him who hates us and whom we do hate. (1)
24. Beholding the uprising divine light beyond the mundane darkness, we, by and by, approach the spiritual one, the divine of divines. (1)
25. O Lord, you are prosperity; may we prosper. (1) You are the kindling wood. You are brilliance; bestow brilliance on me. (2)
26. O resplendent Lord, your bowl of vigour is as large as the heaven and earth and as far as the seven seas extend. That bowl I take; I take that vigour in full and undiminished; I take it in myself undiminished. (1)
27. May in me be the great powers of all the organs; may in me be the skills; may in me be the activity. The sacrifice shines with three lights, along with the great light (i.e. the sun) and the light of the divine Supreme. (1)
28. The essence of milk has been brought. May we enjoy its drink year after year, (1) O bestower of radiance, O fulfiller of desires, O granter of happiness, O invoker of the fire of happiness. (2) Having been invited, I partake of the share of the savoury draught, offered to me, which has been drunk by the resplendent Lord and tasted by the Lord of the creatures. (3)

अथैकोनचत्वारिंशोऽध्यायः ।

स्वाहा प्राणेभ्यः साधिपतिकेभ्यः । पृथिव्यै स्वाहा । अग्नये स्वाहा । अन्तरिक्षाय स्वाहा ।
 वायवे स्वाहा । दिवे स्वाहा । सूर्याय स्वाहा ॥ १ ॥
 विष्णवे स्वाहा । चन्द्राय स्वाहा । नक्षत्रेभ्यः स्वाहा । इन्द्राय स्वाहा । वरुणाय स्वाहा ।
 नाभ्यै स्वाहा । पूताय स्वाहा ॥ २ ॥
 वाचे स्वाहा । प्राणाय स्वाहा । प्राणाय स्वाहा । चक्षुषे स्वाहा । चक्षुषे स्वाहा ।
 श्रोत्राय स्वाहा । श्रोत्राय स्वाहा ॥ ३ ॥
 मनसः काममाकूतिं वाचः सत्यमशीय । पशूनां रुपमन्नस्य रसो यज्ञः श्रीः श्रयतां मयि स्वाहा ॥ ४

ATHAIKONACATVĀRIMŚO' DHYĀYAH

Svāhā prāṇebhyaḥ sādhipatikebhyaḥ (i). Prthivyai svāhā-
 (ii) gñaye svāhā -(iii) ntarikṣāya svāhā (iv) vāyave svāhā
 (v). Dive svāhā (vi) sūryāya svāhā (vii). //1//

Digbhyaḥ svāhā (i) candrāya svāhā (ii) nakṣatrebhyaḥ
 svāhā- (iii) dbhyaḥ svāhā (iv) varuṇāya svāhā (v) nābhyai
 svāhā (vi) pūtāya svāhā (vii). //2//

Vāce svāhā (i) prāṇāya svāhā (ii) prāṇāya svāhā (iii).
 Cakṣuṣe svāhā (iv) cakṣuṣe svāhā (v) śrotrāya svāhā (vi)
 śrotrāya svāhā (vii). //3//

Manasaḥ kāmamākūtim vācaḥ satyamaśīya. Paśūnāṃ
 rūpamannasya raso yaśaḥ śrīḥ śrayatām mayi svāhā
 (i). //4//

CHAPTER THIRTY-NINE

1. Dedication to vital breaths along with their overlord.
(1) Dedication to the earth. (2) Dedication to the fire.
(3) Dedication to the mid-space. (4) Dedication to the
wind. (5) Dedication to the sky. (6) Dedication to the
sun. (7)
2. Dedication to the quarters. (1) Dedication to the
moon. (2) Dedication to the stars. (3) Dedication to the
waters. (4) Dedication to the ocean. (5) Dedication to
the navel. (6) Dedication to the purifier. (7)
3. Dedication to the tongue. (1) Dedication to right nos-
tril. (2) Dedication to left nostril. (3) Dedication to
right eye. (4) Dedication to left eye. (5) Dedication to
right ear. (6) Dedication to left ear. (7)
4. May I obtain my heart's desire, mental effort, and
truthfulness of speech. May the beauty of the ani-
mals, deliciousness of food, fame and splendour be
granted to me. Svāhā. (1)

प्रजापतिः सम्भ्रियमाणः सञ्चाट् सम्भृतो वैश्वदेवः सधसञ्जो घर्मः प्रवृत्त-
 स्तेज उद्यते आश्विनः पर्यस्यानीयमानि पाष्णो विंध्यन्दमाने मारुतः कृचर्न् ।
 मैत्रः शरसि सन्ताप्यमानि वायव्यो ह्रियमाणः अग्नेयो ह्रियमानो वायवतः ॥ ५ ॥
 सविता प्रथमेऽह-अग्निर्द्वितीयं वायुस्तृतीयं आवृत्यश्चतुर्थं
 चन्द्रमाः पञ्चमं क्रतुः षष्ठं मरुतः सप्तमे बृहस्पतिरष्टमे ।
 मित्रो नवमे वरुणो दशमे इन्द्रो एकादशे विश्वे देवा द्वादशे ॥ ६ ॥
 उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च । सामह्यश्चामियुग्वा च विक्षिप्तः स्वाहा ॥ ७ ॥
 अग्निर्हृदयेनाशानि हृदयाग्नेर्पशुपतिं कृत्स्नहृदयेनै मवं यक्ता ।
 शर्वं मतस्नाभ्योमीशानं मन्युना महादेवमन्तःपशुव्येनोमं देवं वनिष्पुना
 वसिष्ठहनुः शिर्द्विनि कोश्याभ्यामि ॥ ८ ॥

Prajāpatiḥ sambhriyamāṇaḥ (i) samrāt sambhṛto (ii)
 vaiśvadevaḥ saṁsanno (iii) gharmaḥ pravṛkta- (iv) steja
 udyata (v) āśvinaḥ payasyānīyamāne (vi) pauṣṇo
 viśyandamāne (vii) mārutaḥ klathan (viii). Maitraḥ śarasi
 santāyyamāne (ix) vāyavyo hriyamāṇa- (x) āgneyo
 hūyamāno (xi) vāgghutaḥ (xii). //5//

Savitā prathame' hann- (i) agnirdvitiye (ii) vāyustṛtīya
 (iii) ādityaścaturthe (iv) candramāḥ pañcama- (v) ṛtuḥ
 ṣaṣthe (vi) marutaḥ saptame (vii) bṛhaspatiraṣṭame (viii).
 Mitro navame (ix) varuṇo daśama- (x) indra ekādaśe (xi)
 viśve devā dvādaśe (xii). //6//

Ugraśca (i) bhīmaśca (ii) dhvāntaśca (iii) dhuniśca
 (iv). Sāsahvāñścā -(v) bhiyugvā ca (vi) vikṣipaḥ svāhā
 (vii). //7//

Agniṁ hṛdayenā- (i) śaniṁ hṛdayāgreṇa (ii) paśupatiṁ
 kṛtsnahṛdayena (iii) bhavaṁ yānaā (iv).
 Śarvaṁ matasnābhyām- (v) īśṇaṁ manyunā (vi)
 mahādevamantaḥparśavyeno- (vii) graṁ devaṁ
 vaniṣṭhunā (viii) vasiṣṭhahanuḥ (ix) śiṅgīni kośābhyām
 (x). //8//

5. The self, being reared up, is Prajāpati (Lord of creatures). (1) Fully nourished, it is Samrāt, (shining bright). (2) When approached, it is Vaiśvadeva (belonging to all the bounties of Nature). (3) Separated from the body, it is Gharma (the sacrifice). (4) Rising up, it is Tejas (light). (5) Being collected in water, it is Āśvina (full of strength). (6) When water starts trickling, it is Pauṣṇa (nourishing). (7) When starting movements, it is Māruta (belonging to winds). (8) When nourished in the water-reservoir, it is Maitra (belonging to the friendly Lord). (9) When carried off, it is Vāyavya (belonging to the air). (10) When being invoked, it is Āgneya (belonging to the fire). (11) Having been invoked, it is Vāk (speech). (12)
6. On the first day, it is the rising sun. (1) On the second, the fire. (2) On the third, the wind. (3) On the fourth, the midday sun. (4) On the fifth, the moon. (5) On the sixth, the season. (6) On the seventh, the cloud-bearing winds. (7) On the eighth, the Jupiter. (8) On the ninth, the evening sun. (9) On the tenth, the ocean. (10) On the eleventh, the lightning. (11) On the twelfth day, it is all the bounties of Nature. (12)
7. Fierce, (1) Terrible, (2) Roarer (3) Shaker. (4) Humbler, (5) Assailant, (6) And Scatterer—Svāhā. (7)
8. (I worship) the adorable Lord (Agni) with my heart; (1) The Lord of thunder (Aśani) with my heart's front portion; (2) The Lord of the creatures (Paśupati) with the whole of my heart; (3) The Supreme being (Bhava) with my liver; (4) The Lord of happiness (Śarva) with my ribs; (5) The Ruler Supreme (Īśāna) with my fervour; (6) The great God (Mahādeva) with my inner side-bones; (7) The wrathful God with my large intestine; (8) The deities worth knowing with my lower jaw; (9) Sundry deities (Śingīni) with the two heart muscles. (10)

उग्रलोहितेन मित्रं सौवत्येन रुद्रं दीर्घत्येन नद्रं प्रकीर्तेन मरुतो बलेन
साध्यान् प्रमुदा । भवस्य कण्ठ्यं रुद्रस्यान्तःपाद्व्यं महदेवस्य यज्ञं—
चतुर्वस्य बलिभ्युः पशुपतेः पुरीतते ॥ ९ ॥

लोमभ्यः स्वाहा लोमभ्यः स्वाहा त्वचे स्वाहा त्वचे स्वाहा
लोहिताय स्वाहा लोहिताय स्वाहा मेदोभ्यः स्वाहा मेदोभ्यः स्वाहा ।
मांसेभ्यः स्वाहा मांसेभ्यः स्वाहा स्नावभ्यः स्वाहा स्नावभ्यः स्वाहा
ऽस्थभ्यः स्वाहा ऽस्थभ्यः स्वाहा मज्जभ्यः स्वाहा मज्जभ्यः स्वाहा ।
रेतसे स्वाहा पायवे स्वाहा ॥ १० ॥

आयासाय स्वाहा प्रायासाय स्वाहा संयासाय स्वाहा वियासाय स्वाहा—द्यासाय स्वाहा ॥
शुचे स्वाहा शोचते स्वाहा शोचमानाय स्वाहा शोकाय स्वाहा ॥ ११ ॥
तपसे स्वाहा तप्यते स्वाहा तप्यमानाय स्वाहा तप्ताय स्वाहा धर्माय स्वाहा ।
निष्कृत्यै स्वाहा प्रायश्चित्यै स्वाहा भेषजाय स्वाहा ॥ १२ ॥
यमाय स्वाहा ऽन्तकाय स्वाहा मृत्यवे स्वाहा ।
ब्रह्मणे स्वाहा ब्रह्महत्याय स्वाहा विश्वेभ्यो देवेभ्यः स्वाहा
द्यावापृथिवीभ्यां स्वाहा ॥ १३ ॥

Ugrañlohitena (i) mitrañ sauvratyena (ii) rudrañ
daurvratyene -(iii) ndrañ prakrīḍena (iv) maruto balena
(v) sādhyān pramudā (vi). Bhavasya kaṇṭhyañ (vii)
rudrasyāntaḥpārśvyañ (viii) mahādevasya yakṛc- (ix)
charvasya vaniṣṭhuḥ (x) paśupateḥ purītat (xi). //9//

Lomabhyaḥ svāhā (i) lomabhyaḥ svāhā (ii) tvace svāhā
(iii) tvace svāhā (iv) lohitāya svāhā (v) lohitāya svāhā (vi)
medobhyaḥ svāhā (vii) medobhyaḥ svāhā (viii).
Māmsebhyaḥ svāhā (ix) māmsebhyaḥ svāhā (x)
snāvabhyaḥ svāhā (xi) snāvabhyaḥ svāhā -(xii)'stha
bhyaḥ svāhā -(xiii)'sthabhyaḥ svāhā (xiv) majjabhyaḥ
svāhā (xv) majjabhyaḥ svāhā (xvi). Retase svāhā (xvii)
pāyave svāhā (xviii). //10//

Āyāsāya svāhā (i) prāyāsāya svāhā (ii) samyāsāya svāhā
(iii) viyāsāya svāho -(iv) dyāsāya svāhā (v). Śuce svāhā
(vi) śocate svāhā (vii) śocamānāya svāhā (viii) śokāya
svāhā (ix). //11//

Tapase svāhā (i) tapyate svāhā (ii) tapyamānāya svāhā
(iii) taptāya svāhā (iv) gharmāya svāhā (v). Niṣkṛtyai
svāhā (vi) prāyaścityai svāhā (vii) bheṣajāya svāhā
(viii). //12//

Yamāya svāhā- (i) ntaḥkāya svāhā (ii) mṛtyave svāhā (iii).
Brahmaṇe svāhā (iv) brahmahatyāyai svāhā (v)
viśvebhyo devebhyaḥ svāhā (vi) dyāvaprthivībhyāñ
svāhā (vii). //13//

9. (I worship) the fierce Lord with blood; (1) The friendly Lord with courtesy; (2) The punisher Lord with arrogance; (3) The resplendent Lord with sports; (4) The brave soldiers with force; (5) The seekers of perfection with pleasantries. (6) The throat part to the Supreme being. (7) The intra-ribs to the punisher Lord. (8) The liver to the great God. (9) The large intestine to the bliss-bestowing Lord. (10) The pericardium to the Lord of the creatures. (11)
10. Dedication to hair (1) dedication to hair; (2) dedication to skin (3) dedication to skin; (4) dedication to blood (5) dedication to blood; (6) dedication to fat; (7) dedication to fat. (8) Dedication to flesh; (9) dedication to flesh; (10) dedication to sinews. (11) dedication to sinews; (12) dedication to bones; (13) dedication to bones; (14) dedication to marrow; (15) dedication to marrow; (16) dedication to semen (17) dedication to anus. (18)
11. Dedication to exertion; (1) dedication to efforts; (2) dedication to all-round endeavours; (3) dedication to special effort; (4) dedication to attempt to improve. (5) dedication to grief; (6) dedication to the grieving. (7) dedication to the grieved; (8) dedication to sorrow. (9)
12. Dedication to austerities; (1) dedication to one practising austerities; (2) dedication to one for whom the austerities are practised; (3) dedication to one, who has completed his austerities; (4) Dedication to sacrifice. (5) dedication to expiation; (6) dedication to atonement; (7) dedication to remedy (8)
13. Dedication to the controller Lord; (1) dedication to the Lord causing the end; (2) dedication to death. (3) Dedication to sacred knowledge; (4) dedication to suppression of sacred knowledge; (5) dedication to all the bounties of Nature; (6) dedication to the heaven and earth. (7)

अथ चत्वारिंशोऽध्यायः ।

ईशा वासुमिदं सर्वं यत्किं नु जगत्पुं जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधुः कस्य स्विद्धनम् ॥ १ ॥
कुर्वन्नेवेह कर्माणि जिजीविषेच्छतथं समाः । एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरैः ॥ २ ॥
असुर्यं नाम ते लोका अन्धेन तमसावृताः । तौस्ते प्रेत्यापि गच्छन्ति ये के चात्महन्तो जनाः ॥ ३ ॥
अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्शत ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥
तदेजति तन्नैजति तद्धरे तद्वन्तिके । तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥
यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति । सर्वभूतेषु चात्मानं ततो न वि चिकित्सति ॥ ६ ॥

ATHA CATVĀRIMŚO'DHĀYAḤ

Īśāvāsyamidaṁ sarvaṁ yatkiṁ ca jagatyāṁ jagat. Tena tyaktena bhuñjithā mā gṛdhaḥ kasya sviddhanam (i). //1//

Kurvanneveha karmāṇi jijīviṣecchataṁ samāḥ. Evaṁ tvayi nānyatheto' sti na karma lipyate nare (i). //2//

Asuryā nāma te lokā andhena tamasāvṛtāḥ. Tāṁste pretyāpi gacchanti ye ke cātmahano janāḥ (i). //3//

Anejadekaṁ manaso javīyo nainaddevā āpnuvan pūrvamarśat .

Taddhāvato' nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti (i). //4//

Tadejati tannaijati taddūre tadvantike. Tadantarasya sarvasya tadu sarvasyāśya bāhyataḥ (i). //5//

Yastu sarvāṇi bhūtānyātmannevanupaśyati. Sarva-bhūteṣu cātmānaṁ tato na vi cikitsati (i). //6//

CHAPTER FORTY

1. All whatsoever exists in this universe, is pervaded by God supreme. Enjoy it, knowing full well that it will have to be renounced. Do not be greedy. To whom do the riches belong? (1)
2. Let one desire to live a hundred years in this world only actively engaged in his work. For you, there is no other way. And as such, the deeds do not cling to man. (1)
3. There are demoniac worlds enwrapped in blinding darkness. To those worlds proceed the men, even after death, who kill their self. (1)
4. That one, though absolutely motionless, is swifter than mind. The gods could not overtake it, when it sped before them. Though standing still, it outstrips all the others running fast. Even the vehement wind concedes its supremacy. (1)
5. It moves, but still it moves not. It is far away, even then it is very close. It is within all; it encompasses all this universe on the outer side as well. (1)
6. He, who realizes all the beings in the Supreme Self itself, and the Supreme Self in all the beings, suffers not from doubts whatsoever, thereafter. (1)

यस्मिन्सर्वीणि भूतान्यात्मैवामूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥
 स पर्यगाच्छुक्कर्मकायममृणमस्नाविरथ शुद्धमपापविद्धम् ।
 कविर्मनीषी परिभूः स्वयम्भूयाधातव्यतोऽथान् व्यदधाच्छाश्वतीभ्यः समाम्ये ॥ ८ ॥
 अन्धं तमः प्रविशन्ति येऽसंभूतिमुपासते । ततो भूय इव ते तमो य उ सम्भूत्याथ रताः ॥ ९ ॥
 अन्यदेवाहुः सम्भवावन्यदाहुरसंभवात् । इति शुभ्रम् धीराणां ये नस्तद्विचक्षिरे' ॥ १० ॥
 सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह । विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते' ॥ ११ ॥
 अन्धं तमः प्र विशन्ति येऽविद्यामुपासते । ततो भूय इव ते तमो य उ विद्यायां रताः ॥ १२ ॥
 अन्यदेवाहुर्विद्यायां अन्यदाहुरविद्यायाः । इति शुभ्रम् धीराणां ये नस्तद्विचक्षिरे' ॥ १३ ॥
 विद्यां चाविद्यां च यस्तद्वेदोभयं सह । अविद्याया मृत्युं तीर्त्वा विद्यायाऽमृतमश्नुते' ॥ १४ ॥

Yasmintsarvāṇi bhūtānyātmaivābhūdviajānataḥ. Tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ (i). //7//

Sa paryagācchukramakāyamavraṇam asnāviraṃ suddhamapāpavidham.

Kavirmanīṣī paribhūḥ svayambhūryāthātathyato' rthān vyadadhācchāśvatībhyaḥ samābhyaḥ (i). //8//

Andhaṃ tamaḥ praviśanti ye sambhūtimupāsate. Tato bhūya iva te tamo ya u sambhūtyāṃ ratāḥ (i). //9//

Anyadevāhuḥ sambhavādanyadāhurasambhavāt. Iti śuśrūma dhīrāṇāṃ ye nastadvicacakṣire (i). //10//

Sambhūtim ca vināśaṃ ca yastadvedoḥhayaṃ saha. Vināśena mṛtyuṃ tīrtvā sambhūtyāmr̥tamaśnute (i). //11//

Andhaṃ tamaḥ praviśanti ye vidyāmupāsate. Tato bhūya iva te tamo ya u vidyāyāṃ ratāḥ (i). //12//

Anyadevāhurvidyāyā anyadāhuravidyāyāḥ. Iti śuśrūma dhīrāṇāṃ ye nastadvicacakṣire (i). //13//

Vidyām cāvidyām ca yastadvedoḥhayaṃ saha. Avidyayā mṛtyuṃ tīrtvā vidyayā' mṛtamaśnute (i). //14//

7. For the man, for whom, after realization, all the creatures have become Universal Self itself, what infatuation or what sorrow can there be, as he sees the oneness in all? (1)
8. He attains the bodiless, uninjurable, sinewless, pure and sinless bright one. He the Supreme Self far-sighted, wise, surpassing all, and self-existent, creates the objects in all propriety for all times to come. (1)
9. Those, who glorify the destructive impulse, fall in the blinding gloom. But those, who run after the creative impulse alone, fall in the gloom darker still. (1)
10. Different is the fruit of the creative impulse and the fruit of the destructive one is different. Thus we have been hearing from the sages, who instruct us in these matters. (1)
11. He, who pursues the creative impulse as well as the destructive one side by side, overcomes death by the destructive impulse and gains immortality through the creative one. (1)
12. Those who pursue worldly knowledge alone fall in the blinding gloom. Those, who pursue spiritual knowledge only, sink into gloom darker still. (1)
13. Different is the fruit of worldly knowledge, and the fruit of spiritual knowledge is different. Thus we have been hearing from the sages, who instruct us in these matters. (1)
14. But he, who pursues worldly knowledge and the spiritual one side by side, overcomes death by worldly knowledge and gains immortality through the spiritual one. (1)

वायुरनिलममृतमथेदं भस्मान्तुं शरीरम् । ओ३म् क्रतो स्मर । क्लिबे स्मर । कुतं स्मर' ॥१५॥
 अग्ने नय सुपथा राये अस्मान्विश्वा नि देव वयुनानि विद्वान् ।
 यूयोध्युस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ १६ ॥
 हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । योऽसावावित्ये पुरुषः सोऽसावहम् ।
 ओ३म् खं ब्रह्म' ॥ १७ ॥

Vāyuranilamamṛtamathedaṁ bhasmāntaṁ śarīram. Om
 krato smara. Klibe smara. Kṛtaṁ smara (i). //15//

Agne naya supathā rāye asmānviśvāni deva vayunāni
 vidvān.

Yuyodhyasmajjuhurāṇamenobhūyiṣṭhām te nama uktim
 vidhema (i) //16//

Hiraṇmayena pātreṇa satyasyāpihitaṁ mukham.

Yo' sāvāditye puruṣaḥ so' sāvaham. Om kham brahma (i).
 //17//

- 15 Breaths go out to mix with the elemental air; the soul is immortal and the body is to end in ashes. Om. Now O sacrificer, think; think of the world full of enjoyments and think of the deeds you have done. (1)
16. O adorable Lord, lead us to richness by comfortable and painless paths. O God, you know all our actions. Remove our sin that leads us astray. We bow to you with reverence again and again. (1)
17. The face of the Ultimate is hidden by a golden cover. The cosmic Man, who is there in the sun, that I am Myself, i.e. Om, the abstract, the Divine Supreme. (1)

NOTES

by

Udaya Vir Viraj

Chapters 26—40

अध्यायाः २६—४०

NOTES

CHAPTER XXVI

Chapters I to XXV contain sacrificial texts and formulas connected with the Lunar Sacrifices (दर्शपौर्णमास), Agnihotra, Oblation to the Manes (पितृमेध), the Seasonal Sacrifices, the Vājpeya, the Rajsūya, the Aśvamedha, the Sautrāmanī, etc. sacrifices. Chapters XXVI to XXIX contain sacrificial texts and formulas for Agniṣṭoma, Agni Sautrāmanī, Puruṣamedha, Sarva Pitṛmedha, Pravargya etc. sacrifices. These supplementary formulas are to be applied to these sacrifices as the occasion requires.

1. **Te sannate**, have submitted to you; are bowed before you.

Adaḥ, असौ, so and so; the name of the person or the party should be mentioned here to make the prayer complete.

Sapta saṁsadaḥ, a set of seven; seven sitting together; seven communities. Five sense organs, the mind (मन) and the intellect (बुद्धि), these are the seven and the eighth is the speech (वाक्). Alternatively, Agni, Vāyu, Antarikṣa, Āditya, Dyuloka, Ambu and Varuṇa are the seven and the Earth is the eighth.

Bhūtāsādhani, sustainer of all beings.

Samjñānam, complete understanding; friendly relations.

Amunā, with so and so; name of the person or the party to be mentioned here.

2. **Aryāya**, to the Vaiśya. अर्यः स्वामिवैश्ययोः; *arya* means the master, and also a Vaiśya, a person engaged in trade, commerce and agriculture.

Ayam kāmāḥ, such and such wish of mine; the wish whatsoever should be mentioned here in clear words.

3. **Aryaḥ**, the pious and the righteous man. Griffith translates this word as 'foreman'.

Upayāmagrīto'si, this is addressed to a cup of Soma juice. Soma has been translated by us as Bliss or devotional Bliss. *Upayāma* is the name of a certain type of cup used for Soma. We have rendered it as 'due process'.

4. **Gomān**, गावः धेनवः, स्तुतयः किरणा वा विद्यन्ते यस्य, one who has cows, praises (speech) or rays.

Soma, cure-juice; juice of a medicinal herb, that cures all the maladies.

Yoniḥ, abode; home; place.

Śatakratu, one who has performed a hundred sacrifices; normally used for Indra; Lord of a hundred powers; one engaged in hundreds of selfless deeds.

Gomate, to you, who are rich in cows; or who are rich in divine speech.

6. **Ajasraṁ gharṁam**, continuous heat; heat that never exhausts.

Rtāvānam, full of righteousness.

Jyotiṣaspatim, to the Lord of light.

Vaiśvānaraḥ, benefactor of all men; fire; God.

7. **Bhuvanānām**, of the worlds; of the beings.

Abhiśrīḥ, आश्रयणीयः, the one, under whom all should take shelter.

Yatate sūryeṇa, accompanies the rising sun. The sacrificial fire is kindled at sunrise.

8. **Ukthēna vāhasā**, riding the praises as a vehicle.

9. **Ṛṣiḥ**, penetrating seer.

Pāñcajanyaḥ, benefactor of all the five categories of men; Brāhmaṇa, Kṣatriya, Vaiśya, Sūdra and Niṣāda.

Mahāgayam, महान् गयः स्तुतिर्यस्य, one who has been praised greatly, or praised by great men.

Pavamāna, self-purifying; purifier; purified. An epithet applied both to Soma and Agni.

10. **Śoḍaśī**, षोडशकलासम्पूर्णः, complete with His sixteen aspects. पञ्चप्राणाः पञ्चबुद्धीन्द्रियाणि, पञ्चकर्मेन्द्रियाणि मनः षोडशं एतल्लिंगं यस्य स षोडशीन्द्रः; five vital breaths, five sense organs (ज्ञानेन्द्रियाणि), five functional organs (कर्मेन्द्रियाणि) and sixteenth the mind, possessor of all these sixteen is Śoḍaśī, i.e. Indra.

Pāpmānam, the sinful; also the sin.

11. **Dasmam**, दर्शनीयं, beautiful to look at.

Ṛtiṣaham, subduer of enemies with His motion only. Also, subduer of evil.

Svasareṣu, in cow-stalls. दिनेषु, in day time (Uvata).

Dhenavaḥ, cows, milked for the sacrifice and temporarily separated from their calves.

12. **Vāhiṣṭhaṁ**, the best carrier of our veneration.

Br̥hadarca, one with large glowing flames; affluent in splendour; one who is worshipped with Br̥hat Sāman.

Mahiṣī iva, just like the wife of first marriage. Also, vast.

Rayiḥ, धनं, riches. **Vājāḥ**, अन्नानि, foods.

13. **Itthetarā**, other than these, uttered by the *udgātr*, and the *stotr* etc.

Indubhih, सोमैः, with Soma juice or with loving devotion.

Ehi, शु bravāṇi te, come. I speak to you in a friendly way.

14. **Vi tanvantu**, may they make flourish.

Prajām, progeny.

15. **Viprah**, all-wise Lord. Indra (Sāyaṇa). Soma (Uvaṭa). According to Uvaṭa the meaning will be : Soma, sharpener of intellect, grows at the foot hills of the mountains and at the confluence of rivers. Also, man of wisdom.

16. **Andhasaḥ**, of this sap of life (Soma).

Divi sad bhūmi ādade, though it was set in heaven, it came down to earth, or taken over the earth.

Ugraṁ śarma, mahi śravaḥ, strong is its sheltering power and great is its renown.

17. **Variovit**, धनस्य ज्ञाता प्रापकश्च, one who knows the riches and bestows them also.

18. **Arya**, O Lord.

Dyumnāni, धनानि, riches.

Siśāsantaḥ, √षणु दाने; दातुमिच्छन्तः, willing to distribute judiciously among ourselves.

19. **Viraiḥ, gobhiḥ, aśvaiḥ**, पुत्रैः, धेनुभिः, वाजिभिः, with sons, cows and horses—three desired objects of ancient people.

Sarveṇa puṣtaiḥ, with all other things that make one powerful and prosperous.

Anu dvipadā, with bipeds.

20. **Devānām patnīḥ**, consorts of gods; vital virtues of Nature's bounties.

Uṣatīḥ, full of desire; desiring food and drinks.

Tvaṣṭāram, the universal Architect; God, who moulds this universe.

21. **Gṛṇīhi**, praise; bless.

Gnāvaḥ, selfless benefactor. One who has got wives.
(Uvāṭa)

Neṣṭṛ, the priest who leads the wife of the sacrificer.

22. **Draviṇodāḥ**, bestower of wealth.

Pra tiṣṭhata, command respect.

Neṣṭrāt, from the cup of the *neṣṭṛ*.

Ṛtubhiḥ, with the Ṛtu gods; season deified.

23. **Barhiṣi**, in the sacrifice. Also, on the grass-mats.

Indum, सोमम्, Soma-juice; or loving devotion.

24. **Ameva**, अमा इव, अमा शब्दो गृहवचनः, as if at your own home.

Āgantana, come here. **Sadatanā**, sit; stay.

Raṇiṣṭana, enjoy; रतिं कुर्वत, be merry.

Janibhiḥ, with ladies or women who can bear children.

Sumadgaṇaḥ, in the pleasant company of.

25. **Soma**, O elixir (of divine love).

Madiṣṭhayā, with the most intoxicating or exhilarating.

26. **Rakṣohā**, destroyer of the wicked.

Viśvacarṣaṇiḥ, all-beholding.

Ayohate, secured or made fast by fixing iron-nails. **Ayas**, iron; bronze; copper.

Droṇe, in a wooden cask.

CHAPTER XXVII

According to Dayānanda this chapter lays down how noble persons should behave. According to Uvaṭa, this chapter is related to Agni. Verses 1-9 are to be used at a sacrifice between the 9th and 10th of the normal Gāyatrī kindling verses while the sacrificial fire is being lighted or when additional fuel is applied to it.

1. **Samāḥ**, months. Also, warm halves of the years as distinguished from and equal to *himāḥ*, or cold halves, the winters.

2. **Saṁ idhyasva**, kindle up; get lighted.

Ucca tiṣṭha, stand elevated.

Prabodhaya, arouse; wake-up; enlighten.

Te upasattā, one that stands by you; your supporter or worshipper.

Te brahmāṇaḥ, those who know or pray to you; meditate upon you.

3. **Sāmvaraṇe**, in this choice of ours.

Aprayucchan, अप्रमाद्यन्, without negligence; always alert.

Sapatna, enemy; one who wants to share other's wife.

Abhimātiḥ, enemy; one who wants to overwhelm others.

4. **Dhārayā**, धारय, hold; retain; keep.

Nikāriṇaḥ, निकृष्टकर्मणि; wicked persons.

Pūrvacitaḥ, those who have gathered strength already.

Mā nikran, may not injure you or subdue you.

Kṣatraṁ, ruling power. **Suyamam**, light; easy to control.

Aniṣṭṛtaḥ, unharmed; uninjured.

5. **Kṣatreṇa svāyuh saṁrabhasva**, lead your praiseworthy life defending the weak.

Mitradheye, helping your friends, or, in a friendly way.

Vihavyaḥ, विशेषाणि हव्यानि यस्य, one who has got abundant supplies. Also, one who is invited specially (by the kings).

6. **Nihaḥ**, निहन्तृन्, killers. **Sridhaḥ**, bad characters; wicked persons. **Acittim**, thoughtlessness. **Arātim**, miserliness. **Duritā**, evils; sorrows and sufferings; woe and trouble.

7. **Aniṣṭṛtaḥ**, uninjured; unconquered.

Kṣatrabhṛt, holder of protective power.

Jātavedā, omniscient. जातं जातं वेत्ति यः सः।

Mānuṣīrbhiyaḥ, from human terrors; from fear created by men.

Pramuñcan, making free; liberating from; releasing.

Vṛdhe, for prosperity.

8. **Śamśitam sam śisādhi**, literally, sharpen him though already sharpened; enlighten him though already initiated; arouse him though already excited.

Santarām, अतितरां, very much; to the extreme.

Vardhaya, exalt him; raise him; make him grow.

Viśve devāḥ, all the godly people; learned ones.

9. **Yamasya**, of death; मृत्योः ।

Amutrabhūyāt, from the birth in the yonder world; परलोके जन्मनः ।

Abhiśasteḥ, from the curse of; अभिशापात् ।

Pratyauhatām, may the two (Aśvins) drive away. **Śacibhiḥ**, with skills.

10. **Svaḥ**, light. **Uttaram**, higher up.

11. This and the following eleven verses form an Āprī or Propitiatory hymn. It is found with some variations in the Atharvaveda V. 27.1-12.

Supratikasya sūnoḥ, of this fair-faced son. Agni is considered the son of the sacrificer, as being produced and maintained by him.

Śocīm̐ṣi, brilliant glows.

Dyumattamā, for द्युमत्तमानि । द्यौः दीप्तिः येषां तानि द्युमन्तिः; अत्यन्तं द्युमन्ति द्युमत्तमानि विश्वप्रकाशकानि । Dyauḥ is radiance or light; those having utmost brilliance; illuminators of all the world.

12. **Tanūnapāt**, preserver of bodies. Also, तनूनां अपां नपात्, grandson of waters, i.e. the fire.

Asuraḥ, असून् राति ददाति यः, bestower of life. Also, the Lord Divine.

Deveṣu devaḥ, god among gods.

Pathaḥ, paths of life.

Madhunā ghr̥tena, with sweet butter. Also, with honey and butter, i.e. with all the good and desirable things.

13. **Narāśamsaḥ**, praised by men.

Sukṛt, performer of good deeds.

Savitā, impeller of the universe or of our intellects.

14. **Accha ayam eti**, 'अच्छाभेराप्तुमिति शाकपूणिः' (Nir. V. 28) *accha* means towards; this comes towards.

Prayatsu, वर्तमानेषु, when the sacrifice is in progress.

Namasā, with food. **Śavasā**, with vigour.

15. **Vasudhātamah**, the greatest bestower of wealth. वसूनां धनानां धातमः दातृतमः ।

Cetiṣṭhaḥ, अतिशयेन चेतयिता, greatest awakener.

16. **Devīr dvāraḥ**, the doors divine. Doors of the sacrificial hall deified. (Griffith). Also, divine doors to the yonder world.

Dhāmnā patyamānāḥ, rich in accommodation.

17. **Divye**, दिवि भवे, residing in the sky; divine.

Yoṣaṇe, two damsels; wives.

Adhvaram yajñam, अकुटिलं यज्ञं, simple sacrifice; or the sacrifice free from violence. Also, अध्वरं सोमं, *adhvara* is soma. (Uvāṭa).

18. **Daivyā hotārā**, दैव्यौ होतारौ, priests divine. Agni with Āditya or Varuṇa; or Agni terrestrial and firmamental. Also, Aśvins.

19. **Mahī grṇānā**, praised by all.

Tisro devīḥ, three divinities, Idā, Sarasvatī and Bhārati.

Barhiḥ, sacrifice; also, grass-mat.

20. **Tvaṣṭā**, Divine Architect.

Viṣyatu, विमुञ्चतु, drop it (in our navel, i.e. in our lap).

Purukṣu, पुरुषु बहुषु क्षियति निवसति यत् तत्, that which resides in the multitude, i.e. contributed by multitude.

Turīpam, तूर्णं आप्नोति, quick coming.

21. **Vanaspati**, Lord of forests. Also, the sacrificial stake, regarded as a form of Agni. (Griffith).

Tmanā, for आत्मना, by yourself.

Sūdayāti, √षूद क्षरणे, संस्करोति, seasons.

Śamitā, soothing; bringing peace and comfort.

23. According to the ritualists, this and the next verse is used at the sacrifice of a hornless white he-goat to Vāyu. But there is no suggestion of a goat in the text. Vāyu, Lord of motivation.

Niyutām, of steeds (horses).

Svapatyāni, सु अपत्यानि, good progeny.

Śvetah, 'शुक्लो हि वायुः', Vāyu is white coloured.

Siṣakti, सेवते, enjoys; consumes.

24. Dhiṣanā, a goddess of abundance and prosperity. Also, divine language of praise; धिषणा वाक् देवी ।

25. This and the next verse are in the praise of Prajāpati (Ka = Prajāpati).

Bṛhatī āpah, mighty waters. Garbham, primeval seed. Asuḥ, vital force.

Kasmai, to whom; or Him, Prajāpati. सुखनिमित्ताय, bestower of happiness (Dayā.).

26. Dakṣam, बलं, creative vital force.

27. Niyudbhiḥ, teams of horses. नियतैः गुणैः, with definite qualities.

Dāśvāṁsam, दातारं, donor; sacrificer; devotee.

Duroṇe, गृहे, in the house.

Gavyam aśvyam, pertaining to cows and horses. Cow is the symbol of intellect and the horse of vigour.

Subhojasam, which can be enjoyed without unpleasant after-effects.

28. Niyudbhiḥ, with horses or mares; yoked forces.

First three *pādas* are addressed to Vāyu and the fourth is addressed to all the bounties of Nature or gods.

29. Vāyo, O sense of touch. Also, the wind divine.

Śukraḥ, purifier; or purified. पवित्रकर्ता ।

31. Niyudbhiḥ śivābhiḥ, by propitious actions; also by good mares.

Yajñapriḥ, one who is pleased with sacrifice.

33. Svabhūte, O self-existent Lord.

Ekayā ca daśabhiḥ, with one and ten.

Dvābhyām ca viṁśatī ca, with two and twenty.

Tisṛbhiḥ trīṁsatā ca, with three and thirty.

Vi muñca, unyoke them.

34. Tvaṣṭurjāmātaḥ, O son-in-law of the Sun. How the wind is called the son-in-law of the Sun? आदित्यादप आदाय वायुर्गर्भयति ततो वृष्टिर्भवति, इति वायुरादित्यस्य जामाता, the wind taking waters from the Sun impregnates them; therefrom comes the rain; therefore the wind is the son-in-law of the Sun.

35. Adugdhāḥ, which have not been milked.

Svardṛśam, beholder of heavenly light. Also, सुखेन द्रष्टुं योग्यं, pleasing to behold (Dayā.).

Nonumaḥ, नमामः, bow to you in respect. Also, we call you.

36. **Aśvāyanto gavyantaḥ**, desirous of having cows and horses, i.e. mental and physical powers.

37. **Kāravaḥ**, poet sages.

Vājasya sātau, अन्नस्य लाभे, to obtain nourishing food.

Vṛtreṣu, in the conflicts of life; or enemies.

Kāṣṭhāsu, दिक्षु, in all the directions.

Arvataḥ, of the horse; in whichever direction the horse goes. दिग्विजयनिमित्तं, with the purpose of conquering all the regions.

38. **Vajrahasta**, wielder of punitive justice. Also, one who holds thunderbolt in this hand.

Adrivaḥ, Lord of clouds of evil forces. Also, caster of stones (thunderbolt or hailstones).

Rathyam, fit for chariot.

Gām aśvam, cow and horse, i.e. wisdom and vigour.

Citra, आश्चर्यकारिन्, O wonderful!

39. **Sadāvṛdhaḥ**, always augmenting.

Ābhuvat, may come to us; may become a friend to us.

40. **Satyaḥ**, genuine; true.

Madānām māmhiṣṭhaḥ, most potent intoxicant.

Sat andhasaḥ, of good and nourishing food.

Dṛḍhā, formidable; strongly guarded.

41. **Jaritṛṇām**, of admirers, of glorifiers.

Śataim bhavāsi, शतं भवसि, you become as if a hundred (to protect us).

42. **Pra śamsiṣam**, स्तौमि; we praise; let us praise; we have praised or glorified. वयं is used in place of अहम् ।

Dakṣase, for obtaining strength.

Mitraim na, like a friend.

43. **Ūrjām pate**, O Lord of energies.

Vaso, O wealth personified.

Four types of speech; Ṛk, Yjuḥ, Sāman and the fourth Nigada, i.e. ordinary literature.

44. **Ūrjo napātam**, source of strength.

Hina, तर्पय, serve him; feed him.

Asmayuḥ, अस्मान् कामयते यः, well wisher of ours; propitious to us.

Bhuvat, may He be or become.

Vṛdhe, for our growth or prosperity.

Vājeṣu, संग्रामेषु, in battles; in struggles of life.

45. According to the ritualists, the formulas contained in this verse are to be applied in the Agnicayana ceremony at the time when the sacrificer touches as much as he can of the surface of the newly constructed Fire-altar.

Agni is addressed, as identified with Prajāpati, the presiding deity of the year and with the altar.

Sām āñca, सङ्कुच, may you wane.

Prasāraya, may you wax.

Pretyai etyai ca, for going and coming.

Suparnacit, collector of fine leaves (शोभनानां पर्णानां संचयिता); also built in the shape of an eagle (सुपर्ण).

Āngirasvat, blazing bright (like burning coals). Also, अङ्गिरस इव प्राणा इव, like vital breaths.

CHAPTER XXVIII

According to the ritualists, this chapter is closely connected with and supplementary to the chapters XIX-XXI, which deal with the Sautrāmaṇī sacrifice.

This chapter contains four Āprī hymns : 1-11, 12-22, 24-34; 35-45.

1. **Yakṣat**, यजति यजतु वा; worships; let him worship.

Idāspade, place of worship or sacrifice.

Nabhau prthivhyā, on the navel of the earth. But according to Uvāta, पृथिवीशब्देनान्तरिक्षमुच्यते, the word *prthivī* denotes the mid-space; in the mid-space.

Indra shines at three places : at the place of sacrifice on earth in the form of the fire; in the mid-space in the form of the lightning; in the sky in the form of the sun.

Divo varṣman, वर्षणि, वर्षिष्ठे प्रदेशे, in the highest place.

Vetu, प्राप्नोतु, पिबतु; may enjoy.

Carṣanīśahām ojiṣṭhaḥ, mightiest Lord of conquerors of men. चर्षणीनां मनुष्याणां अभिभवकर्तृणां मध्ये ओजस्वितमः ।

2. **Tanūnapāt**, तनुं न पातयति यः, protector of the body. Also, the son of himself; the fire is reproduced continually from some other fire.

Svarvidam, one who conducts us to the world of light or of bliss.

Madhumattamaiḥ pathibhiḥ, along the sweetest paths.

3. **Idābhiḥ ṛḍitam**, worshipped or praised with praises.

Ājuhvānam, आहूयमानं, being invoked; invited.

Savīryaḥ, full of vigour. **Vajrahastaḥ**, wielder of thunder-bolt. **Purandaraḥ**, breaker or subduer of the cities or the castles (of enemies).

4. **Barhiṣi**, in the sacrifice. Also, on grass-mats.

Niṣadvaram, best among those who sit (at the sacrifice). **Vṛṣabham**, वर्षितारं, showerer; one who makes it rain; showerer of bliss.

Naryāpasam, नर्यं अपः कर्म यस्य तं, नराणां हितकारिणं, performer of actions beneficial for men.

Vasubhiḥ, rudraiḥ, ādityaiḥ, with young, adult and mature sages.

Sayugbhiḥ, सह युज्जन्ति ये तैः, with his companions.

5. **Dvāraḥ**, the doors divine.

Ojaḥ, vīryam, sahaḥ, strength or force, manly vigour or valour, and endurance or conquering power. इन्द्रियशरीरमनोबलानि,

powers of organs, body, and mind.

Viśrayantām, विवृता भवन्तु, may open wide.

Suprāyaṇā, सुप्रगमनाः, allowing an easy passage. **Mīdhuṣe**, सेवत्रे, for the showerer. Also, for the impregnator.

6. **Uṣe**, two dawns; dawn and night. Also, dawn and dusk.

Savātarau, समानो वाता वत्सः ययोः तौ, two cows having one common calf.

Na, इव, like; as if.

7. **Daivyā hotarā**, two divine priests, the Aśvins. **Bhiṣajā**, भिषजौ, two physicians.

Pracetasaṃ, full of wisdom. **Indriyam**, power of sense-organs; manly vigour. **Kavī**, क्रान्तदर्शनौ, full of vision; capable of seeing beyond the present.

8. **Tisro devīḥ**, three divinities : Idā, Sarasvatī and Bhārati. **Mahīḥ**, great; mighty.

Tridhātavaḥ, effecting the three elements of the body, Vāta, Pitta and Kapha.

Bheṣajam trayam, three remedies, as if.

Indrapatnīḥ, इन्द्रस्य पत्न्यः पालयित्र्यः, those who look after and nourish Indra, the aspirant.

Haviṣmatīḥ, having abundant supplies.

9. **Tvaṣṭā**, the universal Architect. Also, Sun.

Indram, परमैश्वर्यवन्तं, resplendent; resplendent Lord.

Bhiṣajam, the physician. **Suyajam**, easy to worship or to accompany. **Ghr̥taśriyam**, bright as clarified butter. **Suretasam**, prolific.

Pururūpam, multiform. **Maghonam**, bounteous. **Indriyam**, power of all the sense-organs.

10. **Vanaspatim**, Lord of forests. **Śamitāram**, हविषां संस्कर्तारिम्, seasoner of sacrificial materials.

Śatakrātum, बहुकर्मणि, performer of hundreds of selfless deeds.

Dhiyo joṣṭāram, बुद्धेः कर्मणो वा सवितारं, inspirer of intellect or action. Also, lover of prayer.

Indriyam, bestower of power of sense-organs.

11. **Svāhākṛtīnām**, of the utterances of the word *svāhā*, while dedicating oblations.

Svāhā, dedication. All hail!

Medas, fat; fatty substances. **Stoka**, drops (of clarified butter).

12. **Barhis**, herbage; *kuśā* grass; grass-mats.

Vīravat, capable of producing sons.

Avastīrṇam, spread (upon the altar).

Vastorvṛtam, वस्तोरहनि वृत्तं, collected in the day. **Prāctorbhṛtam**, अक्तो रात्रौ प्रभृतं, processed at night.

Atyagāt, it surpasses others.

13. **Saṅghāte**, closely joined. **Vīḍvīḥ**, दृढः, strong. **Yāman**, यामनि, while in action, कर्मप्राप्तौ । Also, मार्ग, on the way.

Vatsena, with boys. **Taruṇena kumāreṇa**, with unmarried adults.

Renūkakāṭam, a pit covered with dust. (Uvāṭa).

Apanudantām, may drive away; keep away.

14. **Yajñe prayati**, as the sacrifice advances.

Daivīr viśaḥ, divine or godly people.

Sudhite, highly beneficial.

15. **Joṣṭrī devī**, प्रीतियुक्ते देव्यौ, two divinities affectionate to each other, i.e. the heaven and earth.

Vasudhitī, two bestowers of treasures.

Ayāvi anyā aghā dveṣāmsi, one drives away the sins and hatreds.

Anyā vakṣad vasu, the other bestows riches.

16. **Iṣam ūrjam**, food and vigour.

Sagdhīm sapītim, feasting and drinking in company. **Vāryāṇi**, वरणीयानि, coveted, desired.

17. **Hatāghaśāmsau**, हता अघशंसा याभ्यां, those two who have killed the sinners.

Ābhārṣṭām, आहाष्टाम्, have brought; bring.

18. **Divam asprkṣat**, touches the heights of heaven. **Rudraiḥ**, in company of adult sages.

Bhāratī divām, Sarasvatī yajñām and Idā grhān asprkṣat.

19. **Narāśamsaḥ**, praised by men; Agni.

Trivarūthaḥ, having three abodes.

Tribandhuraḥ, shielding thrice.

Śitipṛsthānām, white or bright-backed (rays or cows).

20. **Hiraṇyaparnaḥ**, having golden leaves.

21. **Devām barhiḥ**, shining sacrifice. Also grass-mat.

Svāsasthaṁ, nobly performed. Also, comfortable to sit upon.

Abhyabhūt, subdues; अभिभवति ।

22. **Sviṣṭkr̥t**, सु इष्टकृत्, fulfiller of good desires.

23. **Paktiḥ**, meals; cooked eatables. See, XXI. 59-61. The verse beginning with त्वामद्य ऋषे (Yv. XXI. 61) is to be repeated here.

24. **Samidhānam**, being kindled. **Vayodhasam**, bestower of long life.

Indriyam, (bringing) powers of all the sense-organs.

Tryavim, षण्मासात्मको कालोऽविः, a period of six months is called *aviḥ*; three *aviḥ*s is eighteen months.

25. **Udbhidam**, यज्ञफलानां उद्भेत्तारं, to one who brings sacrifices to fruition.

Dityavāham, द्विवर्षा गौर्दित्यवाद्, two years old calf is called *dityavāt*.

26. **Īḍenyam**, स्तुत्यं, worthy of praises.

Vṛtrahantamam, वृत्रं हन्ति इति वृत्रहा; अतिशयेन वृत्रहा इति वृत्रहन्तमः, the greatest killer of evils or of nescience.

Īdābhiḥ īḍyam, laudable with lauds.

Sahaḥ somam vayodhasam, सहसा बलेन सोमवदाल्लादकं, pleasing as soma juice due to his power of endurance or of conquering, and bestower of long life on Indra. Or, bestower of endurance, bliss and long life.

Pañcāvim, पञ्च अवयो यस्याः, two and half years old.

27. **Subarhiṣam**, शोभनं बर्हिः यज्ञो यस्य, performer of great sacrifices.

Pūsaṇvantam, Lord of all nourishment. Also, accompanied by Puṣan, the nourisher.

Amṛte barhiṣi sīdantam, seated on the immortal sacrifice.

Priye, dear to him. **Trivatsam**, three years old.

28. **Vyachasvatih**, व्यचो गमनावकाशो विद्यते यासु ताः, opening wide.

Suprāyaṇāḥ, easy to pass through; allowing easy passage.

Brahmāṇam, ब्रह्मज्ञानस्वरूपं, the knowledge incarnate.

Turyavāham, four years old.

29. **Supeśasā**, पेश इति रूपनाम, सुरूपे, beautiful of form or appearance.

Suśilpe, having varied colours. Also, यद्वै प्रतिरूपं तत् शिल्पं;

शोभनं शिल्पं प्रतिरूपं ययोः, being reflection or exact copy of each other.

Darśate, दर्शनीये, charming to look at. Also, illuminators of the whole world; as if showing all this world to the resplendent Lord.

Paṣṭhavāham, a bullock capable of carrying burden.

Naktoṣāsā, नक्ता रात्रिः उषाः रात्रेरपरकालः, night and dawn.

30. **Pracetasā**, प्रचेतसौ, both full of wisdom.

Devānām uttamam yaśaḥ, best glory of gods; best among the bounties of Nature.

Kavī, the two with vision; capable of seeing beyond the present by deductions from the past and speculating about future.

Sayujā, सहयोगिनौ, staying as companions; always accompanying each other.

Anaḍvāham, अनः शकटं वहति इति अनड्वान्, a bullock capable of drawing a cart.

31. **Peśasvatīḥ**, रूपसमृद्धाः, of beautiful form, shape or appearance.

Tisro devīḥ, three divinities or goddesses. Only one Bhārati is mentioned here, and she is in plural number, therefore Idā and Sarasvatī will have to be inferred.

Bṛhatīḥ, mahīḥ, great and lofty.

Dhenum, दोग्ध्रीं गां, a milch cow.

32. **Suretasam**, of good seed; prolific; virile.

Tvaṣṭā, the universal Architect.

Rupāṇī bibhratam pr̥thak, assuming various different forms.

Ukṣāṇam, रेतः सेकक्षमं गां वृषभं, a bull capable of impregnating cows; breeding bull.

33. **Śamitāram**, संस्कर्तारं, seasoner of sacrificial materials.

Ukthinam, वचनवन्तं यज्ञवन्तं वा, worthy of praises or engaged in sacrifices.

Raśanām bibhratam, wearing a belt or girdle.

Vaśim, कान्तं, charming, beautiful.

Bhagam, bestower of riches; riches incarnate.

Vaśām vehatam, a barren and a calf-slipping cow. वशां वन्ध्यां, वेहतं गर्भोपघातिनीं गाम् ।

34. **Pr̥thak**, apart; separately.

Gṛhapatim, the great householder.

Varuṇam, त्रियते असौ वरुणः, one who is elected or venerated by all; the venerable Lord.

Bheṣajam, रोगनाशकं, curer of diseases; a physician or a remedy.

Kṣatram, ruling and defending power; bestower of ruling power; क्षतात् प्रहारात् त्रातारम् ।

Ṛṣabhaṁ gām, a big bull and a cow, or a huge bull only.

35. **Indram**, the aspirant; one who wants to achieve or accomplish some thing great.

Cakṣuḥ, vision; eye sight.

Devam barhiḥ, divine or shining sacrifice.

Vasuvane, at the time of distribution of wealth.

36. **Śucim**, पवित्रं, bright; pure; innocent.

Prāṇam, vital breath.

37. **Devī devam**, divinities aiding a divinity.

Gāyatrī, Uṣṇik, Anuṣṭup, etc. are the names of various Vedic metres.

Balam, physical strength.

38. **Joṣṭrī**, जुषेते ते जोष्ट्र्यौ, प्रीतिसंयुक्ते, both affectionate to each other.

Vasudhitī, both bestowers of wealth.

Śrotram, श्रवणशक्तिं, hearing power.

39. **Ūrjāhuti**, Ūrjā and Āhuti. Mahīdhara renders it as 'bringers of strength'.

Sudughe, सुखेन दोग्धुं शक्ये, easy to milk.

Dughe, दोग्ध्यौ, milch cows.

Sukram, वीर्यं, semen; vital energy.

40. **Tviṣim**, दीप्तिं, lustre; शौर्यं, impetuous might.

41. **Patim**, पालयितव्यं, पालकं वा, husband, who is looked after by the wife or who looks after his wife.

Śuṣam, शूष शब्दो बलवचनः, might.

42. **Narāśaṁsaḥ**, the Lord praised by men. Name of a certain deity (Mahīdhara).

Rūpam, beautiful form.

Indriyam, इन्द्रस्य भावः इन्द्रियं, resplendence.

43. **Bhagam**, ऐश्वर्यं, wealth of all sorts.

44. **Vāritinām**, वार्ष्यः जलेभ्यः इतीनां उद्गतानां, औषधीनां इत्यर्थः, those that have grown from water, i.e. plants, herbs etc.

Yaśa, fame; glory.

45. **Sviṣṭakṛt**, सु+इष्ट+कृत्, fulfiller of good desires.

Kṣatram, power of defending the weak and crushing the criminals.

Aticchandas, name of a Vedic metre.

46. Same as XXVIII.23 with a little variation.

CHAPTER XXIX

This chapter is supplementary to chapters XXII to XXV which deal with Aśvamedha sacrifice. First eleven verses constitute an Āprī or propitiatory hymn. These are called Aśva-stuti (praise of horse), but Mahīdhara explains that these verses have been realized by the seer named Aśva, son of Samudra, or by Vāmadeva, son of Bṛhaduktha.

1. **Añjan**, व्यक्तीकुर्वन्, प्रकाशयन्, illuminating or exposing.

Matinām kṛdaram, बुद्धीनां उदरं, बुद्धिमतां गृहं वा, secrets of wisdom; or abodes of the wise ones.

Pinvamānaḥ, enjoying.

Vājinam, resolute; determined (sacrificer). Mahīdhara renders it as हविः, oblations offered in sacrifice.

Ā vakṣi, आ वह, प्रापय, carry to; lead to.

Sadhastham, सह तिष्ठन्ति यत्र तत् सधस्थं, the place where they stay together; a meeting place, or a common abode.

Devānām, of gods; of the learned ones.

2. **Sam añjan**, balming, anointing.

Devayānān pathaḥ, godly paths.

Vājī, speedy one; also horse.

Saptiḥ, courser; horse. अश्व इव वेगकारक, speedy as a horse.

Anu sacantām, may submit to you.

Svadhām, sustenance; supplies.

3. **Īdyaḥ**, worthy of praise; object of praise.

Medhyaḥ, full of wisdom. Also, अश्वमेधाय योग्यः, fit for Aśvamedha sacrifice.

Agniḥ tvā prītaṁ vahniṁ vahatu, may the adorable Lord conduct you to the pleasing fire.

Jātavedāḥ, omniscient.

4. **Suṣṭarīma**, we have spread; may we spread.

Stīrṇam, well-spread.

Barhiḥ, sacred *kuśā* grass; grass mats; also, sacrifice.

Aditiḥ, Eternity; also, the earth.

Devebhir yuktam, attended by the enlightened ones, or by the gods or godly persons.

Syonam, सुखं, happiness. **Suvite**, सु इते, साधु गते, स्वर्गे लोके, in heaven; in good fortune.

5. **Pakṣobhiḥ**, कपाटैः, panes (of doors).

Udātaiḥ, ऊर्ध्व आतैः, with uplifting (panes).

Rṣvaḥ, महत्यः, large; lofty.

Satiḥ, समीचीनाः, closely fitting.

Kavaṣaḥ, making noise. कु शब्दे, to make noise. Creaking.

Śumbhamānāḥ, आत्मानं शोभयन्त्यः, richly adorned.

Suprāyaṇāḥ, easy to pass through.

6. **Mitrāvaruṇā**, 'अयं वै लोको मित्रोऽसौ वरुणः' इति श्रुतेः, this world is Mitra and yonder is Varuṇa; earth and heaven. Also, Mitra is the sun and Varuṇa the ocean.

Yajñanām mukhaṁ samvidāne, indicating the time of beginning the sacrifices.

Suhiraṇye, adorned with gold.

Suśilpe, marvellous with art; or, अन्योन्यं प्रतिरूपे, exact copies of each other.

Ṛtasya yonau, in the abode of truth. Also, यज्ञस्य स्थाने, at the place of sacrifice.

7. **Sarathinā**, सरथिनौ, those two riding one and the same chariot; constant companions.

Suvarṇā, सुवर्णौ, of fair complexion.

Apiprayam, अहं प्रीणितवानस्मि, I have pleased.

Chodanā, चोदनौ, urging to good actions.

Mimānā, निर्मिमाणौ, good builders.

Pradiśa, with your guidance.

8. **Vaṣṭu**, कामयताम्, may love.

Āviṭ, अवतु, may protect.

Amṛteṣu, among the immortals; देवेषु ।

9. **Devakāmam**, devoted to the enlightened ones; देवान् कामयते यः सः । ऋणत्रयापाकरणसमर्थ, one who is capable of paying back the three debts, those of the mother, the father and the preceptor; मातृ, पितृ, आचार्य ऋण ।

Bahoḥ, of the multitude; of the vast universe.

10. **Aśvaḥ**, courser; the sun.

Ghr̥tena, with clarified butter; with water, जलेन ।

Pāthah, अन्नं, food. **Tmanyā**, for आत्मना, by itself; of its own.

Svādītāni havyā, foods that have been already tasted.

Prajānan, knowing thoroughly.

11. **Sādhyāḥ**, those who deserve enlightenment; would be enlightened ones.

12. **Prathamam jāyamānaḥ udyan samudrāt uta vā purīṣāt**, first born out of *samudra* or of *purīṣa*. *Samudra* is the mid-space or *antarikṣa*. (Dayā.). *Purīṣa* is the full cause, *pūrṇa kāraṇa*, the material cause.

Śyenasya pakṣā, पक्षौ, two wings of a falcon.

Hariṇasya bāhū, two limbs or forelegs of a deer.

13. **Tritaḥ**, a synonym of *Vāyu*. Also, the float.

Yamaḥ, नियामकः, the ordainer; a name of *Agni*.

Gandharva, *Soma* (Sāyana). गां धारयति, पृथ्वीं वाणीं वा, one who holds or sustains the earth or who has mastered the voice or speech.

Sūrat, सूर्यात्, from the sun.

Eṇam, एनं, him. णत्वं छान्दसं, ण in place of न is permissible in the *Veda*.

Vasavaḥ, solar rays personified. Also, young sages who have lived under discipline upto an age of 24 years.

14. **Guhyena vratena**, by a secret mysterious act; by an act of universal character.

15. **Trīṇi bandhanāni**, three bindings in heaven, three in mid-space and three on earth. These are the bindings of the sun or of the horse. The three bindings are food, site, and seed (अन्न, स्थान and बीज) on earth (अप्सु); the three in mid-space (समुद्रे) are clouds, lightning and thunder (मेघ, विद्युत् and स्तनितम्) and in heaven are Vasu, Āditya and Dyuthāna. भू लोकोऽपि अप् शब्देनाभिधीयते; this world is also called *ap*. *Ap* this world; the earth.

Chantsi, प्रशंससि, you praise.

16. **Śapha**, that which gives comfort.

Raśanāḥ, मध्यबन्धनरञ्जुः, traces. Also, tasty (आस्वादनीयाः, Dayā.).

Śaphānām nidhāne, the place of sacrifice; the field in which the horse is pastured.

Raśanā ṛtasya gopāḥ, the guards attending on the horse, or the priests. (Sāyaṇa).

17. **Ārāt**, दूरात्, from far away.

Manasā ajānām, I recognized or realized in my mind.

Avah, अधस्तात् प्रदेशात्, from down below.

Patayantam, उत्पतन्तं, soaring up.

Jehamānam, गच्छत्, moving. **Patatri**, flying.

18. **Iṣa jigīṣamāṇam**, anxious to win food.

Ā pade goḥ, on this earth. गोः सूर्यस्य पदे मण्डले, in the disc of the sun (Mahīdhara). Cow's station, chief place of the earth, the cow being the altar. (Griffith).

Bhogam ānat, brings you near your provender. Or, brings you to your enjoyment.

Grasiṣṭha, O most greedy eater.

Ajīgaḥ, गिरसि, भक्षयसि, you eat; swallow.

Oṣadhiḥ, herbs, plants.

19. **Anu**, follow you. Wherever you go, these things follow you : Chariots, men, cows and splendour of damsels.

Kanīnām bhagaḥ, splendour of damsels.

Vrātāsaḥ, मनुष्यसङ्घाः, multitudes of men.

Mamire vīryam te, have acknowledged your power.

20. **Hiraṇyasṛṅgaḥ**, having horns of gold. But a horse does not have any horns, therefore, शृङ्गस्थानीयः, where horns should have been. Or, हिरण्यवत् शृङ्गं दीप्तिर्यस्य, having a radiance like gold.

Ayo asya pādāḥ, his feet are made of iron (or of bronze or copper).

Manojavāḥ, मनोवत् जवो वेगो येषां ते, whose speed is like that of the mind.

Avāra, inferior, न्यूनः ।

Haviradyam, अद्यं अत्तुं योग्यं हविः, food which is worth eating.

Yo arvantam prathamam adhyaṭiṣṭhat, (the same Indra appeared inferior to you), who was the first to ride this horse.

21. **Īrmāntāsaḥ silikamadhyamāsaḥ**, ईर्मन्तासः, ईर्मः प्रेरितः अन्तः शरीरप्रान्तः येषां, पृथूरस्काः पृथुजघनाः, with well-developed breasts and haunches. सिलिकमध्यमासः, सलग्नमध्यमाः कृशोदराः, slender-waisted; allusion to a troop of horses. This may also refer to the horses of the Sun's chariot. According to Yāska, the Ādityas are the Sun's horses. With well-formed haunches, symmetrical flanks, together the spirited divine coursers make efforts like swans in rows, when they, the steeds, have reached the celestial path.

Śūraṇāsaḥ, spirited. From √शु to go. Also, शूरणो रविः, तत्सम्बन्धितः, belonging to sun.

Divyāso atyāḥ, divine coursers.

Ākṣiṣuḥ, व्याप्नुवन्ति, spread along.

Divyam ajmam, celestial path; divine battle.

Śreṇiśaḥ, श्रेणीभूताः, बद्धपंक्तयः, moving in rows.

22. **Patayiṣṇu**, पतनशीलं, उत्पतनशीलं वा, speedy; made for fast speed or flight as if.

Vāta iva dhrajīmān, वात इव वेगवत्, swift as wind.

Tava śṛṅgāṇi, शृंगस्थानानि लोमानि, your hair of mien. Also, शृंगाणि दीप्तयः, brilliance. Perhaps it means hoofs here (Griffith).

Viṣṭhitāḥ, विविधं स्थितानि, विद्युच्चन्द्रार्काग्निषु स्थितानि, present in various forms such as lightning, moon, sun and fire.

Aranyeṣu jarbhurāṇaḥ, moving with restless heat in forests. दवाग्निरूपेण, in the form of forest fires.

It appears, here *arvan* is the sun, which flies in the sky, is of fast speed, and whose radiance is seen in various forms.

23. **Vājī arvā**, वेगवान् अश्वः, the speedy horse.

Śasanam, शंसन्ति हिंसन्ति यस्मिन् तद् युद्धं, the battle, where warriors slay each other. Also, the place of immolation. Also, the place of rest.

Devadrīcā, देवान् प्रति अञ्चितेन, meditating upon gods or godliness, or the bounties of Nature.

Ajaḥ, evening dusk, which precedes the setting sun.

Rebhāḥ kavayaḥ, worshippers and visionary wise people.

According to the ritualists, a goat (अजः) is tied to the sacrificial horse and lead in front of him. However, it sounds awkward.

24. **Paramaṁ sadhastham**, the highest or the loftiest place.

Arvān, अर्वा, the horse. अर्वान् in place of अर्वा is permissible in the Veda.

Pitaram mātaram ca, father and mother, द्यावापृथिव्यौ, heaven and earth.

Vāryāṇi, वरणीयानि भोग्यवस्तूनि, nice things to enjoy; prosperity.

Dāśuṣe, to the donor sacrificer.

25. The verses 25—36 constitute an Āprī hymn.

Duroṇe, गृहे, in the house.

Mitramahaḥ, मित्रान् महति पूजयति यः सः, supporter of friends.

Cikitvān, चेतनावान्, observant; discerning.

Kaviḥ pracetāḥ, full of vision and wisdom.

26. **Ṛtasya pathaḥ**, paths of truth. पन्थानः ।

Sujihva, fair-tongued.

Ṛndhan, exalting, समर्धयन् ।

Manmāni, ज्ञानानि, holy thoughts.

27. **Dhiyandhāḥ**, प्रज्ञायाः कर्मणो वा धारयितारः, possessors of wisdom or action.

Ubhayāni havyā, both types of offerings; libations of soma juice and offerings of clarified butter, rice-cakes etc; or, drinks and eatables.

28. **Yahva**, mighty; great. **Hotā**, arouser; invoker.

Ājuhvānaḥ āyāhi, being invoked by us come here. Also, inviting other deities may you come.

29. **Pradiśa**, by the holy commandment. श्रुतिवाक्येन ।

Ahnām agre, at the day-break.

Vastoh, to cover; वसनाय आच्छादनाय ।

Vṛjyate, प्रस्तीर्यते, is spread over.

30. **Janayaḥ**, जायाः, wives. **Śumbhamānāḥ**, आत्मानं शोभयन्त्यः, adorning themselves.

Vyacasvatiḥ urviyāḥ, large and expansive.

Vi śrayantām, may open wide.

Viśvaminvāḥ, विश्वं एति गच्छति यासु ताः, through which all the beings pass or whole of the universe passes.

31. **Suṣvayanti**, परस्परं हसन्त्यौ, smiling to each other.

Upāke, close to each other.

Divye yoṣaṇe, two celestial damsels.

Śukraṇiśaṁ śriyaṁ dadhāne, wearing bright and dark appearances or beauty.

Surukme, adorned with ornaments.

32. **Prathamā**, first and foremost.

Yajadhyai, यजनाय प्रचोदयन्तौ, urging to perform sacrifice.

Vidatheṣu, यज्ञेषु, in sacrifices or assemblies.

Kārū, कर्तारौ, active workers; servants.

Prācīnaṁ jyotiḥ, ancient light; old usages. Also, the Āhavanīya or sacrificial fire.

Diśantā, दिशन्तौ, guiding; leading; directing.

33. **Manuṣvat**, मनुष्यवत्, like a man; thinking or meditating. **Tūyam**, तूर्णी, क्षिप्रं, quickly; instantaneously.

Syonam, सुखं यथा स्यात् तथा, comfortably.

Svapasaḥ, शोभनं अपः कर्म यासां ताः, whose actions are good; inspiring good actions.

34. **Apimśat**, सुचित्रिते अकरोत्, आवृतानि अकरोत्, gave form to; made them of beautiful form.

Iṣitah, प्रेषितः, प्रेरितः, urged by. .

Yakṣi, यज, may you worship.

35. **Tmanyā**, आत्मना, by yourself; with your own grace.

Pāthah, हविः, अन्नं, sacrificial material; food.

Madhunā ghr̥tena, with delicious clarified butter; मधुना घृतेन च, with honey and butter.

Śamitā, शान्तिकरः, soothing. **Devaḥ**, दिव्यगुणो मेघः, cloud divine.

36. **Sadyo jātaḥ**, as soon as it is born.

Vyamimitā yajñam, makes the sacrifice.

Purogāḥ, अग्रगामी, forerunner.

Pradiśi, under his direction. Also, in the eastern side.

Rtasya vāci svāhākṛtaḥ, dedicated to the truthful speech.

37. This and the following 20 verses are in the praise of the instruments of war. युद्धोपकरणानि स्तूयन्ते ।

Maryāḥ, मनुष्याः, O men. Mahīdhara renders it as *maryāya*, for men; to men.

Ketuṁ aketave, peśo apeśase, केतुं प्रज्ञानं, पेशो रूपम्, bestowing knowledge on ignorant and shape on shapeless (form on formless).

Saṁ uṣadbhiḥ, उषाभिः सह, with the dawns. Also, with the aspiring ones. Also, with those who perform *agnihotra* etc. by kindling sacrificial fire (Mahīdhara).

38. In praise of armour (कवच).

Jīmūtasya pratikam, मेघस्य मुखमिव, like the face of a thunder-cloud. Just as a cloud is formidable due to thunder, lightning and torrential rain, so the front of the army becomes formidable due to elephants, horses, infantry, pointed weapons and loud bands of music.

Samadām, समदशब्दः संग्रामवचनः, of the battles.

Upasthe, उत्संगे, in the lap of.

Varmī, a warrior clad in armour.

Anāviddhayā tanvā, अक्षतेन शरीरेण, with your body unpierced or uninjured.

Varmaṇo mahimā, strength of the armour.

39. **Ājim**, संग्रामं, battle.

Tīvrāḥ samadaḥ, keenly contested battles.

Apakāmam, मनोरथाभावं, devoid of desire (to fight and win); desire leaves him.

40. **Jyā**, प्रत्यञ्चा, bow-string.

Vakṣyantī iva, as if desirous of whispering some thing.

Karṇam āganiganti, कर्ण आगच्छति, approaches the ear.

Śīṅkte, from शिजि अव्यक्ते शब्दे; अव्यक्तं शब्दं करोति, making indistinct noise.

Yoṣeva, कामिनी इव, like a passionate damsel. Just as an impassioned woman whispers something, even so.

Dhanvan, धन्वनि, on the bow.

Samane pārayantī, संग्रामे विजयं कुर्वन्ती, winning victory in the battle.

41. **Ārtñī**, धनुषः कोटीः, the two bow-ends. The extremities of the bow where the string is attached.

Samanā iva yoṣā, like a passionate damsel sympathizing (with her husband). Also, two women, with a common husband and of friendly mind (Mahīdhara). According to him, 'yoṣa' is used in place of 'yoṣe' (two women).

Sainvidāne, of one mind; moving concurrently; making signs to each other; in unison.

Viṣphurantī, harassing (the foe).

42. **Iṣudhiḥ**, तूणः, quiver. **Ninaddhaḥ**, बद्धः, slung.

Bahvīnām pitā, अनेकानां इषूणां पिता पालयिता, supporter of many arrows.

Bahuḥ asya putraḥ, बहुः इषुसमूहः अस्य पुत्रः, a bundle of many arrows is its son.

Ciścā kṛnoti, makes much 'ci ci' noise; clang and cry.

Samanā avagatya, संग्रामान् ज्ञात्वा, knowing of the battles.

Saṅkāḥ pṛtanāḥ ca, opposing bands and armies.

43. **Suṣārathiḥ**, सु सारथिः, good charioteer; good chariot-driver.

Abhīśūnām, of the reins.

Panāyata, पूजयत, praise or admire.

Manah paścā anu yacchanti, वशवर्तिनं कुर्वन्ति, control from behind, or according to the will (of the driver).

44. **Vṛṣapāṇayaḥ**, वृषाः अश्वाः पाणौ हस्ते येषां ते वृषपाणयः अश्ववाराः, those who keep and yoke horses; grooms. Also, raising the dust with their hoofs.

Vājayantaḥ, moving fast; √वज गतौ । Also, battling; वाज इति संग्रामनाम । Also, showing vigour; वाजः बलम् ।

Anapavyayantaḥ, not retreating; never flinching.

Amitrān avakrāmantaḥ prapadaiḥ, खुरैः रिपून् आक्रामन्तः, trampling the enemies with their hoofs or forelegs.

Śatrūn kṣiyanti, destroy foes.

45. **Ratha**, the chariot is praised here.

Rathavāhaṇam, रथं च तद् वाहनं, chariot, the vehicle (is its name).

Yatra haviḥ, āyudhaṁ, varma nihitam, wherein are placed supplies (हविः), the weapons (आयुधं) and the armour (वर्म).

Śagmam, सुखकरं, comfortable.

Viśvāhā, सर्वदा, always; on all days.

Rathaṁ sadema, may we sit or ride in the chariot. Also, pay tributes to the chariot.

46. This verse has no verb. The word *pitarah*, has been translated as *pālayitārah*; Uvaṭa and Mahīdhara both have suggested that 'ईदृशा नरा अस्माकं रथगोप्तारो भवन्तु' will have to be added to make the meaning complete.

Rathagoptārāḥ, defenders of the chariot.

Svādu ṣaṁsadaḥ, स्वादुषु भोज्येषु सीदन्ति ये ते, those who revel in delicious foods. (Dayā.). Also, those who relish the assemblies. Revelling in savoury spoils.

Kṛcchreśriṇāḥ, कृच्छ्रे कष्टे श्रीयन्ते सेव्यन्ते ये ते, those who are called upon at the time of difficulties; protectors in calamities.

Śaktivantaḥ, शक्तिः सामर्थ्यं आयुधं वा येषां, full of strength, or armed with spears.

Gabhīrāḥ, unruffled by reverses; resolute.

Amṛdhrāḥ, न मृद्भाः मृदवः, hardened (in body and discipline also).

Satovīrāḥ, of heroic valour. Also, fighters in favour of good as against evil.

Uravaḥ, विशालाः, huge; robust.

Vrātasāhāḥ, व्रातान् शूरसमूहान् सहन्ते अभिभवन्ति ये ते, those who take on and defeat numerous hordes of enemies.

47. This verse, which is grammatically difficult, seems out of place here. Nothing concerned with the war is praised here.

Anehasā, नास्ति एहः अपराधो ययोः ते, faultless.

Somyāsaḥ, presenters or drinkers of soma juice (herbal drinks). Also, of mild temperament.

Aghśamsaḥ, evil-minded or wicked person.

48. This and the next verse are in the praise of *iṣu*, the arrow.

Vaste, धारयति, puts on. **Suparṇam**, पक्षिपिच्छं, feather of a bird.

Mṛgaḥ, deer; deer's horn, which is used as a point of arrow. Also, मृगयते वेध्यं, one that seeks the target.

Gobhiḥ sannaddhā, bound with sinews of a cow. The bow-string is made with the sinews of a cow.

Prasūtā patati, it alights where directed or aimed at.

49. **Rjīte**, ऋजुः सरला इति: गतिर्यस्य, straight-flying. **Pari vṛndhi**, परिवर्जय, spare us. Also, protect us.

Somaḥ, the blissful Lord. **Aditiḥ**, the Eternity or Infinity.

50. The whip is praised here.

Aśvājani, कशे, O whip for horses!

Sānūni, मांसोपचितानि अङ्गानि, fleshy parts: thighs.

Jaghanān, flanks; haunches.

Samatsu, संग्रामेषु, in battles.

51. **Hastagnaḥ**, प्रकोष्ठादित्राणं, a brace, the armour for fore-arms.

Bāhuṃ pari eti, sorrounds the arm.

Jyāyāḥ hetim pari bādhamānaḥ, giving protection from the abrasions of the bow-string.

Pumān pumāmsam pari pātu, let a man (worthy of the name) protect his combatant companion on every side or at all costs.

Bhogaiḥ, देहैः, with its convolutions.

52. **Vīḍvaṅgaḥ**, वीडु शब्दः दृढवचन, strong or firm in body.

Pratarṇaḥ, प्रतरन्ति अनेन संग्रामान्, protector in battle.

Suvīraḥ, manned by brave soldiers.

Gobhiḥ sannaddhaḥ, गोविकारैः चर्मभिः बद्धः, secured with leather straps.

Vīḍayasva, be firm; prove sturdy.

Āsthātā, आरोढा, the rider.

Jetvāni, जेतव्यानि रिपुधनानि, wealth of the enemies that must be won.

53. **Divah**, from heaven, the sky. **Ojah**, strength.

Sahaḥ, power of endurance; firmness.

Gobhiḥ, गोविकारैः, with sinews and leather straps.

Yaja, show respect to; take care of.

54. The chariot is addressed to here.

Anīkam, मुखं, front; vanguard.

Mitrasya garbhaḥ, सूर्यस्य केन्द्रस्थानं इव, bright as the centre of the sun.

Nābhiḥ, नभ्यते हन्यते अरिः येन, शत्रुहननसाधनं, weapon to kill the enemy; weapon of Varuṇa.

55. **Upa śvāsaya**, उपशब्दय, resound with your beatings.

Dundubhiḥ, drum; war-drum.

Viṣṭhitam, स्थिरं, stationary. **Jagat**, movable.

Śatrūn apa sedha, drive away the enemies.

Durāt davīyaḥ, दूरात् दूरतरं, far and farther away.

56. **Ākrandaya**, make our enemies cry aloud.

Ādhā, आधेहि, fill us with.

It may mean : make our enemies cry and put strength and vigour in us. Or, with your sound arouse strength and vigour in us.

Niṣṭanihi, scare away.

Ducchunā, those who take delight in harming us. Also, दुष्ट शुन इव, those who are like biting dogs. Also, misfortunes.

Indrasya muṣṭiḥ, fist of Indra; instrument of punishment.

57. **Amūḥ**, those (armies).

Ā aja, आक्षिप, throw away; drive away; thrust back.

Pratyāvartaya, turn back. **Ketumat**, प्रज्ञानवत्, as a signal.

Vāvadīti, अत्यन्तं वदति, is sounding again and again.

No **naraḥ**, अस्माकं योधाः, our warriors.

Aśvaparnāḥ, mounted on horses.

Rathinaḥ, those who fight riding the chariots; car-warriors.

58. These verses, 58–60 are supplementary to the lists given in chapter XXIV and seem to be out of place here.

Śyāmaḥ, dusk-coloured. **Śitipṛṣṭhaḥ**, white-backed. **Śilpaḥ**, dappled. **Kalmāṣaḥ**, black with white spots. **Sāmhitaḥ**, strong-limbed. **Adhorāmaḥ**, one with dark underbelly.

Ekaśitipāt petvaḥ, a ram with only one white foot.

59. **Anīkavān**, the leader having the army; or one, who remains always in the fore-front of the battle.

Petvaḥ, मेषः a ram.

60. Dedications of oblations to various divinities praised with the metres, hymns and sāmāns named in the verses. Agni, Indra, Viśvedevas, Mitrāvaruṇa, Bṛhaspati, Savitā, Aditi, Vaiśvānara Agni and Anumati are the deities mentioned here.

Anumati, the grace Divine.

Adityai viṣṇupatnyai, Aditi is the mother of all the Ādityas, and wife of Kaśyapa, the Prajāpati. Thus Viṣṇu is the son of Aditi. But here and in a passage of Taittirīya Sāmhita only Aditi is mentioned as his wife.

CHAPTER XXX

According to the ritualists, chapters XXX and XXXI deal with the Puruṣamedha yajña or Human sacrifice, an old established custom among almost all nations of antiquity. This ceremony was performed by a Brāhmaṇa or a Rājanya, i.e. a Kṣatriya, and was expected to obtain for the sacrificer universal pre-eminence and every blessing which the Aśvamedha sacrifice failed to secure. The ritual resembles in many respects that of the Aśvamedha; man, the noblest victim being actually or symbolically sacrificed instead of the horse, and men and women of various tribes, figures, complexions, characters and professions being attached to the sacrificial stakes in place of the tame and wild

animals enumerated in Book XXIV. These nominal victims were afterwards released uninjured and so far as the text of the Śukla Yajurveda goes, the whole ceremony was merely emblematical, a type of the allegorical self-immolation of Puruṣa, Embodied Spirit or the Cosmic Man. (Griffith).

But Dayānanda does not agree with this. According to him these mantras are not meant for this purpose. First four verses of this chapter are prayers to God.

1 and 2. Same as Yv. XI. 7 and III. 35.

3. **Savitaḥ**, O Impeller Lord. **Duritāni**, पापानि, evils.

Bhadram, कल्याणं, good or auspicious.

Parāsuva, दूरे गमय, drive away. **Āsuva**, आगमय, bring to us.

4. **Vibhaktāram**, विभज्य दातारं, distributor.

Vasoḥ, of bounty. **Rādhasaḥ**, of wealth.

Citrasya, अद्भुतस्य, of wonderful.

Nṛcakṣasam, who observes all men.

5. This and the following 17 verses contain no verb at all. It has to be imagined. The ritualists have imagined that certain types of victims (men and women) are to be tied to the wooden stakes for certain deities. We have followed a different line.

Brahmaṇe, for intellectual pursuits.

Kṣatrāya, for defence of the weak.

Marudbhyaḥ, for sustenance of people; or पश्वादिभ्यः, for the subjects such as cattle. (Dayā.). **Tapase**, for hard work.

Klībam, नपुंसकं, impotent; eunuch.

Ayogūm, अयसः लोहस्य गन्तारं, a swordsman; a robber.
Ākṛayāya, आक्रमणाय, for attack.

Puñścalūm, a harlot.

6. **Nariṣṭhā**, influencing men.

Bhīmalām, भयंकरं, dreadful; fierce-looking.

Śailūṣam, street-singer. **Narmāya**, for past-time. **Kārim**, a joker. **Medhāyai**, for wisdom or dexterity. **Takṣāṇam**, carpenter.

7. **Tapase**, for heating or baking. **Māyāyai**, for astonishing inventive works. **Karmāra**, blacksmith. **Vapam**, a gardener. **Antakāya**, for killing to finish.

8. **Nadībhyah**, for working on rivers.

Rkṣikābhyah, for boats. Also, a class of evil spirits mentioned in the Atharva Veda XII. 1.49 in connection with lions, tigers, hyenas and wolves. (Griffith).

Puruṣa-vyāghra, a tiger-man. **Gandharva**, singer. **Apsaras**, dancing girl. **Vrātya**, uncultured person. Also, the chief of a band of nomad non-conformists of Āryan extraction, but absolutely independent and not following the Āryan or Brāhmanist way of life. **Prayug**, experimentation; one who experiments. **Apratipadam**, a dare-devil.

Ayebhyah, for dice-playing. **Īryatāyai**, for excitement.

Bidalakārīm, वशविदारिणी, a bamboo-splitter woman.

Kaṇṭakikārīm, who works with thorns or makes combs .

9. **Sandhi**, illegitimate connection. **Parivittam**, ऊढे कनिष्ठे अनूढम्, unmarried person, while his younger brother is married. **Parivividānam**, अनूढे ज्येष्ठे ऊढवन्तं, a married person while his elder brother is unmarried.

Edidhiṣuḥ patim, husband of a married woman, whose elder sister is unmarried. **Peśaskārīm**, रूपकर्त्री, a woman who embroiders. **Samjñānam**, rendezvous. **Prakāmodyāya**, for rousing sexual instinct. **Varṇāya**, for acceptance, or canvassing. **Upadām**, briber.

10. **Utsāda**, disturbance. **Dvārbhyaḥ**, for door-keeping.

Prajñāna, insight. **Āśikṣāyai**, for thorough education.

Abhipraśninam, cross-examiner. **Praśnavivāka**, judge.

11. **Armebhyaḥ**, for elegant carriage. **Irāyai**, for food-grains. **Kīnaśa**, farmer (किसान in Hindi). **Śreyase**, for welfare. **Anukṣattāram**, faithful assistant.

12. **Bhāyai**, for fire. **Prabhāyai**, for light.

Bradhna, horse. **Viṣṭapam**, पन्थानं, path.

Ava ṛtyai vadhāya, for painful murder. **Medhāya**, for cleanliness. **Prakāmāya**, for pleasure.

13. **Ṛti**, assault. **Kṣattāram**, door-keeper (प्रतीहारं).

Aupadraṣṭryāya, for disclosing secrets. **Parīṣkandam**, a running footman. **Ariṣṭi**, safety.

Bhāgadugham, collector of taxes or contributions.

14. **Ayastāpam**, iron-smelter. **Nisaram**, constant walker; or remover. **Yogāya**, for welding; or for yoking. **Abhisartāram**,

an assailant; or one coming for condolence. **Triṣṭhinam**, a tripod.

Vapuṣe, for fitness of body. **Śilāya**, for virtue.

Nirṛtyai, for misery. **Yamāya**, for controlling.

Asūm, न सूते या तां, a childless woman.

15. **Yamāya**, for a twin. **Atharvebhyaḥ**, for charm-makers. **Avatokām**, a woman prone to miscarriage.

Paryāyiṇīm, a wayward fickle woman.

Avijātām, a woman, who does not bear any child.

Atītvarīm, a very sexy woman; or a woman who exceeds. **Atiṣkadvarīm**, a woman with much menstruation; or who transgresses.

Vijarjarām, a worn out woman; old and feeble woman. **Paliknīm**, a grey-haired woman. **Ṛbhubhyaḥ**, for tanners. **Ajinasandham**, चर्मसन्धातारं, a hide dresser.

Carmamnam, a currier (चर्मभ्यासकरम्).

16. **Upasthāvarābhyaḥ**, for standing waters. **Naḍvalābhyaḥ**, for ponds. **Vaindam**, विन्दो निषादापत्यं, son of a tribal. **Śauṣkala**, a fish-seller (मत्स्यजीविनम्).

Mārgāram, a deer-hunter; or one who gropes for fish. **Kaivartam**, a boatman; or a fisherman. **Tīrthebhyaḥ**, for fords. **Āndam**, बन्धनकर्तारं, a builder of barrages. **Mainālam**, a skilled fisher.

Svanebhyaḥ, for catching sounds. **Parṇakam**, भिलं, a tribal; Bhīla. **Sānu**, hill.

Jambhakam, path-maker. **Kimpūruṣam**, imperfect man; a man without a beard.

17. **Bībhatsāyai**, for obnoxious jobs. **Paulkasam**, a scavenger. **Paścādoṣāya**, for finding faults.

Glāvinam, an unpleasant man. **Sidhmalam**, procurer of comforts; or, a man suffering from leucoderma or leprosy; a leper. **Ārtiyai**, for mischief. **Apagalbham**, a shameless person. **Saṁśarāya**, for extreme violence. **Pracchadam**, प्रच्छेदनकर्तारं, a mincer.

18. **Akṣarājāya**, for winning a dice game.

Kitavam, a gambler. **Ādīnavadarśam**, आदीनवो दोषाः, तान् पश्यति यः तं, दोषदर्शिनं, a fault-finder. **Tretāyai**, for a game of three players; name of a certain game of dice. **Dvāpara**, a game of two players.

Āskandāya, a game with many players. **Sabhā-sthāṇum**, सभायां स्थिरं, a permanent judge.

Govyaccham, a person who slaughters cows.

Carakācāryam, a leader of cheats' gang.

19. **Pratiśrutkāyai**, for fulfilment of a promise. **Ghoṣāya**, for public announcement. **Bhaṣam**, a shouter. **Antāya**, for reaching a conclusion. **Āḍambarāghātam**, a drummer. **Avarasparāya**, for sending a signal from one to the other.

Vanapam, a forest-guard or ranger. **Dāvapam**, forest fire guard.

20. **Yādase**, for fish. **Śābalyām**, शबरी, a tribal woman. **Mahase**, for grandeur; for reputation.

Nṛttāya, for folk-dance. **Tūṇavadhmam**, a flutist. **Pāṇighnam**, a clapper.

Talavam, a foot clapper.

21. **Pīvānam**, a fat man. **Pīṭhasarpinam**, a cripple, who crawls with his back. **Cāṇḍāla**, disposer of dead bodies. **Vamśa-nartinam**, a pole-dancer. **Khalatim**, a bald-headed man.

Haryakṣam, a green-eyed man. **Kirmiram**, a person with spotted skin. **Kilāsam**, a man suffering from leprosy or leucoderma. **Piṅgākṣam**, brown-eyed man. **Śuklam**, fair; white.

Kṛṣṇam, black; dark.

22. **Atikulvam**, too much hairless. **Māgadhaḥ**, a bully.

Puṁścalī, a harlot; वेश्या । **Kitavaḥ**, द्यूतव्यसनी, a gambler. **Klibaḥ**, नपुंसकः, an eunuch.

Atiśuklam, very fair-coloured. **Atikṛṣṇam**, very dark-coloured.

CHAPTER XXXI

This Chapter describes the Cosmic Man, in fact the Supreme Being, who has been visualized in the form of a man, the best and the highest creation in the world. According to Mahīdhara, He is full of knowledge of Himself and supreme bliss. He is embodied in the Constellations (लोक), Time (काल), Fire (अग्नि) etc.; He is the cause of creation, sustenance and destruction (birth, life and death) of man; He is bestower of heaven, heavenly bliss and ultimate release (मोक्ष); and an embodiment that allows the synthesis of knowledge and action. 'Sacrifice is His soul' (यज्ञो वा अस्य आत्मा भवति इति श्रुतिः).

Sacrifice or immolation of Cosmic Man is the origin of all creation. Perhaps the idea is that unless a man sacrifices himself nothing worthwhile is created. Puruṣamedha is a symbolic representation of such sacrifice.

1. **Puruṣa**, Man; Cosmic Man; embodied spirit, regarded as soul and origin of the universe; life-giving principle of living beings.

Sahasra, सहस्र शब्दो बहुत्ववाची, numerous; thousands; literally, a thousand, but is not meant here. Mahīdhara gives an interesting argument : Suppose *sahasra* means a thousand, then the problem will be that He, with a thousand heads and only with a thousand eyes, will have only one eye in one head; that will be an awkward position. It is, therefore, wise to translate it as 'thousands of heads' etc.

Atyatiṣṭhat daśaṅgulam, सर्वतः भुवनकोशस्य भूमिं स्पृत्वा दशाङ्गुलं अत्यतिष्ठत्, touching all the surfaces of all the constellations, stars, planets (ग्रह) the Earth, Mars, Venus etc. and the satellites (उपग्रह), the moon etc., He exceeds it by ten finger-breadths on all sides. Again, the ten finger-breadths is not the exact measure, but denotes only 'much more'.

Some translators have imagined that the heart of a man, measures ten finger breadths, and it is in the heart, where He (God) resides. Some have suggested that the heart stands ten fingers breadths above the navel, therefore the heart is mentioned here. This explanation seems to be unwarranted. The anatomical heart, that stands ten finger breadths above navel, cannot reasonably be considered as the abode of the Supreme God.

2. **Idam**, whatever is present (वर्तमानं), in contra-distinction of भूतं (past) and भव्यं (the future).

Amṛtasya, of that which is not mortal.

Yat annena atiroati, that which grows by consuming food, that is mortal. Lord of all the mortals and of the immortals and the immortality.

3. **Etāvān asya mahimā**, this much should be enough to show His greatness, but He is much more than this.

Pādaḥ, a quarter; one fourth part.

Amṛtam, विनाशरहितं, immortal. Whatever is visible, is mortal, subject to creation and destruction; it is only one fourth part of the Cosmic Man; three fourths of Him is invisible and not subject to any change or destruction. In fact, there is no creation or destruction, it is only the change, which is perceived as creation or destruction. But a larger part of the Cosmic Man is not subject to any change.

4. **Sāśana** and **anaśana**, that eats and that which eats not; living and non-living beings (चेतन-अचेतन)। Also, स्वर्ग, heaven, where the soul finds various enjoyments, and मोक्ष, ultimate release, where there is no sorrow or pain, nor any pleasure or enjoyment.

5. **Virāt**, Virāj (Virāt in the nominative case) is said to have come in the form of the mundane egg, from the Ādi Puruṣa, the primeval Puruṣa, or presiding Male or Spirit, who entered into this egg, which He animates as its vital soul or divine principal.' Or, Virāj may be 'the female counterpart of Puruṣa, as Aditi of Dakṣa' in Rv. X. 72.4-5. (Griffith). विराट् ब्रह्माण्डदेहः, universal form of the God Supreme. Super-luminescence.

Virājo adhi pūruṣaḥ, from Virāj again man was born. According to Mahīdhara, from the God Supreme (ब्रह्म) Virāj was created and the God Supreme having entered into Virāj was born as soul (जीव).

6. **Tasmāt yajñat sarvahuṭaḥ**, from that sacrifice, in which everything was offered as oblation.

Apparently, some verse is missing here, which is found in the Atharva Veda. The word '*tasmāt*' shows, that there is something previously mentioned to which it refers.

Prṣadājyam, दधिमिश्रितं आज्यं, ghee mixed with curd; various articles of consumption such as ghee, curd etc.

Vāyavyān paśūn, animals or creatures that fly in air. Also, वायुदेवताकान् पशून्, the animals whose presiding deity is Vāyu. 'अन्तरिक्षदेवत्याः खलु वै पशवः' all the animals have the mid-space (अन्तरिक्ष) as their presiding deity. Antarikṣa and Vāyu are closely related. Therefore all the animals belong to Vāyu.

Āraṇyā grāmyāḥ, wild and domestic.

7. **Chandas**, mantras of the Atharva Veda. Ṛk, Sāma, Yajuh and Atharva, all the four Vedas.

8. **Ubhayādataḥ**, animals having two rows of teeth.

9. **Barhiṣi praukṣan**, placed on the sacrificial altar, and anointed him.

Sādhyāḥ, those who are due to achieve realization; would be enlightened ones. In legend, they are a sort of minor deities.

10. **Vyakalpayan**, विविधं अकल्पयन्, figurized in different forms.

11. **Brāhmaṇaḥ**, intellectual person; one who can think, observe, analyze, invent and teach.

Rājanyaḥ, warrior, administrator, defender of the weak.

Vaiśyaḥ, producer of wealth, farmer, cattle breeder, trader, or industrialist.

Sūdraḥ, one who lacks initiative; incapable of undertaking the professions of the other three categories; who is fit for manual labour under the guidance of other people.

13. Compare the creation-myth of the world-giant Ymir in Old Northern poetry. 'The hills are his bones, the sky his skull, the sea his blood, and the clouds his brains.' See Corpus Poeticum Boreale, II.468. (Quoted by Griffith).

15. **Paridhayaḥ**, enclosing sticks or pillars for the protection of the sacrifice; six shallow trenches dug round the fire and the seventh an imaginary one round the sun. According to Sāyaṇa, seven sacred metres used in the Vedas.

Samidhaḥ, kindling fire-wood. Twenty one kindling woods are : Twelve months, five seasons, three worlds of earth, mid-space, and heaven, and the sun (Mahīdhara). Not a very convincing idea.

16. **Prathamāni dharmāṇi**, the earliest ordinances; the rules made for the governance of the creation.

17. **Tvaṣṭā**, the Supreme Architect of the universe. Also, the Sun.

Agre samavartata, existed prior to (the waters, the earth and the sun).

Viśvakarman, विश्वानि सर्वाणि सत्यानि कर्माणि यस्याश्रयेण तस्मात् सूर्यात्, under whose protection all the genuine actions are performed, the sun.

18. **Tamasah parastāt**, beyond darkness, i.e. ignorance.

19. **Ajāyamānaḥ**, not being born.

Bahudhā vijāyate, is born in many forms.

Yonim, स्थानं, स्वरूपं, origin; abode; true form.

Viśvā bhuvanāni, all the worlds; whole of the universe.

20. **Brāhmāye rūcāya**, ब्रह्मावयवभूताय, to the glare or radiance of the Supreme God; godly glare.

21. **Brāhmaṇaḥ**, a devotee who meditates on God.

22. Śrīḥ, beauty; benignity. Lakṣmīḥ, wealth; prosperity.

Pārśve, two sides. Nakṣatrāṇi, constellations.

Vyāttam, विकासितं मुख, gape, open mouth.

Iṣāṇa, इच्छ, wish it for me; give it to me.

CHAPTER XXXII

This chapter attempts to describe the Puruṣa, the Supreme Deity, who creates, controls, sustains, or changes the shape of the universe. It is not easy to describe the said Deity, still some effort is made to give an idea as far as the language can go. This chapter is called 'Tadeva Upaniṣad' also, because it begins with the words 'tad eva'.

According to the ritualists, this and the following two chapters contain the texts and the formulas to be used at the performance of *sarvamedha yajña* or the sacrifice for universal success and prosperity. The Sarvamedha is a ten-day ceremony and it is considered to be more important than even the Puruṣamedha. After performing this sacrifice, the sacrificer has to leave his home and go to wilderness for the rest of his life.

1. Tadevāgniḥ, He is the fire. He manifests Himself in the form of fire, sun, wind and the moon etc. therefore He is to be worshipped. 'Agni' means adorable also.

Āditya, the sun. Also, infinite and undivided.

Vāyu, the wind. Also, pervading and vital.

Candramas, the moon; also, blissful.

Śukram, the venus; also bright; semen; primeval seed.

Brahma, the Supreme Being (परम सत्ता).

Tā āpaḥ, those celebrated waters, oceans, clouds, and the snow caps covering the mountains and the polar regions.

Prajāpatiḥ, the Lord of all the creatures.

2. **Nimeṣāḥ**, all those, that blink. ये निमिषन्ति । All the living creatures. Also, the stars, that blink (twinkle); time-factors.

Vidyutaḥ, विशेषेण द्युतिमतः, from Him, who shines like lightning (the brightest conceivable light).

Na parijabrabhat, न परिगृह्णाति, does not comprehend. Just as one cannot comprehend the exact shapes of the lightning, even so no one knows the apex, middle or lower end of the Supreme Being. स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यते, this Supreme Self is never comprehended.

3. **Pratimā**, प्रतिमानभूतं, something that resembles Him or is like or similar to Him. Also, an image. There is nothing to compare Him with.

Hiraṇyagarbhaḥ etc. these six verses of the Yajurveda XXV. 10-13, XII.102 and VIII.36-37 are to be repeated here to make the meaning of this verse complete.

4. **Devaḥ**, this divinity; the Lord.

Pradiso' nu sarvāḥ, सर्वाः प्रदिशः अनुव्याप्य तिष्ठति, occupies all the regions and the mid-regions; there is no region or direction, where He is not there.

Jātaḥ garbhe antaḥ u, He is born, yet unborn; contradiction to emphasize His extraordinary capability.

Jātaḥ janiṣyamānaḥ, He has been born, still He is being born and is still to be born.

Pratyāṇ janāstīṣṭhati, stands facing each and every man. अचिन्त्यशक्तिरित्यर्थः, the idea to be conveyed is that His power and capability is beyond comprehension.

5. **Ābabhūva**, सम्भावयामास, created. Also, is manifest in.

Ṣoḍaśī, षोडशकलासम्पन्नः, having sixteen refinements. षोडशकलात्मकलिङ्गशरीरोपहितः (Mahīdhara).

Trīṇi jyotīṃṣi, three lights, Agni, Surya and Candramā (the moon).

6. **Dyauḥ ugrā**, (He made) the sky blazing (with the light and heat). Also, उद्गूर्णा, वृष्टिदायिनी कृता, made to shower rains.

Svaḥ, the realm of light. Also, आदित्यमण्डलं, the disc of the sun.

Stabhitam, supports; makes steady.

Nākaḥ, स्वर्गः, heaven; an imaginary world free from sorrow and pain.

Rajaso vimānaḥ, measurer of the regions in the inter-space. Also, वृष्टिरूपस्य जलस्य निर्माता, maker of rains.

Kasmai devāya, to which god or deity? Also, to क, Prajāpati, the Lord of all creatures.

7. **Krandasī**, रोदसी, heaven and earth. Also, two armies fighting each other.

Avasā tastabhāne, अवसा अन्नेन हविरिक्षणेन वृष्ट्याद्युपकार-जनितेन संस्तम्भयन्त्यौ, supporting with food that has been produced

due to rains which in turn are caused due to oblations offered at sacrifices.

Manasā rejamāne, with a thrilling heart.

‘**Apo ha yadbṛhatī**’ and ‘**yaścidāpaḥ**’ these two verses (Yv. XXVII. 25-26) are to be repeated here to make the sense complete.

8. **Venaḥ**, वेनः पंडितः, the wise person; one who knows the secrets of the universe.

Paśyat, पश्यति, beholds. **Sat**, नित्यं, eternal.

Guhā nihitam, as if placed in a cave; secret; something mysterious; difficult to know or understand.

Ekanīḍam bhavati, finds a common nest; just as flocks of birds find shelter in their nests, even so whole of this universe finds shelter in one and the same nest; a common shelter for all.

Saṁ ca vi ca eti, comes together and issues forth. Just as the petals of a flower close in the evening and open out in the morning, even so at the time of creation these worlds come out of Him and at the time of destruction (प्रलय) these close and vanish into Him.

Vibhūḥ, one who is present everywhere.

9. **Trīṇi padāni**, three of His feet; three fourth of His existence.

Pituḥ pitā, father’s father. Father is wiser than son; most wise.

Asat, अस्ति, is.

10. **Tṛtīye dhāman**, in the third abode; the highest heaven, the earth and the mid-space being the two lower abodes.

11. **Parītya**, having gone around; having pervaded. Also, विज्ञाय, having known or realized.

Bhūtāni, all the beings. Also, all the five elements, आकाश, वायु, अग्नि, जल, पृथ्वी।

Lokān, all the worlds, पृथ्वी, अन्तरिक्ष, द्यु लोक।

Rtasya prathamajām, the first daughter of the eternal law. प्रथमोत्पन्ना वेदवाच, the vedic speech that was born first of all.

Atmanā ātmānam abhisamviveśa, with Himself entered into Himself. जीवरूपेण आत्मना परमात्मानं संविवेश, the 'jīva' form entered into Supreme Being. (*Uvaṭa*).

12. **Pari itvā**, परीत्य, having pervaded; having known.

Rtasya tantum, the thread of truth. Also, यज्ञस्य तन्तुं, the thread of sacrifice.

Vicṛtya, समाप्य, having completed. Also, having woven.

Tadapaśyat tadabhavat tadāsīt, तदपश्यति तदभवति तदस्ति, He sees it, becomes it and still is it. 'तदेव सन्तस्तदु तद्ववाम', we are that and still we become that.

13. **Ayāsiṣam**, याचे, I beg for.

Sanim medhām, wealth of wisdom; सनिं = धनम्; also, wealth and wisdom.

Sadasaspatim, सदः यज्ञगृहं तस्य पतिं अग्निं, the Lord of the sacrificial house; Agni is the Lord of sacrifice.

14. **Pitarah**, fathers, manes; elders.

Devāḥ, gods; deities; learned people.

Medhā, wisdom.

16. **Brahma**, intellectual power. **Kṣatram**, valour; ruling power; will and power to defend the weak.

Śriyam aśnutām, may achieve glory; may grow and prosper.

Tasyai te, to you the splendour (श्रियै).

CHAPTER XXXIII

According to the ritualists, the formulas for Sarvamedha yajña are continued in this chapter. First seventeen mantras are called Puroruk. These are a litany of Agni.

1. **Ajarāsaḥ**, never-exhausting.

Arcad dhūmāsaḥ, emitting sweet-smelling smoke.

Śviticayaḥ, whitening. **Śvātrāḥ**, श्वात्र शब्दः क्षिप्रवचनः, क्षिप्रफलप्रदाः, quick-acting; rewarding quickly.

Bhuraṇyavaḥ, भरणकर्तारः, sustainers.

Somāḥ, pleasing like Soma, the divine elixir.

Damām aritrāḥ, दमां गृहाणां अरित्राः रक्षकाः, protectors of homes.

2. **Vṛthak**, पृथक्, diversely; in different directions.

3. **Yajā naḥ mitrāvaruṇā**, bring Mitra and Varuṇa to us. **Mitra**, source of light. **Varuṇa**, source of bliss.

4. Same as XIII. 37.

5. **Virupe**, different in form.

Svarthe, सु शोभनोऽर्थो ययोः ते, working for praiseworthy goals.

Dhāpayete, those two nourish (a child each).

Hariḥ, हरितवर्णोऽग्निः, golden-coloured fire. Also golden coloured sun.

Śukraḥ, bright (sun). Or, bright (moon). Dawn and dusk rear one child each, the sun and the fire (or moon) respectively.

6. Same as III.15.

7. **Trīṇi śatā trī sahasrāṇi triṃśat ca nava ca**, three thousand three hundred and thirty nine (*devas*). In the Vaiśvadeva Nivid, i.e. the Formula for Invitation to All gods, the number of devas is said to be 3 times 11; 33; 303 and 3003, the total being 3339. **Ghṛtaiḥ**, with melted butter; also, loving devotion.

Asmai barhiḥ astraṇan, they spread sacred grass for him to sit upon; also, they enshrine Him in their worshipful hearts.

Hotā, invoking priest.

8. Same as VII. 24.

9. **Vṛtrāṇi**, adversaries; foemen.

Vipanyayā, by virtuous actions of devotees, विविधया पूजया।

Āhutaḥ, to whom oblations have been offered. **Śukraḥ**, bright; unblemished.

Draviṇasyuḥ, desirous of riches, i.e. oblations.

10. **Somyam madhu**, sweet Soma juice; also, sweet devotional elixir.

Indreṇa, with lightning. **Vāyuna**, with the wind.

Viśvebhiḥ, विश्वेभिः देवैः सह, with all the bounties of Nature.

Mitrasya dhāmabhiḥ, from the sun's quarters.

11. **Iṣe**, for food. **Śardham**, strong; vigorous.

Anavadyam, blameless. **Tejah**, तेजसो हेतुभूतं हविः, oblations that produce light. **Nṛpatim**, to the king, the fire. **Retah**, जगद्बीजभूत जलम्, water, which is the source of all the world; also, moisture.

Yuvānam, परिपक्वरसं मेघं, young clouds.

12. **Śardha**, बलं आविष्कुरु, show your strength; **Dyumnāni**, धनानि यशांसि वा, riches or fame; also, effulgent splendour.

Mahāmsi abhitiṣṭhāḥ, पदभ्यां अभिभव, trample down the forces of those who hate us, or of our adversaries.

Jāspatyam, in place of जायापत्यं, affection between man and his wife. **Suyamam**, well-knit (bond of affection).

13. **Vavṛmahe**, we elect or select you. **Mandratamam**, most delightful; also, deserving praise.

Arkaśokaiḥ, दीप्तैः मन्त्रैः, with sacred brilliant praises.

Indram, lightning. **Vāyu**, wind.

Nṛtamāḥ, best of men; the leaders.

14. **Svāhutaḥ**, O piously invoked Lord.

Sūrayaḥ, पण्डिताः, विद्वांसः, learned scholars.

Yantāraḥ, निगृहीतेन्द्रियाः, whose sense-organs are under their control.

Maghavānaḥ, opulent. **Dayanta gonām**, those who give away cows as charity.

15. **Śrutkārṇa**, शृणुतः कर्णौ अर्थिनां वचांसि यस्य स श्रुत्कर्णः तत्सम्बुद्धौ, one, whose ears listen to the prayers of devotees.

Vahnibhiḥ devaiḥ, alongwith the bounties of Nature, who carry the sacrificial offerings.

Sayāvabhiḥ, सह यान्ति ते सयावानः, तैः, with those who always go together.

Prātaryāvāṇaḥ, who go in the morning. Also, to whom offerings are made in the morning.

Barhiṣi sīdantu, may be seated on grassmats. Also, बर्हिः यज्ञः, may participate in the sacred performance of worship.

Mitro arymā, Mitra and Aryaman; and Varuṇa is implied and understood.

16. **Aditiḥ**, mother. In legend, Aditi is the mother of gods. Also, अदीनः, superior. Also, freedom; freest of all.

Āvṛṇānaḥ, समर्पयन्, offering; granting.

Avāḥ, रक्षणं, protection.

Sumṛḍikāḥ, सुखकारी, (be) gracious.

17. **Mahaḥ**, महत्, of the great; great.

Avāḥ, protection; favour.

Samidhānasya, of that, which is being kindled; brilliant.

Anāgāḥ, अनपराधाः, far from sin.

Śarmani, आश्रये, under the shelter of.

Savīmāni, सवीमा प्रसवोजुजा, by the order, or permission.
Savituḥ, of the impeller Lord.

18. Mantras 18–29 are in praise of Indra.

Āpaḥ, waters. **Gavo na**, गाव इव, like sun-rays; also, like cows. **Staryaḥ**, याभिः सोमः सूयते ता गावो वाचः, the words with which Soma juice is pressed out. Also, barren (cows), supposed to be fatter than others.

Ṛtam, सत्यं, the truth. Also, जलं, water.

Jaritāraḥ, worshippers. **Vāyurna**, like the divine wind.

Vājān, nourishment; food. **Dhībhiḥ**, with holy hymns.

19. **Mahī**, two big (cows); mighty.

Ubhā karnā, उभौ कर्णौ, both the ears.

Avatam, protect the fount (source of milk).

Rapsuda, रप्सु इति रूपनाम, तद्वत्तस्ते रप्सुदे, those that give form to. The meaning of this word is uncertain.

20. **Sura udite**, सूरं उदिते, at the sunrise.

Anāgāḥ, free from sins; destroyer of sins.

Suvāti, प्रेरयति, urges forth. **Bhagaḥ**, the Lord of creation.

21. **Rodasyoḥ abhiśriyam**, that which reaches both the heaven and earth.

Vṛṣabham, showerer of benefits.

Rasā, the offering of the liquids (mixture of Soma and milk).

22. **Ātiṣṭhantam**, riding in his chariot (of human form).

Svarociḥ, self-luminous.

Viśvarūpaḥ, omniform. **Amṛtāni tasthau**, stays in the domain of immortality.

23. **Arcā**, O men, worship (Him).

Mandamānāya, स्तुयमानाय मोदमानाय वा, to him who is being praised or who is rejoicing. Or, joy-giving.

Andhasaḥ, of the food. **Viśvābhuve**, pervading all the universe (Dative case).

Rodasī saparyata, heaven and earth acknowledge. **Sumakhaṁ sahaḥ**, power of good actions. **Mahi śravaḥ**, great fame. **Nṛmṇam**, धन, wealth.

24. **Bṛhan it idhma**, verily ample is their fuel. **Bhūri śastam**, great is their fame; or many are their praise-songs. **Svaruḥ**, खड्गः, the sword.

25. **Ā ihi**, आगच्छ, come here. **Matsi**, satisfy yourself. **Andhasaḥ**, with food. **Somaparvabhiḥ**, with drinks of Soma-juice. **Abhiṣṭiḥ**, respected in every sphere.

26. **Śardhanīṭiḥ**, one, whose policy is of strength; believer in 'might is right.'

Vṛtram avṛnot, destroyed, or besieged the evil foe.

Māyinām pra amināt, he overcomes or annihilates the deceivers.

Varpaṇītiḥ, वर्ष इति रूपनाम, by a policy of assuming different forms.

Vyaṁsam, दुष्टं, wicked person.

Rāmyāṇām, रमयन्ति आनन्दयन्ति ये तेषां, परोपकारिणां, of benevolent persons.

Dhena āviḥ akṛnot, brings out or recovers the lost wisdom.

27. **Māhinaḥ san**, being an influential (respected) person. **Ekaḥ yāsi**, you are going alone.

A respected person is expected to have many companions and followers.

Kim te itthā, what is the matter with you?

Samarānaḥ, loitering hither and thither.

Śubhānaiḥ vacobhiḥ saṁprcchase, you are being asked with pleasing words.

Harivaḥ, O possessor of bay horses; or, possessor of radiant thoughts.

Tan no voceḥ, please tell us that.

28. **Āyavaḥ**, मनुष्याः, men. **Pananta**, praise you. **Ūrvam**, सोमं, Soma juice; divine elixir. **Gomantam**, उदकवन्तं, क्षीरवन्तं वा, mixed with water or with milk. **Titṛtsān**, हिंसितुमिच्छन्ति, wish to injure or harm. Also, who desire to press out (Soma juice).

Sakṛtsvam, that which bears a child once only.

Sahasradhārām, अनन्तभोगप्रदायिनी, bestowing countless enjoyments.

Dudukṣan, दोग्धुमिच्छन्ति, want to milk.

29. **Dhiyam**, स्तुतिं, praise song. **Dhiṣaṇā**, वाक्, speech. **Prabhare**, समर्पयामि, I present.

Yat ta ānaje, यस्मात् त्वां व्यनक्ति, because it expresses you, or pleases you.

Utsave prasave ca, अभ्युदये अनुज्ञायां सत्यां च, at the time of some great achievement and at the order of the seniors. Also, पुत्रजन्मादिरूपे उत्सवे, at the festivities of the birth of a son etc.

Sāsaḥim, conqueror of enemies. **Śavasā**, बलेन, by force.

30. Mantras 30–43 are in praise of **Sūrya**, the sun.

Vibhrāt, विविधं भ्राजते, shining brilliantly.

Somyam madhu, sweet Soma juice; or, Soma juice mixed with honey; or tranquilizing sweet drink; divine elixir sweetened with honey.

Yajñapatau, on the sacrificer.

Vātajūtaḥ, as if speeded by the wind; also, speeding like wind.

Avihrutam, अखण्डितं, unhindered; uninterrupted. **Tmanā**, आत्मना, by himself.

31. Same as VII. 41.

32. **Bhuraṇyantam**, पालयन्तं, to him, who sustains or supports others.

Yenā, येन, with which.

33. **Daivyau adhvaryū**, O you two divine priests. The two **Aśvins** are called the divine priests: also, *hotārau*.

Suryatvacā, their skin shining like sun.

Madhvā, मधुरेण हविषा, with sweet supplies; also, with sweetness.

34. **Idābhiḥ**, सुशिक्षिताभिः वाग्भिः, with well-polished speeches. Also, with foods; also, with praises.

Suśasti, सुशस्तिभिः, full of praise.

Savitā, the sun; morning sun; the impeller.

Vidathe, to our sacrifice; sacrificial congregation. **Yuvānaḥ**, young; capable of working hard. **Abhipitve**, अभिमुख्य-गमने, by your participation.

35. **Vṛtrahan**, वृत्रस्य पाप्मनः शार्वरस्य तमसः हन्तः, O destroyer of darkness (of the night). 'वृत्रो मेघे रिपौ ध्वान्ते दानवे वासवे गिरौ' इति कोशः। **Vṛtra** many mean : a cloud, an enemy, darkness, a certain *dānava*, Indra, and a mountain.

36. **Taraṇiḥ**, one that crosses the firmament; also, that which outstrips others in speed.

Viśvam ābhāsi rocanam, you illuminate this beautiful world all around.

37. **Devatvam**, divinity. **Mahitvam**, majesty.

Saṁ jabhāra, संहरते, withdraws into himself (the diffused light).

Kartorvitatam, being shed upon (unfinished) work.

Haritaḥ ayukta, unyokes his horses, as if. Also, draws to himself his yellow rays.

Simasmai, सर्वस्मै, for all. **Vāsaḥ tanute**, spreads her veils, i.e. covers everything with darkness.

38. **Dyoḥ upasthe**, in the middle of heavens.

Mitrasya Varuṇasya abhicakṣe, so that Mitra and Varuṇa may see properly; Mitra finds out the virtuous to reward them and Varuṇa finds out the wicked to punish.

Ruśat pājah, brilliant or radiant power.

Anantam, endless; never-exhausting.

Anyat, some of them; also others.

Kṛṣṇam, dark; darkness.

39. **Baṭ**, बट् इति अव्ययं सत्यार्थं, सत्यं, verily; indeed.

Panasyate, पूज्यते, is respected; worshipped; adored.

40. **Śravasā**, with fame. **Satrā**, सत्यं, surely; indeed.

Asuryaḥ, destroyer of the wicked; also, देवानां असुर्यः, bestower of life on godly people.

Adābhyam jyotiḥ, the light irrepressible.

41. **Śrāyantaḥ**, आश्रयन्तः, going back to; seeking shelter in.

Bhakṣata, विभक्षन्ते विभजन्ते, divide; distribute.

Jāte janamāne, among those who have been born and those who are yet to be born.

Bhāgam, share.

42. **Udita sūryasya**, सूर्यस्य उदयकाले, at the time of sun-rise.

Aimhasaḥ, पापात्, from sin. **Avadyāt**, दुर्यशसः, from ill-fame, or notoriousness.

Niḥ pipṛtā, release us from, निर्मुञ्चत ।

Māmahantām, पूजयन्तु, अङ्गीकुर्वन्तु, may they accept our this prayer.

43. **Āvartamānaḥ**, पुनः पुनः भ्रमणं कुर्वन्, going around again and again.

Kṛṣṇena rajasā, through the dark or obscure regions. **Niveśayan**, arousing; also, putting them on their respective duties.

Bhuvanāni paśyan, observing all the worlds, or regions. कानि साधु कुर्वन्ति कान्यसाधु इति विचारयन्, noting who are behaving properly and who are wicked.

Devaḥ savitā, the refulgent sun.

44. **Viśpatī iva**, विशां पती द्वौ राजानौ इव, just like two kings.

Bīṛiṭe, in the throng of men; also, अन्तरिक्षे, in the mid-space.

Suprayā, सुप्रयाणं सुगमनं, easily moving; also, spread out in a proper way.

Vāyuḥ pūsā ca, the wind and the sun.

Ā iyāte, आगच्छतः, come; arrive.

Uṣasaḥ pūrvahūtau, at the break of dawn. **Aktoḥ**, रात्र्याः अवसाने, at the close of the night. **Niyutvān**, one with yoked horses.

Svastaye viśām, for the welfare of mankind.

45. I invoke all these deities : Indra, Vāyu, Bṛhaspati, Mitra, Agni, Pūṣan, Bhaga, Ādityas and the group of Maruts.

46. **Surādhasaḥ**, शोभनधनान्, having plenty of riches.

47. **Sajātyānām**, among us, who are your kith and kin.

48. **Śardhaḥ pra yanta**, grant us strength and vigour.

Juṣanta, may be gracious to us.

Gnāḥ, देवपत्न्यः, consorts of *devas*.

49. **Ūtaye huve**, I invoke them for protection.

50. **Vṛtrahatye bharahūtau**, वृत्रवधे संग्रामाह्वाने च, at the call for battle and for destruction of evil or of the enemy; or, at the call for battle to destroy the enemy.

Rudrāḥ, cosmic forces of vitality; also, terrible punishers.

Mehanā parvatāsaḥ, showering clouds; also, irrigating mountains. √मिह सेचने ।

Pajraḥ, प्रार्जितधनः, one who has accumulated plenty of money.

Śamsate stuvate, to one who praises and extols.

51. **Arvāñcaḥ**, अस्मदभिमुखाः, be gracious to us; or abide by us.

Vo hārdi vyayeyam, may I win your favour.

Nijuraḥ, नितरां जूर्यते हिनस्ति इति निजूः, तस्मात्, one who is a vicious murderer.

Vṛkasya, in place of वृकात्, from the wolf.

Avapadaḥ kartāt, from him, who works us misfortune.

52. Same as XVIII. 31.

53. **Upa dyavi ṣṭha**, द्यु लोके स्थ भवथ, you stay in the high sky or heaven (द्यु) ।

Agnijihvāḥ, अग्निमुखाः, who receive oblations conveyed by the flame of fire.

Yajatrāḥ, holy ones.

Mādayadhvam, may you rejoice; satisfy yourselves.

54. **Yajñiyebhyaḥ**, to the dedicated persons.

Amṛtatvaṁ suvasi, you grant the gift of immortality; also, you urge them to immortality.

Dāmānam, दातारं, for the donor, liberal giver. Also, रश्मि-समूहं, beams of sun-rays.

Vyūrṇuṣe, you open up; also, spread out. With this mantra, the Sarvamedha ceremony comes to an end.

55. **Vāyum**, to the Lord of the vital wind.

Bṛhadrayim, possessor of vast riches.

Viśvavāram, सर्वस्य वरणीयं, coveted by all.

Rathaprām, रथं पूरयति इति रथप्राः, filler of the chariot.

Prayajyo, to his adorer. Also, O sacrificer.

Dyutadyāmā, one with bright path; द्युतत् याम यस्य सः ।

56. Same as VII. 8.

57. **Pūṭadakṣam**, पूतं दक्षं यस्य, one of holy strength; also, source of light of bliss.

Riśādasam, destroyer of foes; dispeller of evil forces.

Ghṛtācīm dhiyam, the wisdom with which actions come to a successful end.

58. **Dasrā**, handsome; दस्रौ दर्शनीयौ । **Yuvākavaḥ**, those who yearn for you. **Nāsatyā**, नासत्यौ, those who keep us away from untruth. A name of **Aśvins**.

Vṛktābarhiṣaḥ, प्रस्तीर्णबर्हिषः, those who have spread out the sacrifice.

Rudravartanī, रुद्रवद् गमनशीलौ, behaving like *rudra*, the vital force.

59. **Saramā**, सह रमन्ते देवा विप्रा वा यस्यां सा सरमा वाक्, the divine speech. Also, समानं रमा रमणं अस्या सा, she with whom one cohibits; wife. In legend, she is a messenger of Indra, variously explained as Dawn, storm-cloud, wind etc. In later vedic literature she is regarded as the hound of gods; देवशुनी । Also, sanctified mind.

Adreḥ rugṇam, अद्रेः गिरेः रुग्णं भग्नं द्वारं, the broken entrance of the mountain.

Supadī, surefooted. **Gāt**, अगात्, आजगाम, came.

Akṣārāṇām ravaṁ prathama jānatī, recognizing the sound of the syllables already.

This verse is explained variously according to how one interprets *Saramā*, speech (*Vāk*) or a she hound. Former of these pertains to sacrifice and the latter to the hymn of the *Ṛgveda*, which contains a dialogue of Indra and *Saramā*.

60. **Spaśam**, स्पशः प्रणिधिः, messenger.

Pura etāram, who comes forward on every occasion.

Emenam, आ ई एनं, आ ई = अथ, now, thereafter.

Kṣaitrajityāya, क्षेत्रजयाय, for winning the field.

Amṛtāḥ, देवाः, immortals; also, free from fear of death. **Amartyam**, never-dying.

61. **Vighaninā**, विशेषेण हतो नाशयतः तौ विघनिनौ, destroyers of foe. **Mṛdhaḥ**, violent.

Indrāgnī, Indra and Agni; forces of lightning and fire.

62. **Indave pavamānāya**, for soma, that is being strained; also, pure-flowing drop of devotional bliss.

Iyakṣate, यष्टुमिच्छति, wants to worship.

63. **Ahihatye**, वृत्रहननरूपे कर्मणि, in the act of slaying Vṛtra, i.e. the evil or nescience. **Śāmbare**, in the struggle against the destructive elements.

Harivaḥ, possessor of horses, or physical strength, or faculties of organs of action (कर्मेन्द्रिय)।

Gaviṣṭau, in the recovery of cows, or faculties of sense-organs (ज्ञानेन्द्रिय)।

Marudbhiḥ, with vital faculties.

Sagaṇaḥ, with those companions of yours.

64. **Ugraḥ**, fierce. **Sahase**, for strength. **Turāya**, for quickness; agility. **Mandraḥ**, स्तुत्यः, praiseworthy.

Bahulābhimānaḥ, very proud.

Dhaniṣṭhā, धन्यतमा, most blessed.

Dadhanat, गर्भे अधारयत्, conceived; also, gave birth to; bears in her womb.

65. **Vṛtrahan**, dispeller of darkness; slayer of evil foe.

Ardham āgahi, अर्धं पक्षं आगहि आगच्छ, come to our side (to fight on our side); to help us.

Mahībhiḥ ūtibhiḥ, with (your) mighty protective forces (protections).

66. **Pratūrtiṣu**, संग्रामेषु, battles, or enemies.

Abhi asi, अभि भवसि, you subdue them.

Spṛdhaḥ, rivals; adversaries.

Aśastihā, अशस्तयः दुष्टान् हन्ति यः, slayer of the wicked.
Janitā, progenitor; also, creator of happiness. **Viśvatūḥ**, सर्वतूरणः,
killer of all the enemies. **Tūrya**, जहि, मारय, kill. **Taruṣyataḥ**,
those who want to kill us.

67. **Turayantam**, तूर्णीं गच्छन्तं, शत्रुषु त्वरां आविष्कुर्वन्तं वा,
moving quickly, or speeding towards enemies.

Kṣoṇī, क्षोण्यौ, द्यावापृथिवी, the two worlds; heaven and earth.

Spṛdhaḥ, स्पर्धमानाः शत्रुसेनाः, hostile armies; adversaries.
Śrathayanta, श्रथिताः खिन्नाः भवन्ति, are disheartened.

Vṛtram tūrvasi, पापिनं रिपुं वा हंसि, you smite the sinful
or the enemy. Also, nescience.

68. Same as VIII. 4.

69. **Adabdhebbhiḥ**, अनुपहिसितैः, that which cannot be ob-
structed or defeated.

Pāyubhiḥ, पालनैः, protections. **Gayam**, गृहं, home; house.

Hiranyajihvaḥ, हिरण्या हितरमणीया जिह्वा ज्वाला वा यस्य,
whose tongue or flame is pleasant as well as beneficial. हिरण्यं
कस्मात् हितरमणीयं भवतीति, gold is called हिरण्य, because it is
pleasant as well as beneficial. (Nirukta, II. 13).

Suvitāya navyase, नवीयसे सुखाय, for a fresh prosperity.

Aghaśainsaḥ, evil-wisher; a sinful enemy; a cruel mur-
derer.

70. **Pra vīrayā**, in place of प्रवीराः, (flowing) through noble ministrations.

Sucayaḥ, निर्मलाः, pure. **Vām**, for you two, the sacrificer and his wife.

Dadrīre, विदीर्णाः चूर्णीभूताः, have been crushed.

Adhvaryubhiḥ sutāsaḥ, pressed out by the priests.

Madāya, for exhilaration. **Andhasaḥ**, सोमस्य, of Soma juice. **Andhasaḥ sutasya**, brewed from food-grains.

Niyutaḥ, अश्वान्, to horses. Also, आहूतः, implored by us.

71. Same as XXXIII 29.

72. **Mitra** and **Varuṇa** are addressed to in this mantra.

Ājāneṣu, to the birth-places of. **Kāvyaṇoḥ**, of two great poets.

Durone, यज्ञगृहे, in the place of sacrifice.

Kratvā, क्रतुना, with the sacrifice.

Risadasau, slayers of evil forces.

Sadhasthe, in the place of assembly.

73. Same as XXXIII. 33.

74. This verse is one of the obscurest of a very obscure hymn on creation (Griffith). (Rgveda, X. 129). Explanations offered are not convincing.

Tiraścīnaḥ, transversely drawn.

Raśmiḥ, dividing line. **Mahimānaḥ**, mighty powers. **Svadhā**, the matter, with which the universe is built. **Prayatīḥ**, effort; the power that builds this universe.

75. **Ā apr̥ṇat**, पूरयति, fills. **Svaḥ mahat**, vast mid-space (अन्तरिक्षम्)।

Apasaḥ adhārayan, wise men glorify him. Also, अपसः अपस्विनः, कर्मवन्तः, men of action.

Jātam, as soon it was born.

Canohitaḥ, bestower of food. **Adhvarāya**, to the place of worship. **Atyo na**, अश्व इव, like a horse. **Vājasātaye**, for winning wealth.

76. **Vṛtrahantamā**, अतिशयेन वृत्रहन्तारौ, best among the destroyers of nescience.

Ukthebhiḥ, उक्थैः, prayers. **Girā**, with hymns and songs.

Āngūṣaiḥ, स्तोमैः, with praise-songs. आङ्गुषः स्तोम आघोषः (Nirukta, V. 12).

Āvivāsataḥ, परिचर्येते, are being served. 'विवासतिः परिचर्यायाम्' (Nir. XI. 23).

77. **Ye amṛtasya sūnavaḥ**, ये मरणरहितस्य प्रजापतेः सूनवः पुत्राः विश्वे देवाः सन्ति, the sons of immortal Lord.

Upa śṛṇvantu, may listen (to our prayers).

Sumṛḍikāḥ, सुखकराः, source of happiness.

78. **Brahmāṇi**, स्तुतयः हवींषि वा, praises or sacred offerings.

Me matayaḥ iyarti, मम मतीः उद्गमयन्ति, raise up my thoughts.

Sutāsaḥ śuṣma iyarti, pressed out soma-juices raise up my strength.

Prabhṛtaḥ, प्रहृतः, has been carried. Also, has struck against.

Adriḥ, ग्रावा, pressing stone used for crushing Soma plants.

Ā śāsate, इच्छन्ति, they wish.

Śam, एतत् सर्वं मे सुखं इयर्ति ददाति, all these things delight me. **Harī**, two horses; two forces, vital and mental.

79. **Maghavan**, O bounteous (Self).

Anuttamā, अनुत्तं न केनाऽपि नाशितं, unspoiled by anyone.

Vidānaḥ, विद्वान्, learned. Also, bestower of achievements. One who makes things available.

Tvāvān, like you; comparable to you.

Naśate, व्याप्नोति, करोति इत्यर्थः, does; is able to do; surpasses.

Na jato na jāyamānaḥ, neither he who has been born nor he who is yet to be born.

Kariṣyā, करिष्यति, will do. **Yani kṛṇuhi**, यानि त्वं करोषि, (the deeds) which you do.

80. **Tat it āsa**, verily it was.

Ugraḥ, formidable one. **Tveṣanṛmṇaḥ**, rich in brilliance. **Ni riṇāti**, निहन्ति, slays.

Ūmāḥ, रक्षकाः, supporters; guards.

Sadyo jajñānaḥ, soon after birth; as soon as he is born.
Anu madanti, अनुत्पद्यन्ति, rejoice following him.

81. **Purūvaso**, हे बहुधन, O Lord of immense riches. **Giraḥ**, words of praise, स्तुतयः ।

Pāvakavarṇāḥ, pure and brilliant like fire; also, containing purifying words. Here is a pun in the word *varṇa*, which has two meanings; colour, and word. The word *pāvaka* also has two meanings : fire and purifying.

Śucayaḥ, unblemished; also, faultless.

Stomaiḥ, with praise-songs.

82. **Āryaḥ**, धर्मगुणस्वभावः, श्रेष्ठः, a man of holy thoughts and actions by nature; noble man.

Dāsaḥ, सेवकः, servant. **Śevadhipā**, शेवधिः निधिः, तस्य रक्षकः, one who guards his treasure. Does not pay taxes properly (Dayā.).

Ariḥ, शत्रुः, enemy. **Arya**, master; अर्यः स्वामिवैश्ययोः, *arya* means : master, or Vaiśya.

Tubhya it, for तुभ्यं इत्, for you indeed.

Tiraḥ, अन्तर्धानं गतः, concealed; hidden.

Ruṣame, हिंसके, violent. **Pavīravi**, यो धनादिप्राप्त्यै शस्त्रं प्रयुङ्क्ते, for him who uses weapon for acquiring wealth. **Rayiḥ**, धनं, treasure, wealth.

Ajyate, प्राप्यते, is obtained.

83. **Sahasram**, thousand fold. **Sahaskṛtaḥ**, his might augmented. **Satyāḥ**, true.

Mahimā, might; grandeur; greatness.

Gr̥ṇe, स्तौमि, स्तूयते, I praise; is praised.

Śavaḥ, बलं, might. **Viprarājye**, मेधाविनां राष्ट्रे, in a kingdom of wise persons.

84. Same as XXXIII. 69.

85. **Vāyo**, O Lord of vitality. O king, mighty as wind (Dayā.). **Ā yāhi**, may you come.

Divispr̥śam yajñam, our sacrifice that touches the heaven, i.e. magnificent.

Sumanmabhiḥ, सुमनसैः संकल्पैः, with pious resolves. **Antaḥ pavitre**, in the strainer.

Śukraḥ, Soma juice; elixir of devotion.

Śrīṇānaḥ, निषिच्यमानः, being poured out.

Ayāmi, प्रापयामि, I offer to you.

86. **Susandr̥śā**, fair-looking. **Suhavā**, सुहवौ, easy to call.

Indravāyū, Indra and Vāyu; Rain and Wind; king and his subjects (Dayā.).

Anamīvaḥ, व्याधिरहितः, free from diseases.

Saṅgame sumanāḥ, pleasing in meetings; also happy in battle. 'सङ्गम इति संग्रामनाम' (Nigh. II.17).

87. **Mitrāvaruṇau**, Mitra and Varuṇa; प्राणोदानाविव राजप्रजाजनौ, king and his subjects like Prāṇa and Udāna (Dayā.); Light and Bliss.

Śaśame devatātaye, देवकार्याय यज्ञाय शाम्यति निरुपद्रवो भवति, succeeds unhindered in his sacrifice.

Abhiṣṭaye, to attain his desires. **Rdhak**, ऋध्नोति समृद्धः भवति, prospers.

88. **Aśvinā**, अश्विनौ, two Aśvins; two healers.

Vṛṣaṇā, full of vigour; virile; showerers of blessing. **Jenyāvasū**, rich in genuine wealth.

Mā no mardhiṣṭam āgatam, may you not harm me, who comes seeking your protection.

89. **Brahmaṇaspatiḥ**, बृहस्पतिः, the Lord Supreme; high preceptor. 'ब्रह्मणः पाता पालयिता वा' (Nir. X. 12).

Sūnṛtā, वाक्, speech divine.

Vīram, विविधं ईरयति शत्रून् यः तम्, scatterer of enemies; a warrior.

Naryam, नरेभ्यो हितं, beneficial for men.

Pañktirādhasam, leading to respectable prosperity.

90. **Apsu antarā**, in the waters (of the mid-space).

Suparṇah, strong-winged; flying smoothly.

Divi, in the sky. **Rayim**, श्रियं, splendour; richness.

Kanikradat, thundering; roaring.

Puruspr̥ham, coveted by the multitude.

91. **Abhiṣṭaye**, इष्टफलप्राप्तये, to obtain our heart's desires. **Vājasātaye**, वाजः बलं अन्नं वा, to get vigour or food.

92. **Divi prṣṭaḥ**, द्युलोके स्थितः, seated in the sky.

Bṛhan agniḥ vaiśvānaraḥ, the great fire, benefactor of all men.

Kṣmayā vṛdhānaḥ, augmented by the earth. **Canohitaḥ**, beneficial for food-grains. **Ojasā**, with heat. **Jyotiṣā bādhate tamaḥ**, with light dispels darkness.

93. **Apāt**, पादरहिता, footless. **Padvatībhyaḥ pūrvāgat**, has arrived before those who have their feet intact.

Hitvī śiraḥ, stretching her head; urging people to rise and get up.

Jihvayā vāvadat, talking with her tongue. **Carat**, moving forward.

Trimśat padāni akramiḥ, has moved thirty steps; the thirty divisions of the Indian day and night through which Dawn passes before she reappears. Or, perhaps it refers to the thirty days of a month.

94. **Devāḥ**, universal divine forces; the divinities. **Samanyavaḥ**, सोत्साहाः, with enthusiasm. 'मन्युर्मनतेर्दीप्तिकर्मणः' to blaze or shine (Nir. X.29).

Manave sarātayaḥ, grant gracious gifts to man.

Tuce, to our offsprings. तुगिति अपत्यनाम, *tuk* means offspring or progeny.

Varivoidaḥ, bestowers of wealth.

95. **Indraḥ**, Lord of resplendence.

Abhiśastih, curses; malevolence.

Āśastihā, dispeller of curses. **Apādhamat**, drives away.
Dyumnī, यशस्वी, glorious; famous.

Bṛhadbhāno, O radiant with mighty splendour.

Bhānuḥ, दीप्तिः, splendour; lustre.

96. **Marutaḥ**, O Maruts; O soldiers; O cloud-bearing winds; O vital forces.

Brahma, prayer; hymn of prayer.

Vṛtrahā, slayer of Vṛtra (sin; cloud; mountain; nescience).

Śatakratuḥ, performer of a hundred selfless deeds; बहुकर्मा
बहुप्रज्ञो वा, very busy, or very wise.

Śataparvaṇā vajreṇa, with his hundred-edged thunderbolt.

97. **Asya it Indraḥ**, Indra verily has (augmented) his (energy).

Vṛṣṇyam, manly strength; virility.

Śavaḥ, बलं, vigour.

Sutasya viṣṇavi made, in the immense exhilaration of this Soma juice (divine love).

Mahimānam, majesty. **Pūrvathā**, as previously; as ever.

Anuṣṭuvanti, अनु स्तुवन्ति, sing praises.

CHAPTER XXXIV

First six verses of this chapter constitute 'Śiva Saṅkalpa Sūkta'. It is regarded as an Upaniṣad also. This is a prayer by the devotee for keeping his mind always right-intentioned.

1. **Dūram udaiti**, goes far and high above.

Jyotiṣāṁ jyotiḥ, enlightener of all the lights. Light here means perceptions of the sense-organs. All the sensations received by sense-organs are felt through the mind only.

Tan me manah śiva saṅkalpamastu, may that mind of mine be always guided by best intentions; may always be full of benign thoughts.

2. **Apasaḥ**, अपस्विनः, कर्मवन्तः, active persons.

Maniṣiṇaḥ, wise; talented.

Vidatheṣu, in assemblies; in congregations.

Yakṣam, sacrificial spirit. **Apūrvam**, foremost; extra-ordinary.

3. **Prajñānam**, the knowledge supreme.

Cetaḥ, awakening; consciousness. **Dhṛtiḥ**, imperturbability.

Amṛtam antaḥ jyotiḥ, never-dying light embedded within (every creature); immortal inner light.

4. **Parigrhītam**, is comprehended. **Amṛtena**, with the one that never dies; immortal.

Bhūtaim, bhuvanaim, bhaviṣyat, past, present and future.

Yajñastāyate, the sacrifice is spread or performed.

Saptahotā, attended by seven priests.

5. **Rathanābhau arāḥ iva**, just as the spokes are fixed in the nave of the wheel of a chariot.

Otam, inwoven; woven like a warf. Also, निक्षिप्तं, placed; fixed.

6. **Suṣārathiḥ aśvān iva**, just a good chariot-driver (drives) his horses.

Nenīyate, leads or guides (them); controls and guides, नयति नियच्छति च ।

Abhiṣubhiḥ, with the reins.

Vājinaḥ, वेगवतः, speedy; fast running.

Hṛtpратиष्ठam, placed in the heart. Heart and mind are two different conceptions : Heart is concerned with emotions and mind with reasoning. A good person keeps his mind under the control of heart.

Ajiram, जरारहितं, free from decay; never-old. Sense-organs are subject to decay, but the mind is not so.

Javiṣṭham, speediest of all; nothing exceeds it in speed.

7. **Pitum**, अन्नं, food. **Tavisīm**, बलं, strength.

Dharmāṇam, धारयितारं, upholder; possessor.

Tritaḥ, त्रिस्थानः इन्द्रः, Indra; the resplendent Lord. Also, creatures living in all the three regions (earth, water and air).

Viparvaim, विगतपर्वं, विगतसन्धिबन्धनं, tearing limb from limb.

Ardayat, rent; torn.

8. **Anumate**, O assentive intellect. Also, Divine Favour, shown especially in the acceptance of sacrifice, personified. (See XXIX. 60).

Anu manyāśai, अनुमन्यस्व, assent.

Kratve dakṣāya, to skilful actions. Also, to resolve and action.

No hinu, अस्मान् प्रेरय, urge us; impel us.

Āyūṁṣi pra tāraya, prolong our life-span.

Naḥ, for नः, our; us.

9. **Anumanyatām deveṣu**, may approve (our sacrifice) among the learned ones (gods; god-like people).

Bhavatam, may you two, Anumati and Agni, be (a bliss to the liberal sacrificer).

Mayaḥ, bliss; happiness.

10. **Sinīvālī**, an unmarried girl of marriageable age. In legend, a Lunar goddess, associated with child-birth. A goddess presiding over dark half months, while Kuhū presides over bright half months. (See XI. 55).

Prthuṣṭuke, O one with luxurious hair. स्तुकं केशभारः, well-dressed hair; broad-tressed.

Āhutaṁ havyaṁ juṣasva, may you accept and enjoy oblations offered (by us).

Prajām didiḍdhi naḥ, bless us with progeny.

11. **Sasrotasaḥ**, originating from a common source. Also,

flowing on their way. समानं स्रोतः प्रवाहो यासां, whose course is identical.

Pañcadhā, five fold; in five parts.

Five rivers flow on an identical course; they join Sarasvatī and (losing their identity) become five fold Sarasvatī.

Pañca nadyaḥ, five rivers. Also, five channels of sense-organs.

Sarasvatīm, the river Sarasvatī; also, divine speech. **Sarīt**, a channel.

12. **Āṅgirā**, अङ्गिरस्, अङ्गानां रसः, essence of life. यद् वा अङ्गिभ्य आत्मभ्यो सुखं राति यः सः, one who gives happiness to souls.

Rṣiḥ, revealer of divine knowledge.

Śivaḥ sakhā, a friend bestowing bliss.

Tava vrate, under your supervision or guidance.

Vidmanāpasah, अपः कर्म, विद्वानां विदितानि कर्माणि यैः ते, who know how to act; activated through wisdom.

Bhrājadr̥ṣṭayaḥ, भ्राजद् ऋष्टयः, भ्राजन्तः ऋष्टयः खड्गाः येषां ते, those who wield shining swords. Also, virtuous.

Marutaḥ, righteous persons; also, warriors.

13. **Pāyubhiḥ**, रक्षणेः, bounties; succours.

Maghonaḥ, धनानि, riches. Also, धनवतः यजमानान्, wealthy devotees.

Tanaye, in place of तनयस्य, पौत्रस्य, of grandson. Of son and grandon; also of son's son.

Animeṣam, सावधानं, ever-alert; literally, without blinking eye lashes.

14. This and the following verse are recited while producing the sacrificial fire by means of the fire-drill (अरणी), i.e. two wooden sticks, which are rubbed with each other to produce fire.

Uttānāyām, one lying face upwards.

Cikitvān, one who knows the power of *araṇīs*.

Ava bharā, अव भर, place it with the surface downwards. Also, अवाचीनं हर, lay.

Pravītā, कामिता, desired; also, desiring.

Vṛṣaṇam, वर्षितारं, showerer of benefits. Also, virile; vigorous.

Aruṣastūpo, अरुष = red; स्तूप = pillar; one with a red pillar, i.e. the fire with red flame.

Pājah, बलं, strength. **Ruṣat**, दीप्तं, radiant.

Idāyāsputraḥ, son of Idā, the goddess of wisdom.

Vayune, कर्मणि, in the process of attrition.

15. **Idāyāḥ pade**, at the seat of knowledge. Literally, at the foot of wisdom.

Prthivyāḥ nābhā, भूमे: नाभौ, on the central point of the earth.

Havyāya voḍhave, for carrying the offerings; for receiving oblations.

16. **Āṅgirasvat**, like our vital elements.

Śavasānāya, to him, who shows his vigour; powerful one.

Suṣam, बलं, strength.

Nare viśrutāya, famous among men.

Girvaṇaśe, to him who loves good words or song.

Rgmiyāya, to him, who deserves to be praised with Rk hymns.

17. **Āṅgūṣyaṃ sāma**, a chant fit to be sung (perhaps Rathantara Sāman); a chant full of divine knowledge. (अङ्गुषाणां विज्ञानानां भावस्तम्, Dayā.) |

Pitarah, forefathers; elders.

Yāh, deluded intellects.

Padajñāh, concious of their high positions.

18. **Somyāsaḥ sakhāyaḥ**, loving friends; also, those who prepare Soma drink.

Somam sunvanti, pour out Soma juice; also, sing devotional songs.

Prayāmsi, प्रयः इति अन्न नाम, viands; foods.

Abhiśastim, दुर्वचनं, calumny. **Praketaḥ**, knowledge.

19. **Rajāmsi**, regions (स्थानानि) |

Paramā परमाणि, दूरस्थानि, remote or distant (places).

Harivaḥ, Lord of sun-rays; lord of horses. Also, radiant one.

Haribhayām, with your two horses.

Grāvāṇaḥ, pressing stones. **Vṛṣṇe**, to the showerer of benefits.

Imā savanā kṛtā, इमानि सवनानि कृतानि, those offerings are prepared (for presenting to you).

Samidhāne agnau, in the fire that is being kindled.

20. **Aṣāḍham yutsu**, irresistible in battles.

Pṛtanāsu paprim, युद्धेषु रक्षकं, saviour in fights.

Vṛjanasya gopām, बलस्य रक्षकं, preserver of strength; guard of the camp.

Soma, O Lord of bliss. Also, O Soma drink.

Sukṣitim, having good footing; or, well-housed.

Suśravasam, of good reputation.

Bhareṣujām, संग्रामेषु जेतारं, winner in wars. **Jayantam tvā anumadema**, may we rejoice in your victory.

21. **Sādanyam**, सद्ने साधुं, eminent in society; or skilled in home duties.

Vidathyam, विदयेषु यज्ञेषु साधुं, prominent in sacrificial gatherings.

Sabheyam, सभायां साधुं, respected in assemblies.

Pitrśravaṇam, one who listens to his father's advice and follows his commands.

22. **Oṣadhiḥ**, herbs; plants, that die after their fruit ripen.

Apah, जलानि, रसानि, water; sap; juice.

Gāh, cows; faculties of sense-organs.

Vi vavarth, विवृणोषि, expose; dispel.

23. **Abhiyudhya**, अभिगमयः, bestow on us.

Devena manasā, along with godly mind.

Rāyo bhāgam, धनस्य भागं, our share of riches.

Mā ātanat, may not obstruct you.

Gaviṣṭau, in a fight for cattle; in any duel or conflict.

24. **Aṣṭau kakubhaḥ**, eight points of the compass—four cardinal points and four mid-quarters.

Trī dhanva, त्रीणि धन्वानि, त्रयो लोकाः, three regions of living beings.

Sapta sindhūn, seven seas. Also, seven galaxies. Also, seven rivers; Sindhu, Vitastā, Asiknī, Paruṣnī, Vipāśā, Śutudrī and Kubhā.

Hiraṇyākṣaḥ, हिरण्यमिव कान्तियुक्ते अक्षिणी यस्य सः, one whose eyes glitter like gold; golden-eyed.

25. **Vicarṣaṇiḥ**, विविधं द्रष्टा, all-beholding; keen observer.

Īyate, आगच्छति, moves; comes; travels.

Amīvām apa bādhate, keeps disease away.

Savitā, the morning sun.

Sūryam abhi, towards the mid-day sun.

Kṛṣṇena rajasā, from the dark region.

Dyām ṛnoti, extends upto the high sky.

26. **Asuraḥ**, असून् प्राणान् ददाति यः सः, one that bestows life. **Sunīthaḥ**, नीथः स्तुतिः, well-praised.

Apa sedhan rakṣasaḥ, driving away worms and germs.

Prati doṣam, towards evening.

Yātudhānān, to them, who cause pain.

27. **Pūrvyāsaḥ**, old; ancient. **Areṇavaḥ**, free from dust.

28. **Pibatam**, may both of you drink (Soma juice); may you enjoy our devotional love, or spirited joy.

Avidriyābhiḥ, अविदीर्णाभिः, अखण्डिताभिः, uninterrupted; irreproachable. **Ūtiḥ**, protection.

29. **Apnasvatīm**, अप्न इति कर्मनाम, made effective with actions.

Kṛtam, कुरुतं, may you make.

Dasrā, दस्रौ, दर्शनीयौ, handsome. Also, from √ दसु उपक्षये, हन्तारौ, subduers of our evil desires.

Vṛṣaṇā, वृषणौ, वर्षितारौ, showerers of bounties. Also, सेचन-समर्थौ, virile; young.

Adyūtye, in this luckless game (of dice), i.e. the life; or an impending battle, where the result is doubtful. Also, द्युतिहीने काले, in the absence of light, i.e. in the last watch of the night. **Aśvins** are to be worshipped in the morning.

Ni hvaye, आह्वयामि, I invoke you; call you.

30. Dyubhiḥ aktubhiḥ, अक्तु रात्रिः, the night. By the day and by the night.

Ariṣṭebhiḥ saubhagebhiḥ, अरिष्टैः अनुपहिंसितै अखण्डितैः धनैः, with undiminished wealth or blessings.

Mitra, Varuṇa, Aditiḥ, Sindhuḥ, Pṛthivī, and Dyauḥ, are invoked as deities.

Māmahantām, पूजयन्तां, may honour or support the protection granted by you.

31. Repeated from XXXIII. 43.

32. Pārthivam rajah, पृथ्वी लोकं, this region of earth. रजः शब्दो लोक वचनः, rajah means regions; realm.

Pituḥ, that of the father, i.e. अन्तरिक्ष लोकम्।

Divah sadāmsi, द्यु लोकस्य स्थानानि, the heaven.

Aprāyi, समन्तात् पूर्यते, has been filled all over.

Tveṣam tamah, terrific darkness.

33. Citram, अद्भुतं, extra-ordinary; wonderful.

Vājinīvatī, वाजः धनं, अन्नं वा, enriched with ample wealth or food.

34. Agni, Indra, Mitra, Varuṇa, Aśvins, Bhaga, Puṣan, Brahmanaspati (Bṛhaspati), Soma and Rudra are well-known Vedic deities. According to Dayānanda, all of them are different aspects of one and the same deity.

35. **Bhagaḥ aditeḥ putram**, Bhaga, the son of Aditi. In legend, Aditi is said to be the mother of twelve Ādityas, Varuṇa, Mitra, Bhaga, Puṣan, Indra and Viṣṇu being prominent among them.

Ādhraḥ, अतृप्तः, poor man; common man.

Turaścīt, आतुरः, a sick or diseased person.

37. **Prapitve**, प्रपतने, अस्तमने समये, at sun-set; in the evening.

39. **Dadhikrāvā**, a famous mythical horse, the type and model of racers (Griffith). धारकः क्रमितोऽश्वः, a speedy horse carrying a rider (Dayā.).

40. **Ucchantu**, from उच्छी विवासे, तमः विवासयन्तु, may dispel darkness; may dawn on us.

42. **Pūṣā**, provider of nutritions, पोषकः।

Paripatim, to the guardian of.

Abhyānaṭ, अभिव्याप्नोति, approaches.

Rāsat, ददातु, may grant.

Śurudhaḥ, weapons. **Candrāgrāḥ**, provided with golden arrow-heads.

Prasiṣadhāti, प्रसाधयतु, may make more effective.

43. **Trīṇi padā vicakrame**, strode three steps, described as Agni, Vāyu and Āditya. In legend, Viṣṇu strode three steps and with them measured all the three regions of the universe. Also, created three regions.

44. **Vipanyavaḥ**, मेधाविनः, brilliant; wise.

Viprāsaḥ, seekers of truth.

45. **Ghṛtavatī**, water-yielding. **Ghṛta**, melted butter; also, water.

Abhiśriyau, आश्रयणीयौ, refuge; shelter.

46. **Upariṣṛṣam**, touching the top; topmost.

Cettāram, ज्ञातारं, discerning.

47. **Tribhiḥ ekādaśaiḥ**, thrice eleven, i.e. thirty three, well-known 33 devas; eight Vasus, eleven Rudras, twelve Ādityas, Indra and Prajāpati.

48. **Marutaḥ**, vital breaths. Also, brave soldiers.

Tanve vayām, for the benefit of bodies.

Vidyām, may we obtain.

Jīradānum, bestowing long life.

Kāruḥ, poet; also, sacrificer.

49. **Sapta daivyā ṛṣayaḥ**, seven divine seers.

Bharadvāja, Kaśyapa, Gautama, Atri, Viśvāmitra, Jamadagni and Vasiṣṭha (Uvāṭa). पञ्च ज्ञानेन्द्रियाणि अन्तःकरण आत्मा च, five sense-organs, mind (conscience), and the self (soul). (Dayā.).

Rathyaḥ raśmīn na, न इव, like a skilled charioteer holding the reins.

50. **Audbhidam**, धनस्य स्वर्गस्य वा द्वारं उद्भेत्तारं, one that opens the gates to riches or to heaven. Also, uprooter of all miseries.

Jaitrāya, जयाय, for victory; to make me victorious.

51. **Ojaḥ**, तेजः, radiance; lustre.

Dākṣāyaṇam, name of an ornament; wears gold as an ornament. Also, earned in a proper way.

52. **Śatānikāya**, to Śatānika; name of a king. Or, to the lord of a hundred armies; to one having hundred mouths.

Jaradaṣṭiḥ, one who has reached a ripe old age.

53. **Ahīrbudhnyaḥ**, अहिः मेघः बुध्यः अन्तरिक्षे भवः, the cloud of the mid-space. Also, name of one of the *rudras*.

Aja ekapāt, literally, one-footed he-goat. Also, रुद्रः प्राणो वा, Rudra or the vital wind. God never-born.

Stutā mantrāḥ, मन्त्रैः स्तुताः, praised with sacred verses.

Kaviśastāḥ, मेधाविभिः पूजिताः, appreciated or respected by wise persons.

54. **Ādityebhyaḥ**, to the sons of Aditi (Infinity).

Mitra, Aryaman, Bhaga, Dhātā, Varuṇa, Dakṣa, Tvaṣṭā and Aīmśa are, in legend, the sons of Aditi. However they denote various stages and aspects of the Sun.

Tuvijātaḥ, धाता, Dhātā, the sustainer; name of a certain *āditya* also; Tvaṣṭā (Mahīdhara).

55. **Sadam**, सदा, always. Also, स्थानं शरीरं वा, the abode or the body.

Āpaḥ, आप्नुवन्ति शरीरं इत्यापः, those who pervade the body; pervading ones; vital airs. Also waters.

Sapta r̥ṣayaḥ, five sense organs, touch, sight, hearing, taste and smell, and mind (मन) and intellect (बुद्धि)।

Asvapnajau, न जायते स्वप्नः निद्रा ययोः तौ, never-sleeping.

Svapataḥ lokam iṣyūḥ, go to the world of sleeping.

Tatra jāgrataḥ, there they keep awake.

Satrasadau, जीवनदातारौ, bestowers of life; protectors of life. **Devau**, दीप्यमानौ प्राणापानौ, blazing vital breaths Prāṇa and Apāna, in-breath and out-breath.

56. **Devayantaḥ**, desirous of worshipping you; devotees.

Brahmaṇaspate, O Lord of knowledge. Or, ब्रह्म धनं तस्य पते पालक, O Lord of riches. Also, high preceptor.

Sudānavah, शोभनदानशीलाः, liberal donors.

Marutaḥ, vital breaths. Also, मनुष्याः, men.

57. **Ukthyam mantram**, sacred prayer. Also, solemn hymn of praise.

Okāṃsi cakrire, have made their home (residence), meaning wherein they reside.

58. **Brahmaṇaspate**, O Lord suprascent.

Bodhi, may you know it, or listen to it; may it be in your knowledge.

Asya yantā, अस्य जगतः नियन्ता, controller of this world.

Tanayaṃ ca jinva, तनयं अपत्यानि, पुत्रपौत्रादीनि, make our posterity prosper.

Bhadram, good; auspicious; blessed.

Vidathe, यज्ञे, in the sacrificial assembly. **Suvīrāḥ**, we having good sons or progeny; we and our family.

CHAPTER XXXV

This chapter is connected with *pitr yajña*, the sacrifice to the elders (or the ancestral manes, Yv. II. 29, 34), containing chiefly formulas to be used at funeral ceremonies. See Rv. X. 14; 16; 18; and Muir, Original Sanskrita Texts, V. pp 291-297. (Griffith). Dayānanda does not agree with this.

1. **Paṇiḥ**, a trader; a bargainer; later, Vanik; perhaps Phoenicians.

Asumnāḥ, असुखकराः, mischievous.

Devapīyavaḥ, jealous of devas (the enlightened ones).

Sutāvataḥ, one who has pressed out Soma; also, one who enjoys devotional bliss.

Yamaḥ, the ordainer Lord; the controller Lord.

Ahobhiḥ aktubhiḥ, by day and by night.

A prayer to get rid of evil spirits or neighbours.

2. **Savitā**, the impeller Lord.

Prṥthivyām lokam icchatu, may grant you a place on earth. **Usriyāḥ**, sense-organs; also, bullocks. **Yujyantām**, be harnessed.

3. Prayer for purification. **Vāyu**, Savita (the rising sun), Agni, and **Sūrya** (the mid-day sun) are purifying agents.

4. Same as Yv. XII. 79. There it refers to parasite plants that grow upon other trees.

Aśvattha, the holy fig tree (Pīpala). *Ficus Religiosa*.

Parna, पलाश, forest flame tree. *Butea Frondosa*.

5. **Mātuḥ upasthe**, in the lap of the mother (Earth). According to the ritualists, the ashes and bones of the dead body are to be buried in the earth.

Śam bhava, be pleasing to him.

6. **Asau**, I, so and so; name of the person reciting this mantra is to be mentioned here.

Apa naḥ śośucad agham, may He burn our sins away from us. This line is taken from Rv. I. 97.1-8.

7. **Prajām**, offspring; progeny. Sāyaṇa suggests that it means female offsprings here; daughters and granddaughters.

Vīrān, sons and grandsons.

Mṛtyu, Death, which is different from Yama, the controller of death.

8. **Ghr̥ṇiḥ**, glare. घृणिरित्यहर्नाम, the day; सूर्यकिरणः, sun-rays.

Pārthivāso agnayaḥ, terrestrial fires.

Mā tvā abhi śūśucan, may not scorch you.

10. Griffith suggests an interesting explanation : The original verse of Rv X. 53.8 contains words of encouragement to the bearers who with the funeral procession are crossing a stream.

Here the natural stream is represented by a ditch cut for the purpose, filled with water and covered with aquatic plants and kuṣā grass, into which stones are cast.

The original verse is better explained in the context of the stream of life, which one has to cross and reach the yonder bank.

Aśmanvatī, (a stream) full of rocks.

Aśivā ye asan, whatever are evil.

Śivan vājān, auspicious treasures.

11. **Apāmārga**, that which wipes away or cleanses the evil. Also, name of a plant, *Achyranthes Aspera*; a biennial plant, frequently used in medicine, in incantations or counter charms, and in sacrifices.

Kilbiṣam, evil; sin; impurity.

Kṛtyām, evil design; also, अभिचारं, sorcery.

Agham, sin, पापम् । **Rapaḥ**, पापं, guilt.

13. **Anaḍvāham**, an ox; cart-puller. Also, one that pulls the cart of life.

Saurabheyam, full of fragrance. Also, born of a good cow (Surabhi, name of an imaginary cow, daughter of Kāmadhenu, the cow of gods; she yields whatever is wished.)

Vahniḥ, one that carries. Also, fire, that carries our oblations to the bounties of Nature (gods).

14. Same as Yv. XX 21.

15. **Paridhim**, limit; a rampart.

According to the ritualists, the Adhvaryu raises a mound of earth (or a brand or enclosing stick) as a line of demarcation between the dead and the living, limiting, as it were, the jurisdiction of death until the natural time of its approach.

Antarmṛtyuṁ dadhatām parvatena, may that keep death on the other side of the mountain; or keep the mountain between death and us.

Purūciḥ, बहु, many; long.

16. **Ducchunām**, दुष्टान् शुनः, wicked dogs. Also, misfortunes.

17. **Āyusmān**, bestower of long life. Also, चिरंजीवी, one who lives long or destined to live long.

Ghṛtayoṇiḥ, born of ghee. **Ghṛtapratikaḥ**, whose mouth is filled with ghee.

Gavyam, गोविकारं, cow's butter.

18. **Gām**, cow. **Ā dadharṣati**, thinks of overwhelming them; can subdue them.

19. **Kravyādam agnim**, the fire that eats corpses; funeral fire.

Ripravāhaḥ, रिप्रं पापं वहति यः सः, one that carries sin.

Itaraḥ jātavedāḥ, the other (friendly) fire.

20. **Vapām**, a leather cask.

Medas, fat; melted butter; tallow.

Āśiṣaḥ, मनोरथाः, desires; wishes.

21. **Anṛkṣarā**, ऋक्षराः कण्टकाः न सन्ति यत्र सा, free from thorns, thornless.

Niveśanī, a place of rest.

22. **Svargāya lokāya**, to the world of light; also, to the world, where there is no sorrow; heaven.

CHAPTER XXXVI

This chapter contains chiefly prayers for long life, unimpaired faculties, health, strength, prosperity, security, tranquility, and contentment, which are preliminaries of the Pravargya ceremony, which itself is a preparatory rite for the Soma sacrifice.

1. **Vagojaḥ**, force of speech. **Sahaujaḥ**, power of endurance; power of subduing the enemy.

Mayi prāṇāpānau, may in-breath and out-breath be in me (in perfect order).

2. **Chidram**, fault; defect; gap. **Atitrṇam**, very harmful.

Cakṣuḥ, vision; sight; eye. **Hṛdayam**, heart.

Manah, mind. **Dadhātu**, संदधातु, may fill it up; may remove it.

3. Same as III.35.

4-6. Same as XVII. 39-41.

7. **Kayā**, is interrogative; with what? Also, it may mean : with pleasant. 'क' = pleasing.

Vṛṣan, O showerer; or being pleased; or desirous.

8. **Indraḥ**, from √ इदि परमैश्वर्ये, the resplendent Lord; God Supreme; or the sun.

Dvipade, for bipeds, i.e. men or birds. **Catuṣpade**, for cattle, cow, horse, sheep, goat etc.

9. According to Dayānanda, Mitra, Varuṇa, Aryaman, Indra, Bṛhaspati and Viṣṇu are the different names of one and the same deity emphasizing its different aspects. But in legend, they are imagined to be different gods. Mitra is worshipped as a deity in Syria. Indra is imagined to be the king of gods and Bṛhaspati the preceptor of gods. Viṣṇu is famous for his three strides, with which he covered all the three worlds.

Still, Mahīdhara explains Mitra, as one who, मेघति स्निह्यति भक्तेषु, is affectionate towards devotees; वृणोत्यङ्गीकरोति भक्तं इति वरुणः, one who adopts devotee is Varuṇa; इयति गच्छति भक्तं यः स अर्यमा, one who goes towards devotees, is Aryaman; not much different from Dayānanda.

10. Vātaḥ, Sūryaḥ, Parjanyaḥ are the natural forces. These may be friendly at times, but may be troublesome also; hence the prayer.

11. In this mantra, Indra has been conjoined with Agni, Varuṇa, Puṣan and Soma to give a dual aspect of the Supreme deity.

Śam, रोगाणां शमनाय, for cure of diseases. **Yoh**, पृथक्करणाय भयानां, for dispelling fears.

12. **Abhiṣṭaye**, अभिषेकाय, अभीष्टाय वा, for bathing, or for that which we desire; to fulfil our desires. **Śam yoh**, भयरोगनाशं कुर्वन्तु, may drive away diseases and fears.

13. Same as XXXV. 21.

14-16. Same as XI. 50-52.

17. A comprehensive prayer for peace and alleviation. A similar verse is found in the Atharva Veda XIX. 9.14, which ends with the addition : 'By these alleviations, these universal alleviations, I allay all that is terrific here, all that is cruel, all that is wicked. This hath been calmed, this is now auspicious. Let all be favourable to us.' (Griffith).

18. **Dr̥te**, from √दृ विदारणे, to tear; विदीर्णेऽपि शरीरे जरया, when the body is torn and worn by old age.

Dṛmha mā, make me firm and steady.

Bhūtāni, all the beings; not only men, but all the creatures also; also inanimate objects and the forces of Nature. That is the idea of the word 'bhūtāni.'

Please note 'अहं मित्रस्य चक्षुषा समीक्षे' 'वयं मित्रस्य चक्षुषा समीक्षामहे'; I undertake or resolve to look at all the beings with a friendly eye. But in reward, I expect not only myself, but all my fellow creatures also to be seen with a friendly eye.

19. **Jyok te saṁ dṛśi jīvyāsam**, ज्योक् चिरं, long. May I live long seeing you; also, under your graceful observation, or guidance.

20. Same as XII. 11.

21. **Vidyute**, विद्युद् रूपाय, one in the lightning form.

Stanayitnave, स्तनयित्नुर्गर्जितं, thunder; thundering loud.

Svaḥ, light; world of light and bliss; heaven.

22. **Samihase**, चेष्टसे, you make effort to keep us away from trouble. Or, from whatever quarter you apprehend trouble.

Abhayam kuru, make us free from fear; let there be no cause of fear.

23. Same as VI. 22.

24. **Devahitam**, देवैर्हितं स्थापितं, placed or appointed by gods or God. Also, देवेभ्यो हितं, beneficial for gods, or for the bounties of Nature. Also, देवानां हितं प्रियं, dear to gods.

Purastāt, in front of us. Also, in the east.

Uccarat, rising up. **Paśyema**, may we behold or look at.

Bhūyasca śaradaḥ śatāt, even much more than a hundred autumns.

Śaradaḥ śatam, a hundred autumns, i.e. a hundred years.

CHAPTER XXXVII

According to the ritualists, this and following two chapters contain formulas to be used at the actual performance of the Pravargya ceremony, when the required animals, vessels and implements have been brought to the sacrificial ground and the propitiatory texts (Chapter XXXVI) have been recited by the priests.

But Dayānanda is of the view that this chapter describes the duties of men, i.e. what they should do.

1. **Nārirasi**, न+अरिः असि, you are not an enemy. It is different from नार्यसि (V. 22 and XI. 10), meaning, 'you are a woman.'

Devasya tvā savituḥ prasave, at the impulsion of the creator God.

2. Same as V. 14 and XI. 4.

3. **Makhasya śiraḥ**, head of the sacrifice; the greatest sacrifice; most important part of the sacrifice.

Rādhyāsam, साधयेयं, may I be able to perform.

Makhāya tvā makhasya tva śīrṣṇe, I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices.

4. **Vamryaḥ**, उपजिह्विकाः सीमकाः, white ants. (दीमक in Hindi). Also ant-hills; mounds of earth made by white ants.

Prathamajā, earliest born.

5. **Iyatī**, only this much, i.e. very small.

6. **Indrasya ojaḥ stha**, you are the vigour of the resplendent Lord (Indra).

7. **Brahmaṇaspatiḥ**, high preceptor; also, the Lord of divine knowledge.

Devī sūnṛtā, brilliant speech; or, divine virtues.

Devāḥ, bounties of Nature; divinities; godly persons.

Vīram, one who scatters or drives away the adversaries; a hero, a warrior; also, a brave son.

Naryam, beneficial for men.

Pāṅktirādhasam, measures leading to prosperity.

8. **Makhasya śīraḥ**, apex of the sacrifice; most important part of the sacrifice.

9. **Aśvasya tvā śaknā dhūpayāmi**, I worship you with the strength of a virile horse. Easily, it may mean : 'I fumigate you with horse's dung.'

Devayajane pṛthivyāḥ, at this sacrificial altar of the enlivened ones on the earth.

10. **Rjave**, to you who are upright; for uprightness.

Sādhave, for goodness. **Sukṣityai**, for good shelter.

11. **Yamāya**, to the controller Lord. Also, to the Lord of death.

Tapase, to the brilliance or heat.

Saṃsprśaḥ, from contamination.

Arciḥ, flame. **Śociḥ**, glow. **Tapāḥ**, heat.

12. **Anādhṛṣṭā**, unconquered; unsubdued.

Ādhipatyē, under the overlordship of.

Suṣadā, pleasing to sit upon. **Āśrutiḥ**, good of audition; quick to hear and listen.

Dhātuḥ, of the sustainer Lord (of *dhātr*).

Vidhṛtiḥ, विशेषेण धृतिः, great support.

Nāṣṭrābhyaḥ, आर्तिभ्यः, from miseries.

Manoraśvā asi, you are the driving force of men. Also, you are the mind's mare; the mind rides upon you to seek high ambitions.

13. **Marudbhiḥ**, with the sun's rays.

Divāḥ saṃsprśaḥ, from contamination from the sky.

14. **Saṃ gataḥ**, going along with.

Garbho devānām, embryo of the enlightened ones. Also, germ of gods.

Paṭiḥ prajānām, protector Lord of all the creatures.

15. **Agniḥ agninā saṁgataḥ**, the adorable Lord in company of fire (i.e. along with).

Arociṣṭa and **arūrucata**, mean shines forth.

16. **Divo dhartā**, upholder of the sky. **Tapojāḥ**, born of austerities; born of heat. Also, born of the sun (Mahīdhara).

Niyaccha, नियच्छतु, may he grant us.

Devāyuvam vācam, the speech that endears us to the enlightened ones.

17. **Gopām**, गां पाति यः तम्, गोप्तारं, protector of the earth; or, protector of sense-organs.

Anipadyamānam, never-falling. अनालम्बने अन्तरिक्षे गच्छन् नासौ पतति, moving in the sky, where there is no support, he does not fall.

Ā ca parā carantam, coming hither and going away.

Sadhrīciḥ, going in one direction. **Viśūciḥ**, radiating in different directions. **Ā varīvarti**, पुनः पुनः आवर्तते, goes on rotating or coming and going. Also, returns again and again. **Bhuvaneṣvantah**, placed in the middle of the worlds (planets).

18. **Viśvāsām bhuvām**, of all the worlds.

Gharma, O shining Lord, (Sun). According to the ritualists, the caldron is addressed here; **gharma**, the caldron.

Devaśrut, one who listens to the invocations of the enlightened ones.

Prāvīḥ, may you protect. **Mādhvībhyām**, for lovers of sweetness. **Mādhūcībhyām**, for the seekers of sweetness.

20. This mantra is to be recited by the sacrificer's wife.

Tvaṣṭrmantaḥ, filled with creative impulse. Also, accompanied by **Tvaṣṭr**.

Tvā sapema, may we approach you; may we win over you.

Ariṣṭā, uninjured; unharmed.

21. **Ketunā**, केतुः प्रज्ञा कर्म वा; good thought or good action.

CHAPTER XXXVIII

1. **Rāsnā**, रशना, girdle. **Aditi**, Eternity; earth.

2. **Idā**, divine intellect. **Aditi**, infinity.

Sarasvatī, divine speech.

‘इडा हि गौरदितिर्हि गौः सरस्वती हि गौः’ (Śatapatha, 14. 2. 1. 17). **Idā**, **Aditi** and **Sarasvatī**, all denote a cow, or speech.

Asau ehi, come so and so; name of the cow to be mentioned here.

3. **Uṣṇīṣaḥ**, diadem; turban. **Indrāṇī**, the resplendent deity. Also, इन्द्रपत्नी, consort of Indra.

Gharmāya dīṣva, from √ दो दाने; donate for the sacrifice.

4. **Pinvasva**, flow abundantly; overflow.

Indravat, one devoted to Indra, the resplendent Lord.

5. Addressed to Sarasvatī, Vāgdevī.

Stanah, breast; teat. **Śaśyah**, that brings sleep; tranquilizer.

Mayobhūh, source of bliss; fount of pleasure.

Ratnadhā, store of jewels. **Sudatrah**, a liberal donor.

Vāryāni, वरणीयानि, coveted things.

Dhatave akah, पानार्थं कुरु, suckle me (your breast).

Uru, vast.

6. Addressed to Sarasvatī.

Indrāśvinā, इन्द्राश्विनौ, O resplendent Lord and twin divines. **Sāragham**, bees' honey.

Vasavah, young sages, who have practised austerities upto the age of 24 years.

Vṛṣṭivanaye, that which brings rain.

7. **Vātāya**, to the fluid; that which keeps moving; वाति इति वातः। Also, to the wind.

Samudra, ocean; sea. **Sarira**, सलिल, water.

Anādhṛṣya, that cannot be subjugated; unconquerable.

Apratidhṛṣya, irresistible. **Avasyu**, protective.

Aśimida, tranquilizer.

8. **Vasumate**, to him, who has riches.

Rudravate, to him, who has punishing power.

Ādityavate, Lord of the suns.

Vasu, Rudra and Ādityas have other meanings also.

Abhimātighne, to the slayer of rivals.

Rbhumate, source of celestial energy. **Vibhumate**, source of terrestrial energy. **Vājavate**, source of marine energy. **Viśvadevyāvate**, to the overlord of all the bounties of Nature; also, to the beloved of all the gods.

9. **Yama**, the controller Lord. Also, the god presiding over death. Also, वायवे to the wind. 'अयं वै यमो योज्य पवते' (Śatapatha, 14. 2. 2. 11).

Āngirasvate, to the radiant. **Pitr̥mate**, to the protecting.

10. **Dakṣiṇasad**, in place of दक्षिणसदः, those sitting on the right side.

Āśāḥ, regions; quarters; दिशः, काष्ठाः ।

Ayāt, अयाक्षीत्, has offered oblations to.

Gharmasya madhoḥ, of the sweetness of the sacrifice.

Svāhākṛtasya, in which the oblations have been offered.

11. **Divi**, in heaven. **Agnaye**, to the adorable Lord.

Yajñiyāya, pertaining to sacrifice.

Yajurbhyaḥ, to the sacrificial texts (यजूंषि) ।

12. **Aśvinā**, अश्विनौ, the divine twins; sun and moon. In legend, two physicians of gods.

Pātam, may you two protect. Also, may you two drink.

Hārdvānam, हृदयस्य प्रियं, pleasing to heart.

Ahar divā, in the forenoons and in the afternoons. (पूर्वाह्ने, सायाह्ने)।

Tantrāyīṇe, तन्त्रे कालचक्रे एति गच्छति यः स तन्त्रायी, तस्मै, one that goes throughout the cycle of time, i.e. the sun.

13. **Apātām**, have protected. Also, have drunk.

Amāṁsātām, have concorded with; agreed with.

14. **Pinvasva**, पुष्टो भव, may flourish.

Dharma, piety incarnate. **Sudharmā**, pious one.

Nṛmṇāni, धनानि, riches. **Ameni**, unblemished with violence. From √ मीङ् हिंसायाम्, to injure.

Brahma, **Kṣatraṁ**, **Viśam**, intellectual power, ruling power, wealth-producing power. (ब्राह्मण, क्षत्रिय, वैश्य)।

15. **Śarase**, दध्न उपरि स्नेहः शरः, cream that lies on the surface of curd. अत्र स्नेहमात्रवाची, here it means only affection. स्नेह denotes fatty substance, cream, butter etc. as well as love and affection. Affectionate.

Grāvabhyaḥ, गजकिभ्यः मेघेभ्यः, to the thundering clouds. Also, प्राणेभ्यः, to vital breaths.

Pratiravebhyaḥ, प्राणेभ्यः, to the the vital breaths. 'प्राणा वै प्रतिरवा प्राणान् हीदः सर्वं प्रतिरतम्' (Śatapatha, 14. 2. 2. 34), the vital breaths are *pratiravāḥ*. Also, to the echoing clouds.

Ūrdhvabarhibhyaḥ, those who urge the sacrifice upwards; propagators of sacrifice.

16. **Rudra**, the terrible punisher. **Rudrahūti**, one who is invoked by punishers, रुद्रैः आहूयते इति रुद्रहूतिः।

Jyotiṣā jyotiḥ saṁ, संगच्छताम्, may the light mingle with light.

Ketunā, with actions; also, with thoughts.

Indratame agnau, to the most resplendent adorable Lord.
Indra = resplendent.

Gharma, sacrifice. Also, the cauldron.

17. **Mahimā**, grandeur. **Viprah**, enlightened; wise.

Sapraṭhāḥ, vast, विस्तार सहितः।

Divam abhibabhūva, has overwhelmed the sky.

Śravasā, यशसा, with your glory. Also, धनेन, with wealth.

Devaviṭamaḥ, most pleasing to the enlightened ones. देवेभ्यः
अतिशयेन प्रीतिकरः, best entertainer of gods.

Aruṣaṁ dhūmaṁ viśrja, let the smoke of evil thoughts be dispersed. Also, remove your unpleasant smoke. Also, ruddy smoke.

Darśatam, दर्शनीयं, worth seeing; beautiful to see.

Praśasta, O good one.

Miyedhya, worthy of sacred food.

‘स ऽ सीदस्व . . . दर्शतम्’ repeated from XI.37.

18. **Gharma**, O sacrifice. Also, O Mahāvīra (cauldron).
Also, O radiant learned person (Dayā.).

Divyā śuk, heavenly light, or heat. **Havirdhāne**, in the sacrificial fire-place; or in the Soma-store.

Agnīdhre, On the sacred altar or in the hearth. **Sadasyā**, सदसि यज्ञगृहे प्रविष्टा, seated in the sacrificial house.

19. **Viśaḥ**, people, subjects. **Anukrāmāma**, अनुगच्छाम, we follow (you).

Navyase suvitāya, to gain new wealth.

Dharmanā, in a right way.

Paraspāya, परम पालनाय, to protect best; also, to protect others also.

20. **Catuḥ sraktiḥ**, चतस्रः स्रक्तयः कोणा दिग् रूपा यस्य सः, चतुरस्रः, having four corners. Also, extending in all the four corners, i.e. quarters.

Saprathāḥ, विस्तारशीलः, extending far.

Viśvāyuḥ, सर्वस्य आयुषः दाता, bestower of whole life. Also, the life of all.

Sarvāyuḥ, सर्व आयुः, complete life. Also, bestower of complete life.

Apa dveṣaḥ, द्वेष अपगच्छतु, malice may go away (from us); वीतरागाः स्याम, may we become detached from passions. Also, may we drive away him, who hates us.

Hvaraḥ, away go the crooked.

Anyavratasya, of him, who is of a different faith.

Apa saścima, may we drive away, दूरीकुर्मः ।

21. **Gharma**, O sacrifice. Also, O enlightened one. Also, O cauldron.

Purīṣam, fuel. Also, store of food.

Āpyāyasva, may you expand. **Vardhasva**, grow; flourish.

22. **Acikradat**, पुनः पुनः शब्दं अकरोत् (करोति), makes noise again and agin; thunders; neighs; makes noise like a neighing horse.

Vṛṣā, one that makes rain; a rainy cloud. Also, powerful, virile. Also, showerer of bounties.

Hariḥ, cloud; also, horse; also, one that takes away the saps (रसानां हर्ता)।

Mitraḥ, सूर्यः, sun. **Na darśataḥ**, is not seen. Also, इव दर्शनीयः, beautiful to see like a friend.

Udadhiḥ, reservoir of waters.

Nidhiḥ, store (of enjoyments); treasure.

23. Same as VI. 22. 24. Same as XX 21.

25. Repeated in part from XX. 23.

26. **Graham**, गृह्यते अस्मिन् पेयं भोजनं वा स ग्रहः, पात्रं, a bowl or cup in which some drink or food is served.

Vitasthīre, विशेषेण स्थिताः, extend; are contained.

Your bowl is so large that it can contain the heaven and earth and all the seven seas in it.

Akṣitam gr̥hṇāmi, I take in full and undiminished; the whole of it.

Ūrjā, vigour. Also, along with food.

27. **Tyat**, तत्, that.

Indriyam, power of all the sense-organs.

Dakṣam, skill; efficiency. Also, संकल्पसिद्धिः, resolve.

Kratuḥ, कर्म, action; activity.

Triśuk, having three lights. शुक् दीप्तिः, light, radiance.

Virājā jyotiṣā saha, along with the great light.

Brahmaṇā tejasā saha, along with the light of the Divine Supreme.

28. **Payasaḥ retaḥ**, essence of milk, i.e. butter or curd.

Doham, drink. **Aśīmahi**, may we enjoy it; may we consume it.

Uttarām uttarām samām, year after year.

Tviṣaḥ saṁvr̥k, bestower of radiance; or source of radiance.

Kratve dakṣasya, क्रतोः संकल्पस्य दक्षः सिद्धिदाता, fulfiller of desires.

Suṣumṇasya, of the source of happiness.

Suṣumṇāgnihutaḥ, invoker of the fire of happiness.

Upahūtaḥ, having been invited.

CHAPTER XXXIX

According to Dayānanda this chapter deals with the Antyeṣṭi (last sacrifice, that of burning of the dead body) ceremony. On the other hand, the ritualists claim that it contains expiatory formulas intended to remedy and atone for any failure or defect in the performance of the Pravargya ceremony; in case, for instance, the cauldron should break, or the contents be allowed to boil over, or the cow give sour or bloody milk. Oblations of butter, accompanied with formulas are offered to various deities and deified objects. However we are inclined to agree with Dayānanda in this regard. The verses of this chapter appear to be appropriate for the cremation of the dead body. But we are averse to any *vinīyoga*.

1. **Prāṇebhyaḥ**, to the vital breaths.

Sādhipatikebhyaḥ, alongwith their overlords, the controlling deities; अधिपतिना हिरण्यगर्भेण सह वर्तमानेभ्यः, *Hiranyagarbha* is considered to be the controlling deity of the vital breaths.

Svāhā, सुहुतमस्तु, let it be dedicated to.

Prāṇa, **Ṛṥhivī**, **Agni**, **Antarikṣa**, **Vāyu**, **Div** (sky), and **Sūrya** are closely concerned with the disintegration of the dead body which is being disposed of at the Antyeṣṭi ceremony.

2. **Dik**, the quarters, East, West, North and South.

Adbhyaḥ, to the waters of the rivers and of clouds and the snows.

Varuṇa, Ocean. In legend, **Varuṇa** is the presiding deity of oceans.

Nābhyai, to the navel; the central point.

Pūtāya, शोधनाय, शोधकाय वा, for purification; or to the purifier.

3. **Vāce**, to the tongue or speech. It is used ones, because the tongue is one.

Prāṇa, Cakṣu and Śrotra are repeated twice as the nostrils, eyes and ears are two in number.

Prāṇa is breath inhaled and exhaled through two nostrils.

4. **Manasaḥ kāmam**, desire of my heart.

Vācaḥ satyam, truthfulness of speech.

Rūpam, beauty; form. **Annasya rasaḥ**, taste or deliciousness of food. **Śrīḥ**, splendour.

5. It is a tough job to explain this passage here. According to the ritualists, this passage enumerates various stages of Mahāvīra, the cauldron through out the ceremony. At each stage the cauldron belongs to a different deity, Prajāpati etc. and the expiatory oblations should be offered to the deity, which presides at that stage, when the defect in the cauldron is noticed. To us, this does not sound convincing. Nor the interpretation offered by Dayānanda in the context of Antyeṣṭi appeals much to us. We are not in a position to offer any better interpretation. We have translated it literally as best as we could. There is no verb in this and in the next four formulas.

Gharmah, the sacrifice. **Prvrktaḥ**, separated from the body. **Udyataḥ**, rising up. **Āśvina**, full of strength; also belonging to Aśvins.

Viśyandamāne, when the water starts trickling. **Pauṣṇḥ**, nourishing; also, belonging to Pūṣan.

Klathan, starting movements.

Śarasi, सरसि, in the water reservoir. According to Mahīdhara, when milk is boiled, a creamy layer covers the surface; that is called शरस् ।

Santāyyamāne, मथ्यमाने, when it is being churned.

Hūyamānaḥ, being invoked; also, when being offered as an oblation.

Hutaḥ, having been invoked or offered as an oblation.

6. Dayānanda interprets this passage in the context of Antyeṣṭi and suggests that after quitting the dead body the soul (*jīva*) goes to Savitā on the first day, and so on for twelve days to different bounties of Nature, and after that, is born again.

Ahan, अहनि, on the day. **Mitraḥ**, evening sun.

Savitā, rising sun. **Ādityaḥ**, mid-day sun.

Varuṇaḥ, ocean. **Indra**, lightning. **Viśvedevāḥ**, all the bounties of Nature.

7. This formula (passage; as this is not a verse) is called अरण्येजुच्यं (*araṇye' nūcyam*), something to be recited in the forest.

This formula contains seven adjectives, which in legend are the names of seven of the fiercest Maruts. This formula is a part of the verse Yv. XVII. 85.86.

8. As this and the next formula contains no verb, it is very difficult to suggest a definite meaning. Every commentator will add a verb to make the meaning clear. We have taken 'I worship' or 'I propitiate' as understood.

One interesting thing to note is that this formula contains Paśupati, Bhava, Śarva, Īśāna and Mahādeva, all names of Rudra, and of Śiva in the later period. He is propitiated with various parts of the body, but these parts are mostly pertaining to heart, which can easily be associated with devotion.

Yaknā, with liver. **Matasnābhyām**, with two ribs. **Antaḥparśavyena**, with inner side-bone.

Vaniṣṭhunā, with large intestine.

Vasiṣṭhahanuḥ and **śingīni**, nothing can be made out of the text, which appears to be corrupt (Griffith). Mahīdhara has made a brave effort to make out some meaning by suggesting that *śingīs* are some sort of deities. But the tradition does not support this contention. No such deities are popularly known.

Kośyābhyām, with the two heart-muscles.

9. **Ugram**, Rudra, in his terrible manifestation.

The verb 'I worship' is understood.

Mitram, the friendly Lord.

Daurvratyena, with arrogance; with disobedience.

Marutaḥ, brave soldiers. **Sādhyān**, seekers of perfection.

Pramudā, with pleasantries.

The construction of sentences here is quite confusing. There is no verb, and in the later half of the formula, the syntex changes, and the understood verb 'I worship' will not help.

Bhavasya kaṇṭhyam, throat portion to Bhava, the Supreme Being.

Puritat, pericardium.

10. In this and the following three formulas forty-two oblations are to be offered. According to Dayānanda, these oblations are to be offered at the funeral pyre. Mahīdhara suggests that these oblations are meant for expiation (प्रायश्चित्ताहुति)। Wording of these mantras makes them more suitable for Antyeṣṭi.

11. According to Mahīdhara, Āyāsa etc. are certain deities (देवविशेषः); to us these appear to be qualities and circumstances, with which a man lives.

12. **Niṣkṛtyai**, for atonement.

Prāyaścittiyai, to expiation. **Bheṣajāya**, to remedy.

13. **Yama**, **Antaka** and **Mṛtyu**, all three denote death.

Brahmaṇe, to sacred knowledge.

Brahmahatyāyai, to the killing of sacred knowledge.

CHAPTER XL

With the thirty-ninth chapter *karmakāṇḍa*, sacrificial formulas come to an end. This last chapter deals with *jñāna kāṇḍa*, i.e. the knowledge of the ultimate reality. It is also called the *Īsopaniṣad*, a religious and philosophical treatise. It belongs to a very advanced stage of speculation as it assumes a Lord (*Īśa*) of the universe. The verses of this chapter are not used for any sacrificial purpose, because these propound a God Supreme, that is pure, one, untouched with sin, without any body (physical form), pervading each and everything, and the spirit that is one with all and all are with Him. Such a spirit does not require any sacrificial proceedings for His purification, because He is neither an agent nor one to be rewarded for His actions. These mantras deal with the knowledge of the Self, the Supreme Spirit.

1. *Īśa*, is derived from √ ईश ऐश्वर्ये, ईशिता, परमेश्वरः, God Supreme; सर्वजन्तूनां आत्मा; He is the soul of all the creatures; the inmost self; the only Absolute Reality.

Īśā vāsyam, pervaded by *Īśa*, the God Supreme. He is residing in it.

Jagat, everything that moves, including every living thing and the stars and the planets also.

Idam sarvam, all this, the phenomenal universe.

Jagatyām, in this universe; in the three worlds : earth, mid-space and heaven; in the whole imaginary cosmos.

Tena tyaktena, knowing full well that it will have to be renounced; Or, after absolute renunciation of the world and all the vain desires connected with it.

Bhuñjīthāḥ, enjoy it; enjoy yourself; delight in the bliss of the Beatific Vision.

Mā gr̥dhaḥ, be not greedy; do not get attached too much to the possessions in this world. What you think is yours, is not so at all. The seeming existence of the world is to be covered by the all-embracing, all-absorbing and all-satisfying thought of the Supreme Deity. (Griffith).

Kasya svit dhanam, to whom do the riches belong? To no one. Everyone has had to lose them, to quit them, and so you will have to. Do not be much engrossed with it.

2. When every possession of this world is worthless, as it has to be taken away from us, then why should one make any effort at all? Why should one engage himself in any action whatsoever? One must renounce each and everything and sit idle, doing nothing, but thinking of the God Supreme only. That will be a calamity. So a middle path is suggested.

Kurvan eva ih karmāṇi, only engaged in one's work in this world. As long as a person is in this world, he or she should remain engaged in work.

Śataṁ samāḥ jijīviṣet, one should desire to live for a hundred years (only engaged in one's normal work).

This is a stark reality that one must die. If death is certain and inevitable, then all our activity, all our enthusiasm for acquiring wealth, and accomplish great things is a farce. In fact it is, but this depressing thought should not overwhelm us. If we desire to

live for a hundred years, it should be only on the condition that we are fit to work and willing to work. No doubt this world is a drama, a farce, but as long as you are here, play your part in it or get out. If you renounce work, renounce life also. Life without work will be an unbearable burden.

Evam tvyi na anyathā itaḥ asti, there is no other option for you than this.

Karma nare na lipyate, the deeds do not cling to man. It is only attachment and selfishness that clings to man, not the act itself.

3. **Asuryā**, belonging to Asuras; demoniac. Also, असूर्या, where there no sun shines; with no light at all.

Andhena tamasā āvṛtāḥ, covered with blinding darkness; most fearful.

Ātmahanāḥ, who kill their self; who act against their conscience. Also, who kill the self; ignore the self for the sake of worldly desires.

Pretya api, even after death; also, after departing from this world.

4. Contradictory statements are only to give an idea of the extra-ordinary nature of the Supreme Deity.

Anejat, absolutely motionless.

Manaso javīyaḥ, mind is considered to be the speediest thing, but God Supreme is speedier than mind.

Arśat, when it sped (before them).

Devāḥ, in legend Agni, Vāyu, Sūrya, Indra etc. are gods; most of them are speedy. Also, sense-organs, which are unable to comprehend the God Supreme.

Tiṣṭhat, standing still.

Tasmin apo matariśvā dadhāti, even the wind concedes His supremacy. (An arbitrary translation of 'apo dadhāti'; Hindi idiom, आगे पानी भरना)।

5. Again the contradictions to emphasize His unique nature. To the ignorant He seems moving; wise one knows that He is unmoving; etc.

6. **Na vi cikitsati**, has no doubts; is not confused.

In Kāṇva Samhitā, the reading is 'na vi jugupsate', which will mean, 'does not shrink away from them' as an alien and inferior to his own self.

7. **Vijānataḥ**, to him who has realized the truth about the world and the Self.

Sarvāṇi bhūtāni atmā eva abhūt, all the beings have become the Self itself. If there is only one universal Self inwoven in all the beings, there can be no jealousy, no grief, no undue attachment. No infatuation in gain and no sorrow in loss.

8. **Sa paryagāt**, he comprehends; attains.

The idea of Supreme God has been developed clearly and unmistakably in this mantra, and perhaps it has been borrowed from here by other thinkers (prophets) of the world.

Sukram, शुद्धं, bright. **Akāyam**, bodiless.

Avraṇam, uninjured; uninjurable.

Asnāviram, स्नायुरहितं, sinewless. **Apāpavidddham**, sinless; whom sin does not touch.

Kaviḥ, क्रान्तदर्शी, one who can see past, present and future at a time.

Manīṣī, मेधावी, wise. **Svayambhūḥ**, self-existent. **Paribhūḥ**, पराभवति अन्यान्, one who subdues all. Also, ज्ञानबलात् सर्वरूपः, existing in all the forms.

9. **Asāmbhūtim**, destructive impulse.

Sāmbhūtim, creative impulse.

10. **Sāmbhavāt**, सम्भूतेः, from creative activity. **Asāmbhavāt**, असम्भूतेः, from destructive activity.

Dhīrāṇām, विदुषां (वचः), saying of the sages (learned persons).

11. **Sāmbhūtim ca vināśam ca**, *sāmbhūti* is an antonym of *vināśa*; creation and destruction.

12. **Avidyā**, worldly knowledge; learning of arts and sciences. Knowledge of worldly things and affairs.

Vidyā, spiritual knowledge. Knowledge of the Self, Brahma etc. non-worldly things.

13. **Vāyuranilam**, वायुः, vital breaths; अनिलं, elemental air.

A better reading will be वायुरनलं, the wind and the fire. It appears to be a writing mistake.

15. **Idam amṛtam**, this (the soul) is immortal.

Śarīram bhasmāntam, the body is reduced to ashes in the end.

Krato smara, कर्तः स्मर, O man, who has acted throughout his life, think or remember. Also, O sacrificer.

Klibe, कल्यते भोगाय इति क्लृप् लोकः, the world full of enjoyments.

Kṛtam, whatever good or bad you have done; your virtues and vices.

16. Same as V. 36 and VII. 43.

17. **Satyasya**, of the ultimate reality; the truth.

Hiraṇmayena pātreṇa, with a golden cover or lid.

Om, प्रणवः, a name of the God Supreme.

Khām आकाशस्वरूपं, in the form of sky; Abstract.

Brahma, the God Supreme; Absolute Principle.

यजुर्वेदमन्त्राणां ऋषिसूची

अध्याय—१

मन्त्र—१-३१ परमेष्ठी प्रजापतिः।

अध्याय—२

मन्त्र— १-१६ परमेष्ठी प्रजापतिः; १७ देवलः; १८-२० परमेष्ठी प्रजापतिः; २१-३४ वामदेवः।

अध्याय—३

मन्त्र—१ आङ्गिरसः; २ सुश्रुतः; ३ भरद्वाजः; ४, ५ प्रजापतिः; ६-८ सार्षपराज्ञी कद्रूः; ९, १० प्रजापतिः; ११ गोतमः; १२ विरूपः; १३ भरद्वाजः; १४ देववातभरतौ; १५ वामदेवः; १६-१९ अवत्सारः; २०, २१ याज्ञवल्क्यः; २२-२४ वैश्वामित्रो मधुच्छन्दाः; २५, २६ सुबन्धुः; २७ श्रुतबन्धुः; २८ विप्रबन्धुः; २९ मेधातिथिः; ३० सत्यधृतिर्वारुणिः; ३१ मधुच्छन्दाः; ३२ विश्वामित्रः; ३३, ३४ वामदेवः; ३५-४१ आसुरिः; ४२ शंयुः; ४३ शंयुर्बर्हिस्पत्यः; ४४; ४५ प्रजापतिः; ४६, ४७ अगस्त्यः; ४८-५० और्णवाभः; ५१, ५२ गोतमः; ५३-५९ बन्धुः; ६०, ६१ वसिष्ठः; ६२, ६३ नारायणः।

अध्याय—४

मन्त्र—१-७ प्रजापतिः; ८ आत्रेयः; ९-१५ आङ्गिरसः; १६-३६ वत्सः; ३७ गोतमः।

अध्याय—५

मन्त्र— १-१४ गोतमः; १५ मेधातिथिः; १६, १७ वसिष्ठः; १८-२९ औतथ्यो दीर्घतमाः; ३०-३५ मधुच्छन्दाः; ३६-४३ अगस्त्यः।

अध्याय—६

मन्त्र—१ अगस्त्यः; २ शाकल्यः; ३ दीर्घतमाः; ४, ५ मेधातिथिः; ६ दीर्घतमाः; ७ मेधातिथिः; ८, ९ दीर्घतमाः; १०-१६ मेधातिथिः; १७-२३ दीर्घतमाः; २४-२८ मेधातिथिः; २९-३५ मधुच्छन्दाः; ३६ प्रजापतिः; ३७ गोतमः।

अध्याय—७

मन्त्र—१-६ गोतमः; ७ वसिष्ठः; ८ मधुच्छन्दाः; ९ गृत्समदः; १० त्रसदस्युः; ११ मेघातिथिः; १२-२३ वत्सारः; २४, २५ भरद्वाजः; २६-३० देवश्रवाः; ३१ विश्वामित्रः; ३२ त्रिशोकः; ३३ मधुच्छन्दाः; ३४ गृत्समदः; ३५-३८ विश्वामित्रः; ३९ भरद्वाजः; ४० वत्सः; ४१ प्रस्कण्वः; ४२ कुत्सः; ४३-४८ आङ्गिरसः।

अध्याय—८

मन्त्र—१-३ आङ्गिरसः; ४, ५ कुत्सः; ६-१४ भरद्वाजः; १५-२२ अत्रिः; २३ अत्रिः, शुनः शेषः; २४-३० अत्रिः; ३१ गोतमः; ३२ मेघातिथिः; ३३ गोतमः; ३४ मधुच्छन्दाः; ३५ गोतमः; ३६, ३७ विवस्वान्; ३८, ३९ वैखानसः; ४०-४१ प्रस्कण्वः; ४२-४३ कुसुरुबिन्दुः; ४४-४७ शासः; ४८-५३ देवाः; ५४-६२ वसिष्ठः; ६३ कश्यपः।

अध्याय—९

मन्त्र—१ इन्द्राबृहस्पतिः; २-१३ बृहस्पतिः; १४-१५ दधिक्रावा; १६ वसिष्ठः; १७ नाभानेदिष्ठः; १८-२५ वसिष्ठः; २६-३४ तापसः; ३५-३६ वरुणः; ३७-४० देववातः।

अध्याय—१०

मन्त्र—१-१७ वरुणः; १८-२३ देववातः; २४-२६ वामदेवः; २७-३४ शुनः शेषः।

अध्याय—११

मन्त्र—१-११ प्रजापतिः; १२ नाभानेदिष्ठः; १३ कुश्रिः; १४-१६ शुनः शेषः; १७ पुरोधाः; १८-२२ मयोभूः; २३, २४ गृत्समदः; २५ सोमकः; २६ पायुः; २७-३१ गृत्समदः; ३२-३४ भरद्वाजः; ३५ देवश्रवो देववातः; ३६ गृत्समदः; ३७ प्रस्कण्वः; ३८-४० सिन्धुद्वीपः; ४१ विश्वमनाः; ४२ कण्वः; ४३-४४ त्रितः; ४५ चित्रः; ४६-४८ त्रितः; ४९ उत्कीलः; ५०-६१ सिन्धुद्वीपः; ६२-६६ विश्वामित्रः; ६७-६९ आत्रेयः; ७० सोमाहुतिः; ७१ विरूपः; ७२ आरुणिः; ७३-७४ जमदग्निः; ७५-८३ नाभानेदिष्ठः।

अध्याय—१२

मन्त्र—१ वत्सप्रीः; २ कुत्सः; ३-५ श्यावाश्वः; ६-१० वत्सप्रीः; ११

ध्रुवः; १२ शुनः शेषः; १३-१७ त्रितः; १८-२९ वत्सप्रीः; ३० विरूपाक्षः; ३१, ३२ तापसः; ३४, ३५ वसिष्ठः; ३६-३९ विरूपः; ४०, ४१ वत्सप्रीः; ४२ दीर्घतमाः; ४३-४६ सोमाहुतिः; ४७-५४ विश्वामित्रः; ५५ प्रियमेघाः; ५६ सुतजेतृ मधुच्छन्दाः; ५७-६५ मधुच्छन्दाः; ६६-६८ विश्वावसुः; ६९-७४ कुमारहारितः; ७५-९० भिषक्; ९१-१०१ वरुणः; १०२-१०५ हिरण्यगर्भः; १०६-१११ पावकाग्निः; ११२-११४ गोतमः; ११५ वत्सारः; ११६ विरूपः; ११७ प्रजापतिः।

अध्याय—१३

मन्त्र—१-३ वत्सारः; ४-८ हिरण्यगर्भः; ९-१४ वामदेवः; १५-१९ त्रिशिराः; २०, २१ अग्निः; २२-२५ इन्द्राग्नी; २६ सविता; २७-३५ गोतमः; ३६ भरद्वाजः; ३७-५१ विरूपः; ५२-५८ उशनाः।

अध्याय—१४

मन्त्र— १-६ उशनाः; ७-९ विश्वामित्रः; ८-१० विश्वदेवः; ११ विश्वामित्रः; १२ विश्वकर्मा; १३ विश्वदेवः; १४ विश्वामित्रः; १५ विश्वदेवः; १६, १७ विश्वामित्रः; १८-३१ विश्वदेवः।

अध्याय—१५

मन्त्र—१-२० परमेष्ठी प्रजापतिः; २१ विरूपः; २२, २३ परमेष्ठी प्रजापतिः; २४ बुधगविष्टिरौ; २५-२९ परमेष्ठी प्रजापतिः; ३० संवननः; ३१ प्रस्कण्वः; ३२ वसिष्ठः; ३३, ३४ परमेष्ठी प्रजापतिः; ३५ गोतमः; ३६, ३७ परमेष्ठी प्रजापतिः; ३८ सौभरिः; ३९-५९ परमेष्ठी प्रजापतिः; ६० प्रियमेघाः; ६१ मधुच्छन्दाः; ६२-६४ वसिष्ठः; ६५ मधुच्छन्दाः।

अध्याय—१६

मन्त्र— १-४ परमेष्ठी प्रजापतिः; ५ बृहस्पतिः; ६-१४ परमेष्ठी प्रजापतिः; १५-३३ कुत्सः; ३४ परमेष्ठी प्रजापतिः; ३५-३९ कुत्सः; ४०-६६ परमेष्ठी प्रजापतिः।

अध्याय—१७

मन्त्र—१-७ मेधातिथिः; ८ वसुयुः; ९ मेधातिथिः; १० भरद्वाजः; ११-१५ लोपामुद्रा; १६ भरद्वाजः; १७-३२ भुवनपुत्रो विश्वकर्मा; ३३-५८ अप्रतिरथः; ५९ विश्वावसुः; ६० अप्रतिरथः; ६१ मधुच्छन्दाः सुतजेता; ६२-६९ विधृतिः

७०-७३ कुत्सः; ७४ कण्वः; ७५ गृत्समदः; ७६ वसिष्ठः; ७७ परमेष्ठी प्रजापतिः;
७८-८७ सप्त ऋषयः; ८८ गृत्समदः; ८९-९९ वामदेवः।

अध्याय-१८

मन्त्र-१-४४ देवाः; ४५-५३ शुनः शेषः; ५४-५७ गालवः; ५८-६०
विश्वकर्मा; ६१ गालवः; ६२ देवश्रवदेववातौ; ६३ विश्वामित्रः; ६४, ६५
विश्वकर्मा; ६६, ६७ देवश्रवदेववातौ; ६८ इन्द्रः; ६९ इन्द्रविश्वामित्रौ; ७०
शासः; ७१ जयः; ७२ विश्वामित्रः; ७३ कुत्सः; ७४ भरद्वाजः; ७५, ७६ उत्कीलः;
७७ उशनाः।

अध्याय-१९

मन्त्र-१ प्रजापतिः; २, ३ भरद्वाजः; ४-९ आभूतिः; १०-३५ हैमवर्चिः;
३६, ३७ प्रजापतिः; ३८-४८ वैखानसः; ४९-९५ शङ्खः।

अध्याय-२०

मन्त्र-१, २ प्रजापतिः; ३ अश्विनौ; ४-२० प्रजापतिः; २१ प्रस्कण्वः;
२२, २३ प्रजापतिः; २४-२६ आश्वतराश्विः; २७, २८ प्रजापतिः; २९
विश्वामित्रः; ३० नृमेधपुरुषमेधौ; ३१ प्रजापतिः; ३२ कौण्डिन्यः; ३३
काक्षीवत्सुकीर्तिः; ३४, ३५ अश्विनौ; ३६-४६ आङ्गिरसः; ४७-४९ वामदेवः;
५०-५२ गर्गः; ५३ विश्वामित्रः; ५४ वसिष्ठः; ५५-८० विदर्भिः; ८१-८३
गृत्समदः; ८४-९० मधुच्छन्दाः।

अध्याय-२१

मन्त्र-१, २ शुनः शेषः; ३-५ वामदेवः; ६ गयस्फानः; ७ गयप्लातः; ८
विश्वामित्रः; ९ वसिष्ठः; १०, ११ आत्रेयः; १२-२६ स्वस्त्यात्रेयः; २७ आत्रेयः;
२८-६१ स्वस्त्यात्रेयः।

अध्याय-२२

मन्त्र-१ प्रजापतिः; २ यज्ञपुरुषः; ३-८ प्रजापतिः; ९ विश्वामित्रः;
१० मेधातिथिः; ११-१४ प्रजापतिः; १५ सुतम्भरः; १६ प्रजापतिः; १७
विश्वरूपः; १८ अरुणत्रसदस्यू; १९, २० प्रजापतिः; २१ स्वस्त्यात्रेयः; २२-३४
प्रजापतिः।

अध्याय-२३

मन्त्र-१-४ प्रजापतिः; ५ मधुच्छन्दाः; ६-३१ प्रजापतिः; ३२ दधिक्रावा;

३३-६५ प्रजापतिः।

अध्याय—२४

मन्त्र—१—४० प्रजापतिः।

ब्राह्मणरूपोऽयमध्यायः न मन्त्ररूपः; अत एव यजुः सर्वानुक्रमेऽस्य षड्वित-
छन्दांसि नोक्तानि।

अध्याय—२५

मन्त्र—१—१६ प्रजापतिः; १७-२२ गोतमः; २३ प्रजापतिः; २४-२६
गोतमः; २७ प्रजापतिः; २८-४८ गोतमः।

अध्याय—२६

मन्त्र—१ याज्ञवल्क्यः; २ लौगाक्षिः; ३ गृत्समदः; ४, ५ रम्याक्षिः; ६
प्रादुराक्षिः; ७-९ कुत्सः; १० वसिष्ठः; ११, १२ नोधा गोतमः; १३, १४
भरद्वाजः; १५ वत्सः; १६-१८ महीयवः; १९ मुद्गलः; २०-२३ मेधातिथिः;
२४ गृत्समदः; २५, २६ मधुच्छन्दाः।

अध्याय—२७

मन्त्र—१—७ अग्निः; ८, ९ प्रजापतिः; १०—२० अग्निः; २१, २२
प्रजापतिः; २३, २४ वसिष्ठः; २५, २६ हिरण्यगर्भः; २७, २८ वसिष्ठः; २९
गृत्समदः; ३० पुरुमीढः; ३१ अजमीढः; ३२, ३३ गृत्समदः; ३४ आङ्गिरसः;
३५ वसिष्ठः; ३६-३८ शंयुर्बाह्स्पत्यः; ३९-४१ वामदेवः; ४३ शंयुः; ४३ भार्गवः;
४४, ४५ शंयुः।

अध्याय—२८

मन्त्र—१—६ बृहदुक्थो वामदेव्यः; ७ गोतमः; ८ बृहदुक्थो वामदेव्यः;
९-११ प्रजापतिः; १२-२३ अश्विनौ; २४-४६ सरस्वती।

अध्याय—२९

मन्त्र—१—११ बृहदुक्थो वामदेव्यः; १२-२४ भार्गवो जमदग्निः; २५—
३६ जमदग्निः; ३७ मधुच्छन्दाः; ३८-६० भरद्वाजः।

अध्याय—३०

मन्त्र—१-३ नारायणः; ४ मेधातिथिः; ५-२२ नारायणः।

अध्याय—३१

मन्त्र—१—१६ नारायणः; १७—२२ उत्तरनारायणः।

अध्याय—३२

मन्त्र—१—१२ स्वयंभु ब्रह्म; १३-१५ मेधाकामः; १६ श्रीकामः।

अध्याय—३३

मन्त्र—१ वत्सप्रीः; २ विश्वरूपः; ३ गोतमः; ४ विश्वरूपः; ५, ६ कुत्सः; ७, ८ विश्वामित्रः; ९ भरद्वाजः; १० मेधातिथिः; ११ पराशरः; १२ विश्ववारा; १३ भरद्वाजः; १४ वसिष्ठः; १५ प्रस्कण्वः; १६ गोतमः; १७ लुशो नाधाकः; १८ वसिष्ठः; १९ पुरुमीढाजमीढौ; २० वसिष्ठः; २१ सुनीतिः; २२ विश्वामित्रः; २३ सुचीकः; २४ त्रिशोकः; २५ मधुच्छन्दाः; २६ विश्वामित्रः; २७ अगस्त्यः; २८ गौरिवीतिः; २९ कुत्सः; ३० विभ्राट्; ३१-३३ प्रस्कण्वः; ३४ अगस्त्यः; ३५ श्रुतकक्षसुकक्षौ; ३६ प्रस्कण्वः; ३७, ३८ कुत्सः; ३९, ४० जमदग्निः; ४१ नृमेघः; ४२ कुत्सः; ४३ हिरण्यस्तूपः; ४४ वसिष्ठः; ४५, ४६ मेधातिथिः; ४७ काण्वः कुसीदी; ४८ प्रतिक्षत्रः; ४९ वत्सारः; ५० प्रगाथः; ५१ कूर्मः; ५२ लुशः; ५३ सुहोत्रः; ५४ वामदेवः; ५५ ऋजिश्वा; ५६-५८ मधुच्छन्दाः; ५९ कुशिकः; ६० विश्वामित्रः; ६१ भरद्वाजः; ६२ देवलः; ६३ विश्वामित्रः; ६४ गौरिवीतिः; ६५ वामदेवः; ६६, ६७ नृमेघः; ६८ कुत्सः; ६९ भरद्वाजः; ७०, ७१ वसिष्ठः; ७२, ७३ दक्षः; ७४ प्रजापतिः; ७५ विश्वामित्रः; ७६ वसिष्ठः; ७७ सुहोत्रः; ७८, ७९ अगस्त्यः; ८० बृहद्विः; ८१-८३ मेधातिथिः; ८४ भरद्वाजः; ८५ जमदग्निः; ८६ तापसः; ८७ जमदग्निः; ८८ वसिष्ठः; ८९ कण्वः; ९० त्रितः; ९१ मनुः; ९२ मेघः; ९३ सुहोत्रः; ९४ मनुः; ९५, ९६ नृमेघः; ९७ मेधातिथिः।

अध्याय—३४

मन्त्र—१-६ शिवसङ्कल्पः; ७-९ अगस्त्यः; १०, ११ गृत्समदः; १२, १३ हिरण्यस्तूप आङ्गिरसः; १४, १५ देवश्रवदेववातौ भारतौ; १६, १७ नोधाः; १८, १९ देवश्रवदेववातौ भारतौ; २०-२३ गोतमः; २४-२७ हिरण्यस्तूप आङ्गिरसः; २८ प्रस्कण्वः; २९, ३० कुत्सः; ३१ हिरण्यस्तूपः; ३२ कुत्सः; ३३ गोतमः; ३४-४० वसिष्ठः; ४१ सुहोत्रः; ४२ ऋजिश्वा; ४३, ४४ मेधातिथिः; ४५ भरद्वाजः; ४६ विहव्यः; ४७ हिरण्यस्तूपः; ४८ अगस्त्यः; ४९ प्राजापत्यो यज्ञः; ५०-५२ दक्षः; ५३ ऋजिश्वा; ५४ कूर्मः गार्त्समदः; ५५-५७ कण्वः; ५८ गृत्समदः।

अध्याय—३५

मन्त्र—१-६ आदित्यो देवा वा; ७ सङ्कसुकः; ८, ९ आदित्यो देवा वा;
१० सुचीकः; ११ शुनः शेषः; १२-१४ आदित्यो देवा वा; १५ सङ्कसुकः; १६
आदित्यो देवा वा; १७ वैखानसः; १८ भरद्वाजः शिरिम्बिठः; १९ दमनः; २१
मेघातिथिः; २२ आदित्यो देवा वा।

अध्याय—३६

मन्त्र— १; २ दध्यङ् आयर्वणः; ३ विश्वामित्रः; ४-६ वामदेवः; ७-१२
दध्यङ् आयर्वणः; १३ मेघातिथिः; १४-१६ सिन्धुद्वीपः; १७-१९ दध्यङ् आयर्वणः;
२० लोपामुद्रा; २१-२४ दध्यङ् आयर्वणः।

अध्याय—३७

मन्त्र— १ दध्यङ् आयर्वणः; २ श्यावाश्वः; ३-६ दध्यङ् आयर्वणः; ७
कण्वः; ८-१६ दध्यङ् आयर्वणः; १७ दीर्घतमाः; १८-२१ दध्यङ् आयर्वणः।

अध्याय—३८

मन्त्र—१-४ दध्यङ् आयर्वणः; ५-२८ दीर्घतमाः।

अध्याय—३९

मन्त्र—१-१३ दीर्घतमाः।

अध्याय—४०

मन्त्र—१-१७ दीर्घतमाः।

यजुर्वेदमन्त्राणां देवतासूची

अध्याय—१

मन्त्र—१ सविता अघ्न्याः वाः; २-४ यज्ञः; ५ अग्निः; ६ प्रजापतिः; ७ यज्ञः; ८ अग्निः; ९ विष्णुः; १० सविता; ११ अग्निः; १२, १३ आपः; १४, १५ यज्ञः; १६ वायुः; १७-१९ अग्निः; २० सविता; २१ यज्ञः; २२ घर्मः; २३ अग्निः; २४ विद्युत्; २५, २६ अग्निः; २७-३१ यज्ञः।

अध्याय—२

मन्त्र— १, २ यज्ञः; ३, ४ अग्निः; ५ यज्ञः; ६ विष्णुः; ७ अग्निः; ८ विष्णुः; ९ अग्निः; १० इन्द्रः; ११ द्यावापृथिव्यौ; १२ सविता; १३ बृहस्पतिः; १४ अग्निः; १५ अग्निसोमेन्द्राः; १६, १७ अग्निः; १८ विश्वेदेवाः; १९ अग्निवायुः; २० अग्निः; २१ प्रजापतिः; २२ इन्द्रः; २३ प्रजापतिः; २४ त्वष्टा; २५ विष्णुः; २६ ईश्वरः; २७-३० अग्निः; ३१-३३ पितरः; ३४ आपः।

अध्याय—३

मन्त्र—१-४ अग्निः; ५ अग्निवायुसूर्याः; ६-८ अग्निः; ९, १० अग्निसूर्यौ; ११, १२ अग्निः; १३ इन्द्रः; १४-१९ अग्निः; २० आपः; २१ विश्वेदेवाः; २२-२७ अग्निः; २८-२९ बृहस्पतिः; ३० ब्रह्मणस्पतिः; ३१-३३ आदित्यः; ३४ इन्द्रः; ३५ सविता; ३६ अग्निः; ३७ प्रजापतिः; ३८-४० अग्निः; ४१ वास्तुरग्निः; ४३, ४३ वास्तुः; ४४, ४५ मरुतः; ४६ इन्द्रो मरुतश्च; ४७ अग्निः; ४८, ४९ यज्ञः; ५०-५२ इन्द्रः; ५३-५५ मनः; ५६ सोमः; ५७-६३ रुद्रः।

अध्याय—४

मन्त्र— १ आप ओषधयश्च; २ आपः; ३ मेघः; ४ परमात्मा; ५, ६ यज्ञः; ७ अग्निः; ८ ईश्वरः; ९ ऋक्सामनी; १० यज्ञः; ११ अग्निः; १२, १३ आपः; १४-१७ अग्निः; १८-२३ वाक् विद्युत् च; २४ यज्ञः; २५ सविता; २६ यज्ञः; २७ सोमः; २८, २९ अग्निः; ३०, ३१ वरुणः; ३२ अग्निः; ३३ सूर्यः; ३४ यजमानः; ३५, ३६ सूर्यः; ३७ यज्ञः।

अध्याय—५

मन्त्र—१ विष्णुः; २, ३ यज्ञः; ४ अग्निः; ५ विद्युत्; ६ अग्निः; ७ सोमः; ८, ९ अग्निः; १०-१२ वाक्; १३ यज्ञः; १४ सविता; १५-२१ विष्णुः; २२, २३ यज्ञः; २४ राजा; २५-२८ यज्ञः; २९, ३० ईश्वरः; ३१-३७ अग्निः; ३८ विष्णुः; ३९ सोमः सविता च; ४० अग्निः; ४१ विष्णुः; ४२ अग्निः; ४३ यज्ञः।

अध्याय—६

मन्त्र— १ स्वधितिः; २ अग्नेणीः; ३—५ विष्णुः; ६ यजमानः; ७ त्वष्टा; ८ बृहस्पतिः; ९ सविता; १० आपः; ११ वातः; १२ यजमानः; १३ आपः; १४, १५ यजमानः; १६ द्यावापृथिव्यौ; १७ आपः; १८ अग्निः; १९ विश्वेदेवाः; २० त्वष्टा; २१ अग्निः; २२ वरुणः; २३ अध्वरः; २४ सूर्यरश्मयः; २५, २६ सोमः; २७ आपः; २८ यज्ञः; २९ अग्निः; ३०, ३१ आपः; ३२ इन्द्रः; ३३ सोमः; ३४ यज्ञः; ३५ द्यावापृथिव्यौ; ३६ यज्ञः; ३७ इन्द्रः।

अध्याय—७

मन्त्र— १ प्राणः; २ सोमः; ३ देवाः; ४, ५ मघवाः; ६ देवाः; ७ वायुः; ८ इन्द्रवायुः; ९, १० मित्रावरुणौ; ११ अश्विनौ; १२ देवाः; १३ शुक्रः; १४ सोमः; १५ इन्द्रः; १६ वेनः; १७ देवाः; १८ प्रजापतिः; १९ देवाः; २० विष्णुः; २१ सोमः; २२-२३ देवाः मन्त्रोक्ताः; २४ देवाः; २५ वैश्वानरः; २६ सोमः; २७, २८ प्राणादयो मन्त्रोक्ताः; २९ प्रजापतिः; ३० मध्वादयो मन्त्रोक्ताः; ३१, ३२ इन्द्राग्नीः; ३३, ३४ विश्वेदेवाः; ३५—३८ मरुत्वान् इन्द्रः; ३९, ४० महान् इन्द्रः; ४१, ४२ सूर्यः; ४३, ४४ अग्निः; ४५ तुथः विश्ववेदाः; ४६ ब्राह्मणः; ४७ वरुणः; ४८ कामः।

अध्याय—८

मन्त्र— १ विष्णुः; २ मघवाः; ३, ४ आदित्यः; ५ विवस्वान्; ६, ७ सविता; ८ विश्वेदेवाः; ९ सोमः; १० प्रजापतिः; ११, १२ सोमः; १३ अग्निः; १४ त्वष्टा; १५ विश्वेदेवाः; १६ त्वष्टा; १७ धात्रादयो मन्त्रोक्ताः; १८ देवाः; १९, २० अग्निः; २१ वातः मनसस्पतिः; २२ यज्ञपतिः यज्ञश्च; २३ वरुणः; २४ अग्निः; २५ सोमः; २६ आपः सोमश्च; २७ अग्निः; २८—३० गर्भः; ३१ मरुतः; ३२ द्यावापृथिव्यौ; ३३—३५ इन्द्रः; ३६ प्रजापतिः; ३७ इन्द्रावरुणौ; ३८ अग्निः; ३९ इन्द्रः; ४१ सूर्यः; ४२, ४३ अच्य्या गौरपत्नी वा; ४४ इन्द्रः; ४५, ४६ विश्वकर्मा; ४७—५० सोमः; ५१ प्रजापतयो गृहस्थाः; ५२ प्रजापतिः; ५३ इन्द्रापर्वता (सेनापति सेनानायकौ); ५४—५९ परमेष्ठ्यादयो मन्त्रोक्ताः; ६० यज्ञः; ६१ घर्मः; ६२ यज्ञः; ६३ सोमः।

अध्याय—९

मन्त्र— १ सविता; २ सोमः; ३ सोमः; ४ ऊर्जाहुती; ५ सविता; ६ अश्वः आपश्च; ७—९ वाजी; १०-१२ इन्द्राबृहस्पती; १३ सविता; १४—१८ बृहस्पतिः; १९, २० प्रजापतिः; २१ यज्ञः; २२ दिशः; २३—२५ प्रजापतिः; २६ सोमादयो मन्त्रोक्ताः; २७, २९ अर्यमादयो मन्त्रोक्ताः; २८ अग्निः; ३०

सविता; ३१—३४ अग्न्यादयो मन्त्रोक्ताः; ३५, ३६ विश्वेदेवाः; ३७ अग्निः; ३८ रक्षोहाः; ३९, ४० यजमानः।

अध्याय—१०

मन्त्र— १ आपः; २ वृषा; ३ अपां पतिः; ४ सूर्यादयो मन्त्रोक्ताः; ५ अग्न्यादयो मन्त्रोक्ताः; ६ आपः; ७ वरुणः; ८ यजमानः; ९ प्रजापतिः; १०—१४ यजमानः; १५ सोमः; १६ मित्रावरुणौ; १७, १८ यजमानः; १९ आपः; २० प्रजापतिः; २१ यजमानः; २२ इन्द्रः; २४, २५ सूर्यः २६ राजासन्दी; २७ वरुणः; २८ यजमानः; २९ अग्निः; ३० सवित्रादयो मन्त्रोक्ताः; ३१, ३२ सोमः; ३३, ३४ अश्विनौ, सरस्वती, इन्द्रः।

अध्याय—११

मन्त्र—१—११ सविता; १२ वाजी; १३ अग्निः; १४ इन्द्रः; १५ क्षत्रपतिः; १६—१९ अग्निः; २० क्षत्रपतिः; २१, २२ द्रविणोदाः; २३—२९ अग्निः; ३०, ३१ दम्पती; ३२—३४ अग्निः; ३५ होता; ३६, ३७ अग्निः; ३८ आपः; ३९ वायुः; ४०—४९ अग्निः; ५०—५२ आपः; ५३ मित्रः; ५४ रुद्रः; ५५ सिनीवाली; ५६, ५७ अदितिः; ५८ वसुरुद्रादित्यविश्वेदेवाः; ५९ अदितिः; ६०, ६१ आदित्यादयो मन्त्रोक्ताः; ६२ मित्रः; ६३ सविता; ६४ मित्रः; ६५, ६६ वस्वादयो मन्त्रोक्ताः; ६७ सविता; ६८, ६९ अम्बा पृथिवी; ७०—८० अग्निः; ८१, ८२ यजमानः; ८३ अन्नपतिरीश्वरः।

अध्याय—१२

मन्त्र—१, २ अग्निः; ३ सविता; ४ गरुत्मान्; ५ विष्णुः; ६—११ अग्निः; १२ वरुणः; १३ अग्निः; १४ सूर्यः; १५—३४ अग्निः; ३५ आपः; ३६—४४ अग्निः; ४५ पितरः; ४६—५४ अग्निः; ५५ आपः; ५६ इन्द्रः; ५७—५९ अग्निः; ६० द्वावग्नी; ६१ पृथिवी; ६२—६४ निर्ऋतिः; ६५ यजमानः; ६६ इन्द्रः; ६७, ६८ कवयः कृषीवला वा; ६९—७१ कृषिः; ७२ मित्रादयो मन्त्रोक्ताः; ७३ अघ्न्याः; ७४ अश्विनौ; ७५—१०१ ओषधयः; १०२ कः; १०३, १०४ अग्निः; १०५ आशीः; १०६—१११ अग्निः; ११२—११४ सोमः; ११५—११७ अग्निः।

अध्याय—१३

मन्त्र— १, २ अग्निः; ३ आदित्यः; ४ हिरण्यगर्भः; ५ आदित्यः; ६, ७; ८ सर्पाः; ९—१५ अग्निः; १६—१९ राज्ञी; २०, २१ पत्नी; २२ अग्निः; २३ बृहस्पतिः; २४ प्रजापतिः; २५ ऋतवः; २६ इष्टका (राज्ञी); २७—२९ विश्वेदेवाः; ३० प्रजापतिः; ३१ वरुणः; ३२ द्यावापृथिव्यौ; ३३ विष्णुः; ३४, ३५ इष्टका

(राज्ञी); ३६-४५ अग्निः; ४६ सूर्यः; ४७-५२ अग्निः; ५३ आपः; ५४-५८ प्राणभृत् शक्तिः।

अध्याय-१४

मन्त्र-१-५ अश्विनौ; ६ ऋतवः; ७ विश्वेदेवाः; ८ वायुः; ९, १० प्रजापत्यादयो मन्त्रोक्ताः; ११ इन्द्राग्नी; १२ वायुः; १३ दिशः; १४ वायुः; १५, १६ ऋतवः; १७ आयुरित्यादयो मन्त्रोक्ताः; १८ छन्दांसि; १९ पृथिव्यादयो मन्त्रोक्ताः; २० अग्न्यादयो मन्त्रोक्ताः; २१, २२ पत्नी; २३ यज्ञः; २४, २५; २६ अग्न्यादयो मन्त्रोक्ताः; २७ ऋतवः; २८-३१ प्रजापत्यादयो मन्त्रोक्ताः।

अध्याय-१५

मन्त्र- १, २ अग्निः; ३ पत्नी (इष्टका) ४-७ छन्दांसि; ८, ९ प्रतिपदादयो मन्त्रोक्ताः; १०-१४ राज्ञ्यादयो मन्त्रोक्ताः; १५-१९ हरिकेशादयो मन्त्रोक्ताः; २०-५६ अग्निः; ५७ ऋतवः; ५८ सूर्यः; ५९ इन्द्राग्नी; ६० आपः; ६१ इन्द्रः; ६२ अग्निः; ६३, ६४ इष्टका (पत्नी); ६५ अग्निः।

अध्याय-१६

मन्त्र-१-१६ एको रुद्रः; १७-४६ रुद्राः; ४७-५३ एको रुद्रः; ५४-६६ बहवो रुद्राः।

अध्याय-१७

मन्त्र- १ मरुतः; २-१२ अग्निः; १३, १४ प्राणः; १५, १६ अग्निः; १७-३२ विश्वकर्मा; ३३-४४ इन्द्रः; ४५ इषुः; ४६ योद्धारः; ४७ मरुतः; ४८, ४९ इन्द्रादयो मन्त्रोक्ताः; ५० अग्निः; ५१ इन्द्रः; ५२, ५३ अग्निः; ५४ दिशः; ५५, ५६ अग्निः; ५७ यज्ञः; ५८ अग्निः; ५९, ६० आदित्यः; ६१ इन्द्रः; ६२ यज्ञः; ६३ इन्द्रः; ६४ इन्द्राग्नी; ६५-७३ अग्निः; ७४ सविता; ७५-७७ अग्निः; ७८ विश्वकर्मा; ७९ अग्निः; ८०-८६ मरुतः; ८७-९० अग्निः; ९१-९९ यज्ञपुरुषः।

अध्याय १८

मन्त्र-१-२७ अग्निर्यज्ञो वा; २८ प्रजापतिः; २९ अग्निर्यज्ञो वा; ३० सविता; ३१ विश्वेदेवाः; ३२-३४ वाजः; ३५, ३६ अग्निः; ३७ राजा; ३८-४३ अग्निसूर्यचन्द्रवातयज्ञमनसः मन्त्रोक्ताः; ४४ प्रजापतिः; ४५ वायुः; ४६ अग्निः; ४७, ४८ बृहस्पतिः; ४९ वरुणः; ५०-५५ अग्निः; ५६ यज्ञः; ५७,

५८ अग्निः; ५९, ६० देवाः; ६१-६७ अग्निः; ६८-७१ इन्द्रः; ७२-७५ अग्निः; ७६ विश्वेदेवाः; ७७ अग्निः।

अध्याय-१९

मन्त्र-१-५ सोमः; ६, ७ इन्द्रः; ८-१० सोमः; ११ अग्निः; १२ अश्विसरस्वत्यौ; १३-१५ सोमः; १६-३१ यज्ञः; ३२ इन्द्रः; ३३-३५ सोमः; ३६, ३७ पितरः; ३८-४१ अग्निः; ४२ सोमः; ४३ सविता; ४४ विश्वेदेवाः; ४५ पितरः; ४६ यजमानाशीः; ४७ देवयानपितृयाणौ; ४८ अग्निः; ४९-५३ पितरः; ५४ सोमः; ५५-६३ पितरः; ६४-६६ अग्निः; ६७-७० पितरः; ७१ इन्द्रः; ७२-७९ इन्द्रस्य इन्द्रियम्; ८०-९५ अश्विसरस्वतीन्द्राः।

अध्याय-२०

मन्त्र-१ राजासन्दी (सिंहासनम्); २, ३ राज्याभिवेकः; ४ राजा; ५-१० राजशक्तिः; ११ देवाः; १२ विश्वेदेवाः; १३ राजशक्तिः; १४-१६ अग्निवायुसूर्याः मन्त्रोक्ताः; १७ यज्ञः; १८ वरुणः; १९, २० आपः; २१ सूर्यः; २२ अग्निः; २३ समित्; २४-२६ अग्निः; २७ सोमः; २८-३१ इन्द्रः; ३२ ईश्वरः; ३३, ३४ सोमः; ३५ अश्व्यादयो मन्त्रोक्ताः; ३६-५४ इन्द्रः; ५५-६९ अश्विसरस्वतीन्द्राः मन्त्रोक्ताः; ७०-७२ इन्द्रसवितृवरुणाः; ७३-७७ अश्विसरस्वतीन्द्राः; ७८-७९ अग्निः; ८० अश्विसरस्वतीन्द्राः; ८१, ८२ अश्विनौ; ८४-८६ सरस्वती; ८७-८९ अग्निः; ९० अश्विसरस्वतीन्द्राः।

अध्याय-२१

मन्त्र-१, २ वरुणः; ३, ४ अग्नीवरुणौ; ५ अदितिः; ७ स्वर्ग्या नौ; ८, ९ मित्रावरुणौ; १०, ११ वाजिनः; १२ अग्निः; १३ तनूनपात् सरस्वती च; १४ सोमः; १५ अग्निः; १६ बृहस्पतिः; १७ विश्वेदेवाः; १८ दैव्यौ होतारौ; १९ तिस्रो देवीः (इडा, सरस्वती, भारती); २० त्वष्टा; २१ सविता; २२ वरुणः; २३ वसवः; २४ रुद्राः; २५ आदित्याः; २६ ऋभवः; २७ मरुतः; २८ देवाः; २९-४० अश्विसरस्वतीन्द्राः मन्त्रोक्ताः; ४१-४५ अश्विसरस्वतीन्द्राः मन्त्रोक्ताः; ४६-५८ अश्विसरस्वतीन्द्रादयो मन्त्रोक्ताः; ५९-६१ अश्विसरस्वतीन्द्रा मन्त्रोक्ताः।

अध्याय-२२

मन्त्र-१ सविता; २ कवयः; ३ अग्निः; ४ प्रजापतिः; ५ प्रजापत्यादयो मन्त्रोक्ताः; ६ अन्यादयो मन्त्रोक्ताः; ७, ८ प्राणिव्यापाराः; ९-१४ सविता; १५-१७ अग्निः; १८ पवमानः; १९ अग्निः; २० अग्निरश्वो वा; २० प्रजापत्यादयो मन्त्रोक्ताः; २१ देवः; २२ ब्रह्म; २३ प्राणादयो मन्त्रोक्ताः; २४

दिशः; २५ आपः; २६ वातादयो मन्त्रोक्ताः; २७ अग्न्यादयो मन्त्रोक्ताः; २८ नक्षत्रादयो मन्त्रोक्ताः; २९—३४ पृथिव्यादयो मन्त्रोक्ताः।

अध्याय—२३

मन्त्र— १ हिरण्यगर्भः; २ प्रजापतिः; ३ ईश्वरः; ४ प्रजापतिः; ५ आदित्यः; ६ सूर्यः; ७ इन्द्रः; ८ वसुरुद्रादित्याः मन्त्रोक्ताः; ९—१२ प्रहेलिका प्रश्नोत्तरम्; १३ ब्रह्मादयो मन्त्रोक्ताः; १४ ब्रह्मा; १५ वाजी; १६ सविता; १७ अग्न्यादयो मन्त्रोक्ताः; १८ प्राणादयो मन्त्रोक्ताः; १९ गणपतिः; २० राजाप्रजे; २१ प्रजापतिः; २२, २३ राजाप्रजे; २४ राजा; २५ ब्रह्मा; २६, २७ राजाप्रजे; २८ प्रजापतिः; २९ देवाः; ३०, ३१ राजाप्रजे; ३२ दधिक्रावा; ३३—३७ राजा; ३८ नमः (अन्नम्); ३९—४४ राजा; ४५—४८ प्रहेलिका प्रश्नोत्तरम्; ४९—६२ प्रष्टुसमाधातारौ; ६३—६५ प्रजापतिः।

अध्याय २४

मन्त्र— १ प्रजापत्यादयो मन्त्रोक्ताः; २ सोमादयो मन्त्रोक्ताः; ३ अश्व्यादयो मन्त्रोक्ताः; ४ मरुदादयो मन्त्रोक्ताः; ५ विश्वेदेवादयो मन्त्रोक्ताः; ६ अग्न्यादयो मन्त्रोक्ताः; ७ इन्द्रादयो मन्त्रोक्ताः; ८ इन्द्राग्न्यादयो मन्त्रोक्ताः; ९ इन्द्रादयो मन्त्रोक्ताः; १० अन्तरिक्षादयो मन्त्रोक्ताः; ११ वसन्तादयो मन्त्रोक्ताः; १२ अग्न्यादयो मन्त्रोक्ताः; १३ विराजादयो मन्त्रोक्ताः; १४ अग्न्यादयो मन्त्रोक्ताः; १५ इन्द्रादयो मन्त्रोक्ताः; १६ अग्न्यादयो मन्त्रोक्ताः; १७ इन्द्राग्न्यादयो मन्त्रोक्ताः; १८ पितरः; १९ शुनासीरादयो मन्त्रोक्ताः; २० वसन्तादयो मन्त्रोक्ताः; २१ समुद्रादयो मन्त्रोक्ताः; २२ सोमादयो मन्त्रोक्ताः; २३, २४ अग्न्यादयो मन्त्रोक्ताः; २५ कालावयवाः; २६ भूम्यादयो मन्त्रोक्ताः; २७ वस्वादयो मन्त्रोक्ताः; २८ ईशानादयो मन्त्रोक्ताः; २९—३१ प्रजापत्यादयो मन्त्रोक्ताः; ३२ सोमादयो मन्त्रोक्ताः; ३३ मित्रादयो मन्त्रोक्ताः; ३४ पर्जन्यादयो मन्त्रोक्ताः; ३५ चन्द्रादयो मन्त्रोक्ताः; ३६ अश्व्यादयो मन्त्रोक्ताः; ३७ अर्धमासादयो मन्त्रोक्ताः; ३८ वर्षादयो मन्त्रोक्ताः; ३९ आदित्यादयो मन्त्रोक्ताः; ४० विश्वेदेवादयो मन्त्रोक्ताः।

अध्याय—२५

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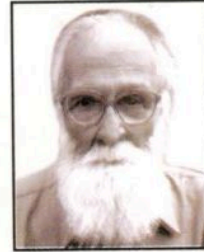
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